REFERENCE

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Editor-in-Chief
Gary E. Roberts
Joanna Elizabeth Crossman *Editors*

The Palgrave Handbook of Workplace Spirituality and Fulfillment

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With 44 Figures and 68 Tables

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Foreword

The Palgrave Handbook of Workplace Spirituality and Fulfillment is to be applauded for its ambitious scope. Presenting a clear and concise approach to spirituality in the workplace, it maps the genesis and growth of this burgeoning field and suggests trends and future directions in Workplace Spirituality.

Drawing upon various theistic and nontheistic spiritual traditions of the world – with a characteristic scholarly sweep – it negotiates a clear dialectic of myriad facets and models of Workplace Spirituality. The past, present, and future of Workplace Spirituality are all here, beautifully embedded within a felicitous and endearing schema.

This is one of the most comprehensive efforts yet to map out the nature and scope of spirituality as it affects every aspect of our lives. It should be a required reading in every school of business, indeed throughout all of the social sciences.

~Ian Mitroff, Author of *Combating Disruptive Change* and *Spiritual Audit of Corporate America*

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Volume 1

About the Editors

Satinder Dhiman (*Editor-in-Chief*) serves as Associate Dean, Chair, and Director of the MBA Program and Professor of Management at Woodbury University's School of Business, Burbank, California. He holds a Ph.D. in Social Sciences from Tilburg University, Netherlands; an EdD in Organizational Leadership from Pepperdine University, Los Angeles; an MBA from West Coast University, Los Angeles; and an M.Com. (with the gold medal) from the Panjab University, India. *He has also completed advanced Executive Leadership programs at Harvard, Stanford, and Wharton*. In 2013, Professor Dhiman was invited to be the opening speaker at the prestigious TEDx Conference @ College of the Canyons in Santa Clarita, California. He serves as the President of International Chamber of Service Industry (ICSI).

Professor Dhiman teaches courses pertaining to ethical leadership, sustainability, organizational behavior and strategy, and spirituality in the workplace in the MBA program. He has authored, co-authored, and co-edited over 20 management, leadership, and accounting related books and research monographs, including most recently authoring: *Holistic Leadership* (Palgrave, 2017); *Gandhi and Leadership* (Palgrave, 2015), and *Seven Habits of Highly Fulfilled People* (2012); and co-editing and co-authoring, with Joan Marques, *Spirituality and Sustainability* (Springer, 2016), *Leadership Today* (Springer, 2016), and *Engaged Leadership* (Springer, 2018).

He is the Editor-in-Chief of two multi-author *M*ajor *R*eference *W*orks: *Springer Handbook of Engaged Sustainability* and *Palgrave Handbook of Workplace Spirituality and Fulfillment* and Editor-in-Chief of *Palgrave*

Studies in Workplace Spirituality and Fulfillment and Editor of *Springer Series in Management, Change, Strategy* and *Positive Leadership*. Some of his forthcoming titles include: *Bhagavad Gītā: A Catalyst for Organizational Transformation; Leading without Power: A New Model of Highly Fulfilled Leaders* (Palgrave, 2018/2019); *Managing by the Bhagavad Gītā* (with A. D. Amar – Springer, 2018); *Conscious Consumption: Diet, Sustainability and Wellbeing* (Routledge, 2019); *Wise Leadership for Turbulent Times* (with Mark Kriger – Routledge, 2019); and *Editor-in-Chief*: *Handbook of Workplace Well-being: Reimagining Workplace Flourishing* (Palgrave, 2019).

Recipient of several national and international professional honors, Professor Dhiman is also the winner of Steve Allen Excellence in Education Award and the prestigious ACBSP International Teacher of the Year Award. He has published research with his colleagues in *Journal of Values-Based Leadership*, *Organization Development Journal*, *Journal of Management Development*, *Journal of Social Change*, *Journal of Applied Business and Economics*, and *Performance Improvement*. He also serves as Accreditation Mentor and Evaluator, and Site Visit Team Leader for the Accreditation Council for Business Schools and Programs (ACBSP) for various universities in America, Canada, Europe, and Asia.

Professor Dhiman is the Founder-Director of Forever Fulfilled, a Los Angeles-based Wellbeing Consultancy, which focuses on workplace wellbeing, sustainability, and self-leadership.

Gary E. Roberts is a Professor and Director of the Master of Public Administration (MPA) Program in the Robertson School of Government at Regent University with teaching interests in human resource management and nonprofit administration. He has held a variety of positions in human resource management within local government, the nonprofit sector, and private industry and serves on several nonprofit boards. Professor Roberts' research interests include servant leadership within the human resource management system and the influence of spiritual intelligence on personal and organizational well-being. His 5 books and 60 academic publications primarily in the area of human resource management are widely cited. His latest books include *Working the Christian Servant Leader Spiritual Intelligence* and *Servant Leader Human Resource Management: A Moral and Spiritual Perspective.*

Joanna Elizabeth Crossman is an Adjunct Associate Professor in the School of Management, at the University of South Australia and Associate Dean Postgraduate at ICMS. She has been a passionate international manager and educator for 40 years, having worked in Australia, Norway, the UK, the Middle East, and East Malaysia, in both private and public positions. Joanna has authored over 50 peer-reviewed works, many published in top ranking, international journals. Her publications and research are largely concerned with workplace spirituality, business ethics, interculturality, and internationalization. Joanna is coeditor of the Emerald journal, *Journal of International Education in Business*, a member of the Academy of Management (MSR) and a full research member of the Centre for Workplace Excellence. During her tenure at UniSA, she has undertaken leadership roles, such as Program Director of postgraduate HRM programs and Director of Research Education (Management).

She has also served in a number of volunteer roles in Australia and overseas, including positions as a church warden, elected synod member, and as a board member of St Barnabas Theological College in South Australia.

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Part I

Mapping the Terrain

Overview of Workplace Spirituality Research

Judi Neal

Contents

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Abstract

The purpose of this chapter is to understand the role spirituality plays in the workplace. The focus of this literature review is on research as well as on organizational practice. There are five major sections of this chapter: (1) historical background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, (5) outcomes research, and (6) recommendations for future research in the workplace spirituality domain.

Keywords

Workplace spirituality · Definitions · Personal transformation · Organizational transformation · Consciousness · Trends · Research methodology · Research methods · Organizational outcomes · Cultural · Cultural creatives · Exemplars · Spiritual leadership · MSR

> 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.* (Harman and Hormann 1990: 11)

Introduction

This literature review and review of the field of workplace spirituality were commissioned by the Fetzer Institute as part of a larger research project on workplace spirituality. There were three projects included in this larger research project. The first was the creation of an annotated list of workplace spirituality organizations. The second was the creation of an annotated bibliography of workplace spirituality literature that included seminal articles in the field as well as recent cutting-edge research articles. This workplace spirituality literature review is the third and final part of the Fetzer Institute workplace spirituality research project. It is with their permission and blessing that I am able to publish this work so that others have access to the work that Fetzer supported.

The purpose of this chapter is to understand the role spirituality plays in the workplace. The focus of this literature review is on research as well as on organizational practice. There are five major sections of this chapter: (1) historical background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, (5) outcomes research, and (6) recommendations for future research in the workplace spirituality domain.

Research Questions

The following research questions, collaboratively developed with the Fetzer Institute, guide this overview:

1. Historical background and trends: What was the historical context for the emergence of the workplace spirituality movement? How has it evolved over time?
2. What research methods have been used, and are there more spiritual research methods that could be used in the future?
3. Organizational exemplars of workplace spirituality: What are the successful stories or exemplars of workplace spirituality in the world? What can be learned from these organizations that can be extrapolated to other organizations?
4. Spiritual practices in the corporate sector: What is the role of leadership? What is the role of teams? What systems approaches are available?
5. What are the outcomes related to workplace spirituality? How and to what degree does the role of spirituality in the workplace affect individual well-being and organizational performance and/or productivity? What are the benefits related to integrating spirituality into the workplace?
6. Recommendations for future research: What have been the major learnings and challenges in the field of workplace spirituality? What are key research questions for the field going forward?

Methodology for This Chapter

There are several sources for the information included in this chapter. It is impossible to review all of the literature in the field now because it is expanding at such a rapid rate, is multidisciplinary, and has become quite international. In addition, there are both scholarly and practitioner literature. The scholarly literature historically came out of the fields of psychology and theology and currently is mostly focused in the management literature. However, there has been an increase of research and publications in other disciplines in recent years including public administration, ethics, healthcare administration, nursing, chaplaincy, sociology, and religious studies. This chapter focuses primarily, but not exclusively, on literature from the management fields, including leadership studies, team development, organizational development, and systems transformation. The following are the major sources of literature for this chapter:

1. The *Annotated List of Workplace Spirituality Organizations* (Neal 2016a) created for the Fetzer Institute.

2. The *Annotated Workplace Spirituality Bibliography* (Neal 2016b) created for the Fetzer Institute.
3. Google Scholar Citations – keyword search. I selected articles for review with more than 100 citations. In addition, newer quality publications and publications with outcomes data were accepted with lower citation rates because of how current they are.
   a. Workplace spirituality
   b. Workplace spirituality organizational performance
   c. Organizational spirituality
   d. Organizational consciousness
   e. Organizational transformation
   f. Spiritual leadership
   g. Spirit at work
   h. Spirituality in the workplace
   i. Faith at work
4. All issues of the *Journal of Management, Spirituality and Religion* (JMSR), including a review of the JMSR citation index.
5. Research summary documents on intellectual contributions from the "Management, Spirituality, and Religion" special interest group at the Academy of Management.
6. Primary research I conducted with leaders (Neal 2006) and organizations (Neal 2013b).
7. Personal knowledge based on my involvement in the field as a scholar and practitioner since 1992.

Historical Background

Before describing key trends that led to an interest in workplace spirituality by practitioners and scholars, I'd like to provide a bit of personal context as well as some cultural context. This discussion will be followed by a summary of trends that led to the emergence of the field of workplace spirituality, a brief review of seminal works, and a summary of key definitions.

Personal Context

The purpose of this personal context is to provide my personal story of my involvement in workplace spirituality because it has elements in common with the stories of almost all of the scholars and practitioners in the field. The workplace spirituality movement is unlike most social movements because it is essentially a leaderless movement. An individual has a personal spiritual experience or a series of experiences that lead to a passion for understanding, and for taking action on integrating, his or her spirituality in the workplace. Because this is a very young movement, most of these individuals do not know that there is a field developing, and they often feel as if they are a voice in the wilderness, and they wonder if they are crazy. With the advent of the Internet, Google, and professional organizations, they soon find themselves a part of something much larger, and they experience a great sense of relief and excitement. Marilyn Ferguson described this dynamic in her book *The Aquarian Conspiracy* (1980).

I became interested in the field of organizational development when I was an undergraduate business student in the 1970s and took an elective course in organizational behavior that other students had raved about. Much of this course was about self-awareness, self-assessment, leadership development, and team development, and I loved every minute of it. Halfway through the semester, I switched my major from accounting to organizational behavior.

Toward the end of the semester, my professor suggested that I attend a trust building community weekend based on the work of Jack Gibb (1978). That weekend turned out to be life-altering for me. I had been on a very private inner spiritual journey since a near-death experience in my twenties but had no teacher, no path, and no community. However, during that weekend, I learned to trust my intuition, I learned to trust the flow of community development when people are open and vulnerable in a safe environment, and I experienced a transcendent experience of being merged with the universe. I became a student of Jack Gibb's work and now had a community and a path that changed everything in my life for the better.

Jack's professional background was in organizational behavior, and he was one of the founders of the T-group movement, National Training Labs, and the field of group dynamics. The first 20 years of his career were in university teaching and research, the next 20 were in organizational consulting, and the final 20 were in understanding the connection between consciousness and transformation at the personal and organizational levels. Because of his work, and my experiences in his trust community weekends, I had a strong sense that there was a connection between spirituality and organizational development.

At that time, spirituality was not something anyone talked about publicly. It was considered a very private topic and one that could lead to conflict or misunderstandings. I had once tried to broach the topic in one of my classes at Yale and was immediately shut down by the professor who proclaimed that anyone who thought they had any kind of transcendent experiences was delusional, probably schizophrenic, and needed to be in therapy.

After I graduated with my undergraduate business degree, I went on to get my PhD from Yale University in organizational behavior. I did my dissertation research at Honeywell's Large Computer Products Division while I was there as a student intern, studying the development of commitment to organizational change. Honeywell hired me full time as an Employee Involvement Facilitator while I was working on my dissertation. On the side, I continued to study under Jack Gibb and to personally explore my own spiritual development.

The job at Honeywell's Large Computer Products Division led to my being hired a couple of years later at the Honeywell Joliet Army Ammunition Plant. I have written elsewhere (Neal 2006) about the whistleblowing experience at that ammunition plant that woke me up to the centrality of spirituality. Summarizing quite simply, while working with the ballistics team, I learned that they were being told to alter test data and to sell faulty ammunition to the government. They wanted to report the wrongdoing and didn't know where to do that, so I called the Honeywell Ethics Hotline and set things up so that they could anonymously report what they knew to internal investigators. Unfortunately, my anonymity was not protected, my job duties were taken away, and there were threats made on my life.

I tell this story because it is an example of a spiritual crisis in the workplace. Everything I had worked for and believed in came crashing down, and I found myself asking existential questions like "Why me, God?" and "What is the meaning of this experience for my life and work?" In my prayers and meditations at that time, even in the midst of the chaos and the fear, a quiet sense of trust came over me. Somehow, I knew that this experience was a part of a greater plan and that I needed to move my spirituality from the periphery of my life to the center. In 12 step programs, they say, "Let Go, Let God," and that became my guiding mantra. Even though things were difficult for quite a while, I felt an inner peace and soon began to see synchronicities and miracles unfold in my life.

I left Honeywell and eventually became a management professor at the University of New Haven. I committed myself to living always in alignment with my spiritual values and practices, even if they had a negative impact on my career. I began to do research on spirituality in the workplace by interviewing leaders who were also committed to integrating their spirituality and their work. The beauty of this research was that it connected me to hundreds of like-minded people. I created the Center for Spirit at Work as a way of supporting this growing community. I also found like-minded people in professional organizations such as the Organizational Behavior Teaching Society and the Academy of Management. Because of the collective interest, a small group of us formed the "Management, Spirituality, and Religion" Interest Group at the Academy of Management, which has had a significant impact on legitimizing research and teaching in this field.

The field of workplace spirituality involves scholars, practitioners, organizational leaders, and even some government leaders in places all over the world. It is an emergent movement made up of individuals who have had some kind of spiritual awakening or sense of calling about this work, often at great personal and professional risk. It is very challenging to be on the cutting edge of a new field, but the spiritual nature of this particular calling supports people in taking those risks.

Cultural Context

When I was doing my initial study of leaders and their spirituality, one of the people I interviewed was an African-American woman at my university who was in a high-level administrative position. When I explained to her that the goal of my research was to provide methods and practices for people who wanted to integrate spirituality and work, she laughed. She told me that in her black community, people had never separated spirituality from work or from any other parts of life. Church was the dominant institution, and faith was central to life and work. This separation, she told me, was basically a white issue. Because of my conversation with her, I realized that

I had a cultural bias due to my own background and that there is much to be learned from people who have traditionally lived more holistically.

I share this story because most of the early research and practice in the workplace spirituality field has had this Euro-American bias. Fortunately, there is a dramatic growth of research and practice coming out of cultures where this separation does not exist to the same degree as in the USA and Europe. For example, Chatterjee (1998) writes about what Hindu wisdom has to offer not only to business leaders in India but leaders all over the world. More specifically, Dhiman (2018) details the philosophy of Advaita Vedanta, as enunciated in the Indian wisdom texts called the Upanishads and the Bhagavad Gita, with a focus on self-knowledge. Spiller and Stockdale (2013), who are of Maori heritage, write about indigenous Maori conceptualizations of life energies and how they guide sustainable business practice and can it be used to bring new life and dignity into dispirited modern enterprise. Nussbaum (2018) has been a pioneer in the application of the African philosophy of Ubuntu in teams and organizations.

It is crucial to take a global focus and to take into account the cultural context when exploring this emerging and complex field of workplace spirituality. There is so much to be learned from the various theories, methods, and practices from around the world.

Trends

I wrote in the introductory chapter to the *Handbook of Faith and Spirituality in the Workplace* (Neal 2013a: 3):

> 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. When we seriously committed to a faith/spiritual practice such as prayer, meditation, journaling, or were 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 my observation, in the past when people had these kinds of spiritual experiences, many took it as a sign to enter religious life, to answer the call to ministry, or devote oneself to a life of service. But it felt to me that 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). 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. (Neal 2013a: 4)

Evolution of Management Thought

This personal trend has converged with the evolution of management thought, which has gone through the following stages (Table 1):

This evolution of management thought encompasses Wilber's (2001) model of transcend and include. Each stage of development expands to include more of human wholeness while continuing to include the value of the managerial thinking that went before. For example, scientific management (Taylor 1911) looked at human beings as extensions of the machines they worked on, and the focus was an engineering focus on how to help them expend the least amount of physical energy for the greatest productivity. The next stage of evolution focused on emotional energy, followed by a focus on intellectual or mental energy, with each stage including, while transcending, the wisdom and practices from the previous stage. Our current state of managerial thought includes the theories and practices that went before and extends them to encompass more of what makes us whole human beings: our spirituality. Thus, current theories focus on all four of these human energies: body, emotion, mind, and spirit. (For an in-depth discussion of the evolution of management thought, see Neal 2013b: 15–18.)

Historical Trends Supporting Emergence of Workplace Spirituality

The earliest publication on workplace spirituality that I am aware of is the essay by Robert Greenleaf on *The Servant as Leader* (1970). Greenleaf's work led to a fairly wide corporate adoption of servant leadership principles but did not lead to a workplace spirituality movement or to the development of a new scholarly field. But in the 1990s, the interest in workplace spirituality became a major trend. I will write more about his work in the next section of this chapter.

Aburdene (2005) documents seven megatrends she predicted would transform how people would work, live, and invest by the year 2010. Of the seven trends, her research showed that "spirituality in business" was the most significant megatrend of all. The focus of this section is to explore the forces that led to this megatrend of workplace spirituality.

I have written elsewhere (Neal 2013b: 17–18) on four major trends which have led to the emergence of workplace spirituality in the past 25 years. The chart below combines my original list of trends with those described by other authors, providing a more thorough list.

What I find most intriguing in Table 2 is that the one trend mentioned by all of the authors was the growth of interest in personal spirituality, much of which has been influenced by the introduction of Eastern spiritual traditions such as yoga,

Table 1 Evolution of management consciousness

Time span	Theory	Human focus
Beginning of twentieth century	Scientific management	Human physical efficiency
1930s–1940s	Human relations	Human emotions
1970s–1990s	Employee involvement	Human intelligence
1990s–present	Workplace spirituality	Human spirit

Table 2 Trends leading to interest in workplace spirituality

Trend	Neal (2013b)	Dent et al. (2005)	Miller and Ewest (2015)	Giacalone and Jurkiewicz (2003)	Ashmos and Duchon (2000)
Mergers, acquisitions, downsizing led to breaking of the psychological contract	✓			✓	✓
Baby boomers reach midlife, time of spiritual questioning	✓	✓		✓	✓
Y2K prompted collective self-reflection of humanity's past and future	✓				
Growth of interest in personal spiritual development, especially Eastern traditions, living holistically	✓	✓	✓	✓	✓
Workplace as a substitute for extended families, churches, etc., that provided feelings of connectedness		✓			✓
Younger generations more culturally diverse – unwilling to compartmentalize			✓		
Corporate interest in employee well-being			✓		
Growth of interest in work-life balance			✓		
Some corporate leaders see spirituality as a competitive advantage					✓
Profound change in values globally				✓	

meditation, and Zen Buddhism into the USA. This has led to a very strong trend of people desiring to live holistically, that is, caring for the body, mind, emotion, and spirit. There were two entertainment events that contributed significantly to the growing interest in spirituality in Europe and America. First, George Harrison of The Beatles became deeply interested in meditation and Hinduism. He invited the other Beatles to visit his guru, the Maharishi Mahesh Yogi, which influenced their music, their dress, and their fans (Greene 2006). Second, the made-for-television miniseries by Shirley MacLaine called *Out on a Limb* (1987) was an autobiographical tale of MacLaine's spiritual awakening and exploration. This was her spiritual "coming out of the closet" by a successful actress, dancer, and writer who helped to make spirituality more mainstream and more widely accepted.

Another, more esoteric explanation for this growing interest is the perspective that human consciousness is evolving (de Chardin 2008; Wilber 2001) and that this deepening fascination with personal spirituality and workplace spirituality is a natural part of this evolution.

This growing interest in spirituality has been documented by the Ray and Anderson's (2000) demographic research on cultural creatives. Their study identified three major values clusters in the USA: Heartlanders, Modernists, and Cultural Creatives. The Cultural Creatives group is the fastest-growing cluster and has the most significant impact on societal change, because people in this group are always looking for "the better way." Cultural Creatives are the educated, leading-edge thinkers who value personal and spiritual growth, the environment, social justice, and diversity. In 2000, Ray and Anderson estimated that the Cultural Creatives made up about 26% of the adult population, which would be over 44 million people. More recently (2008) they found dramatic growth of the group, to 34.9% of the US population or approximately 230 million people.

The other two most frequently cited trends are the shift in the psychological contract at work and the aging of baby boomers. Before the 1990s, most people worked for one single company until they retired and received the traditional gift of a gold watch. But in the last decade before the turn of the century, company strategies turned to mergers, acquisitions, and downsizing, and employees learned that they could no longer depend on companies for their security or for their sense of purpose and meaning. Loyalty to employees was dead and therefore so was employee loyalty to the company. Instead, employees learned that they had to be the captain of their own ship, and for some, this meant looking within to see what dreams might be calling them. One of the hallmarks of workplace spirituality is the opportunity to live out one's purpose and passion in the workplace, and some organizations strove to fill this gap for disillusioned employees (see Neal 2013b Appendix for a list of organizations which have embraced workplace spirituality).

At the end of the 1990s and into the early 2000s, the baby boomer generation was collectively approaching middle age, when many people reflect on the first half of their lives and begin to consider unfulfilled dreams that might be realized in the second half of life. For many, it is a time of deeper spiritual reflection and seeking. These children of the 1960s, who had begun exploring Eastern spirituality and indigenous traditions in their teens and twenties, were now taking a deeper look at what it means to live and work in alignment with spiritual values.

In summary, there were many trends that led to an increasing interest in workplace spirituality, but the three dominant trends appeared to be (1) corporate mergers, acquisitions, and downsizing, (2) baby boomers collectively reaching middle age, and (3) the rising interest in spiritual development, especially Eastern traditions.

The growth of interest in workplace spirituality had several results. One major event was the founding in the late 1990s of the Management, Spirituality, and Religion Interest Group at the Academy of Management (AOM). This came about as the result of a panel presentation organized by Lee Robbins titled "Management and Spirituality: A Call for Attention by Academics, Managers, and Consultants." This session was held at the 1997 Academy of Management meeting in Boston, and the panelists were Lee Robbins, David Cooperrider, Lee Bolman, and myself.

The session was standing room only, and the energy in the room was palpable. At the end of the meeting, we passed around a list to collect names and emails of people who might be interested in forming a special interest group at the Academy of Management. Then, Lee Robbins, Jerry Biberman, Chris Guyer, and I worked together to submit our proposal to the Academy of Management. A detailed history of the founding of the Management, Spirituality, and Religion (MSR) Interest Group was published by Tackney et al. (2016). Andre Delbecq was a Fellow of the Academy and convinced the leadership that this new interest group was a worthy endeavor.

The formation of this group led to the legitimization of the study and teaching of workplace spirituality. The *Journal of Management, Spirituality, and Religion* (JMSR) was created by this group as a quality publication outlet for research on workplace spirituality. The International Association of Management, Spirituality and Religion was created to promote JMSR and to sponsor international research and practice conferences. Professional groups were formed for practitioners, such as the Renaissance Business Alliance, the Spirituality in Business Institute, and the Association for Spirit at Work. Mainstream media including *Business Week*, *Fortune Magazine*, and the *Wall Street Journal* published articles on workplace spirituality. The number of research articles, courses, and books in the field continues to grow at a steady pace.

Seminal Works: A Review of Work from the Early Years of Workplace Spirituality

In 1992, when I first began my personal search for information on workplace spirituality, the only reference I could find that was related to workplace spirituality was Robert Greenleaf's 1970 essay on servant leadership. Greenleaf was inspired by Hermann Hesse's book *Journey to the East* (1956). Greenleaf relates:

> In this story we see a band of men on a mythical journey, probably also Hesse's own journey. The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. (Greenleaf 1970: 1)

This and later work by Greenleaf led to the servant leadership movement, which was institutionalized by the creation of the Greenleaf Center for Servant Leadership. However, this was not a workplace spirituality movement, even though the initial inspiration for the concept came from a spiritual book.

The publications in this section primarily come from management literature and are seminal because they were published early in the development of the workplace spirituality field and because they have provided the basis for more current research and scholarship. These publications have high citation rates.

The first management journal articles on workplace spirituality were published in 1994. One of these was titled "Radical Surgery: What Will Tomorrow's Organizations Look Like?" It was authored by Mitroff et al. (1994). This article was significant because Ian Mitroff is so respected as a management theorist, particularly for his work in systems theory and crisis management, and he later became one of the most referenced authors in the field of workplace spirituality research (Mitroff and Denton 1999). A unique contribution of the Mitroff et al. article is the proposal that organizations adopt five new organizational entities if they are to face the challenges of a turbulent world in a global economy. The authors state, "Organizations have a greater responsibility than ever before to contribute to the solution of world problems such as hunger, homelessness, child abuse, and the environment itself. The mechanism we propose for dealing with this is the World Service/Spiritual Center (WSC). The key issue for this center is How can our organization use all of its resources to develop a healthier society and world?" (Mitroff et al. 1994: 14–15). To my knowledge, no organizations have created a world service/spiritual center, although some of the functions and purposes described in this seminal article do exist in other organizational domains.

Dehler and Welsh (1994) offer a new managerial paradigm that contrasts organizational development with organizational transformation and explores the ways in which attention to emotion and spirituality distinguishes the field of organizational transformation. This was an early hint that a "new managerial paradigm" of workplace spirituality was emerging. This work has been frequently referenced by workplace spirituality. Building on the model of organizational change developed by Porras and Silvers (1991), Dehler and Welsh add three organizational transformation variables: (1) vision, (2) transformational leadership, and (3) intrinsic motivation. The authors describe an evolution from the traditional mechanistic approach to change, which was based on cognitive information processing, to a new paradigm of organizational transformation, which focuses on emotion, spirituality, energy, and flow. At the time, these ideas were quite radical in the management field but more common in the fields of psychology, healthcare, theology, and spirituality.

While those two articles each focused on the organizational or systems-level view of workplace spirituality, two other key articles published that year examined workplace spirituality from an individual and leadership lens. McCormick (1994) wrote about the challenges managers face when trying to integrate their spirituality and their work, and he focused on values, tasks, and problems which emerge in more than one spiritual tradition. He examined five themes: compassion, right livelihood, selfless service, work as a form of meditation, and the problems of pluralism. Neck and Milliman (1994) focused on the inner work of "Thought Self-Leadership." They offered a number of insights into the nature of workplace spirituality in organizations and explored how employees can gain greater spirituality and purpose in their work. They specifically looked at how thought self-leadership, a nonhierarchical form of leadership, can support employees toward taking responsibility for experiencing more spirituality in their organizational life.

Practitioner Publications

An important phenomenon occurred in 1995 – not in the area of research but rather in the practitioner field. In June of that year, *Business Week* published an article titled "Companies Hit the Road Less Travelled: Can Spirituality Enlighten the Bottom Line?" (Galen and West 1995). Over the next year or so, there were articles on workplace spirituality in most of the major business publications (cf. Laabs 1995; Murray 1995; Osborne 1995; Segal 1995; Brandt 1996) and in many international newspapers. In my observation, that was when workplace spirituality became a movement. A glance at any comprehensive bibliography in the field (c.f. Neal 2016b) will show a smattering of scholarly and popular press publications before 1995 and a dramatic increase from 1995 on. The Academy of Management was slowly beginning to accept some research in the field of workplace spirituality, but the real catalyst for the movement was the apparent acceptance in mainstream business publications and the references in these articles to well-known organizations having workplace spirituality practices. Companies mentioned included Boeing Aircraft, Tom's of Maine, Ford Motor Company, The Body Shop, Medtronics, and Eileen Fisher, Inc., among others. Well-known companies were embracing workplace spirituality, which led to increased acceptance among leaders who were predisposed to integrate spiritual principles and practices in the workplace.

Early Workplace Spirituality Dissertations

Meanwhile, in academia, increasing numbers of scholars began conducting research in the field. The first doctoral dissertation on workplace spirituality was by David Trott (1996), titled *Spiritual Well-Being of Workers: An Exploratory Study of Spirituality in the Workplace.* At that time, there were no measures of workplace spirituality, so Trott used a psychological measure of spiritual well-being (Ellison 1983) administered to 184 workers at a Fortune 100 engineering construction company. The sample had a moderately high level of spiritual well-being. Pearson *r* correlations revealed significant positive relationships between spiritual well-being and perceptions of organizational openness, general self-efficacy, and organizational commitment (affective and normative).

Perhaps of greater interest is Trott's experience in undertaking this groundbreaking research in the face of little support but with a great sense of spiritual commitment:

> When the professor asked me what my topic was, I didn't even get the whole title out before he grinned from ear to ear, slammed a 10-dollar bill on the table and said, "I'll bet you nobody is going to care about that topic in 5 years." Literally, the very next second the dismissal bell rang. I stood up and my head was down as I walked out of the room. My inner voice was whirling around thinking "what am I going to do"? I hadn't walked 100 strides before I said "I don't care what he says – even if I have to leave this university, I'm going to pursue this. (Tackney et al. 2017: 141)

The following year, Hamilton Beazley (1997) created and tested a Spirituality Assessment Scale for his dissertation, administering this instrument to a sample of

332 graduate students with work experience. He found that those individuals who measured “high on spirituality” had highly correlated scores on honesty, humility, and service to others. Each of these dissertations inspired emerging scholars to do research work in the field of workplace spirituality, and these dissertations are frequently referenced in studies that followed.

Early Work on Definitions of Workplace Spirituality

In the early phases of any new domain of study, it is essential to identify key variables and to define and operationalize terms. Many publications on workplace spirituality offer definitions of spirituality before moving on to define workplace spirituality. Common terms also include spirituality at work, spirit at work, and faith at work. It is beyond the scope of this chapter to define spirituality, but two excellent sources are Marschke et al. (2009) and Dent et al. (2005: 632).

One of the first scholars to take on this charge was Brenda Freshman (1999), who wrote her dissertation on definitions and applications of spirituality in the workplace. Rather than aiming to find one overarching definition, Freshman studied the thematic content of expressions of workplace spirituality from three sources: email, survey responses, and a literature review. She was able to code these responses into four functional categories: nouns, actions, qualities, and theories.

Paul Gibbons also focused on studying the definitions of workplace spirituality in the work that came out of his highly cited master’s thesis (Gibbons 2000). The published article based on his thesis suggested gaps and weaknesses in the definitions of workplace spirituality, as well as gaps and weaknesses in measures, assumptions, and truth claims. At the time that Gibbons was doing his thesis work, there was a great concern by scholars and practitioners that the field of spirituality in the workplace might be just a passing fad. This was also a time when business publications were highlighting this emerging phenomenon, as mentioned earlier. One way to avoid becoming a fad is for scholars to be even more precise and rigorous in definitions, assumptions, measurements, and research methods.

Gibbons (2000: 116) offers an abstract definition, after reviewing the literature, of “spirituality at work”: “A journey towards integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work.” He then states that such an abstract definition makes it hard to study or implement spirituality in the workplace, so it is more helpful to break the concept down into two sub-components: individual spirituality at work and organizational spirituality at work. Then, utilizing Wilber’s four-quadrant model, Gibbons examines the Interior and Exterior components of individual and organizational spirituality. Here are some examples:

Individual Interior: Practicing spiritual attitudes toward work and colleagues
Individual Exterior: Spirituality and leadership development
Organizational Interior: Organizing principles (Mitroff and Denton 1999)

Organizational Exterior: Spiritual goals (multiple stakeholders, nonmaterial outcomes) (Gibbons 2000: 118)

While I have not conducted a quantitative analysis, the definitions of workplace spirituality that I see most frequently cited are:

> We define spirituality at work as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Thus, we see spirituality at work as having three components: the inner life, meaningful work, and community. (Ashmos and Duchon 2000: 13)

> Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. (Giacalone and Jurkiewicz 2003: 13)

While many studies reference Gibbons (2000) and Ashmos and Duchon (2000) for the conceptual background on thinking about workplace spirituality definitions, the definitions and operationalization of Kinjerski and Skrypnek (2004, 2008) have probably had the most research impact moving the research ahead. Their seminal work developed the Spirit at Work Scale (SAWS). A detailed description of the development and validation of this measure can be found in Kinjerski (2012). Their instrument has been used in numerous dissertations and other scholarly research, and the reliability and validity of the instrument hold up quite well. It would be quite interesting to do a meta-analysis of all the studies using the SAWS and to compare findings on various outcome measures that have been frequently utilized, such as organizational commitment and job satisfaction.

Research Methods

Gibbons and others (Dent et al. 2005; Giacalone and Jurkiewicz 2003) critiqued the newly emerging field of workplace spirituality because of inconsistencies in definitions and in assessments. Forniciari and colleagues (2007) analyzed 29 empirical articles within the workplace spirituality domain from 1996 to 2005 and found that the scale development practices in the field were inconsistent – a reference to the rigor of reporting scale development and results. It was because of these inconsistencies that Kinjerski and Skrypnek decided to more rigorously define and operationalize "spirit at work." Based on interviews with expert researchers and practitioners in the field, 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 s*ensation 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: 37)

The Spirit at Work Scale (SAWS) was developed as an 18-item questionnaire which assesses the experience of spirit at work across four dimensions that emerged out of factor analysis: (1) engaging work (belief that one is engaged in meaningful work), (2) sense of community (feeling a sense of belonging and connectedness and sharing a sense of purpose at work), (3) spiritual connection (sense of connection to something larger than oneself), and (4) mystical experience (sense of perfection , transcendence, living in the moment, and experiences that were awe-inspiring, mysterious, or sacred) (Kinjerski and Skrypnek 2008).

A recent review and update of the workplace spirituality field by Houghton et al. (2016) included an analysis of multiple definitions of workplace spirituality (see Table 1) and concluded that in general they support the Ashmos and Duchon (2000) three-dimensional framework, making this definition the most widely accepted. The three dimensions are inner life, meaningful work, and sense of community. Shortly, we will explore the tension that exists in the field about whether or not it is valuable to have a standard and agreed-upon definition of workplace spirituality. Houghton et al.'s work is aimed at supporting a standard definition (Table 3).

Table 3 Workplace spirituality definitions (Houghton et al. 2016: 180). Used with permission

Common themes/dimensions			
	Inner life	Meaningful work	Sense of community
Ashmos and Duchon (2000)	×	×	×
Burack (1999)		×	
Fry (2003)		×	×
Giacalone and Jurkiewicz (2003)		×	×
Graber (2001)	×		
Guillory (2000)	×		
Gupta et al. (2014)		×	×
Karakas (2010)	×	×	×
Kinjerski and Skrypnek (2006)	×	×	×
Kurth (2003)	×	×	×
Marques et al. (2005)	×	×	×
Milliman et al. (2003)		×	×
Mirvis (1997)		×	×
Mitroff and Denton (1999)	×		×
Naylor et al. (1996)		×	
Neal (2000)	×	×	×
Neck and Milliman (1994)		×	×
Turner (1999)	×		
Pawar (2009)	×	×	×
Petchsawang and Duchon (2009)		×	×

Spiritual Leadership

The last seminal research discussed in this section is the topic of spiritual leadership. Jody (L. W.) Fry is widely recognized as developing the original theory on spiritual leadership (Fry 2003). This model is an intrinsic model that incorporates "vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity" (Fry 2003: 693). Fry and colleagues are the first scholars to study and measure spiritual leadership. They created the spiritual leadership questionnaire (Fry and Matherly 2006) to measure key elements of spiritual leadership theory. Since their seminal article, they have conducted a large number of studies in many settings. This instrument has been used by many other scholars, including many dissertations, and this early article is the most cited in the field of spiritual leadership.

Fry's work is so important in the field because the role of the leader is central both to the individual's experience of spirituality at work and to the expression of organizational spirituality in the culture. While it is certainly possible to experience and express one's individual spirituality in the workplace without organizational support (Neal 2013b), it is not easy. And it would be impossible to create a shared sense of organizational spirituality without leadership support (Barrett 1998). One of Richard Barrett's aphorisms is that the organization cannot be at a higher level of consciousness than the level of consciousness of the leader. The work of Fry and colleagues provides a model that can support both the leader and the organization in developing more effective forms of spiritual leadership and in raising that overall level of consciousness.

Dent et al. (2005) reviewed the spiritual leadership literature with the goal of discovering "essential factors and conditions for promoting a theory of spiritual leadership within the context of the workplace" (Dent et al. 2005: 625). They identified eight distinctions in the workplace spirituality literature: (1) definition, (2) connected to religion, (3) marked by epiphany, (4) teachable, (5) individual development, (6) measurable, (7) profitable/productive, and (8) nature of the phenomenon.

It is beyond the scope (or my expertise) to do a thorough review on spiritual leadership. Instead, this section points to the early influential work that has created a foundation for current scholars. For a current overview of the spiritual leadership scholarship, I recommend Fry and Nisiewicz (2012).

Definitions and Research Methodologies

The primary aim of scholars in defining terms is to find ways to operationalize and measure those concepts with the goal of understanding important relationships, including antecedents and outcomes. However, when it comes to spirituality and workplace spirituality, a question is raised, as one of my research participants once said, about "How do you measure the ineffable?" A creative tension exists in the workplace spirituality field between two world views. The first is a focus on using the best scientific tools (usually defined as quantitative measures) to provide greater certainty to research results and to greater credibility to the field. The second view is on pushing the positivist boundaries of mainstream research by using the fullness of human consciousness in our research, not just our intellectual capacities. I see these two views as a polarity to be managed, not a problem to be solved (Johnson 1992).

An excellent documentation of this tension between world views is based on an interesting and passionate discussion which took place on the MSR Listserv in 2002 regarding the measurement of workplace spirituality. Two key voices in this conversation were Bob Giacalone and Keiko Krahnke, both of whom have been integrally involved in workplace spirituality scholarship. The elements of this discussion were captured in a journal article that was a dialogue about ways to view the issues around defining and measuring spirituality (Krahnke et al. 2003). View 1, voiced by Giacalone and Jurkiewicz, is titled "Workplace Spirituality: On the Need for Measurement."

> As organizational scientists we embrace studies based on scientific investigations and the knowledge base to which they have contributed in making decisions. While some may argue that this is faulty logic, largely because the scientific approach cannot help us understand everything, that claim is not sufficient to mitigate the need for assessment. It is futile, perhaps even silly, to argue that because the scientific method is ineffective in explaining some aspects of reality, we should stop using it. Quite to the contrary, if the basic premises of measurement that constitute our organizational science are ineffective, demonstrating such ineffectiveness is a cogent way to make the case that we must find alternative to measurement in situ. . ..[w]hen it comes to assessing the validity of the claims, it is only through scientific measurement that conclusions can be drawn that will satisfy both the practitioner and scholarly audiences. (Krahnke et al. 2003: 398–399)

Scholars who support this mainstream view of scientific method and rigorous measurement are in the majority, particularly in a professional academic association such as the Academy of Management. They tend to look for one definition that can be agreed upon by scholars and used across research studies for greater comparison. The work of Houghton et al. (2016) is a good example of this desire for one definition and for agreed-upon ways of measuring the construct. The typical criticism is that the field of workplace spirituality is immature and perhaps ineffective because of this lack of a shared definition (c.f. Gibbons 2000; Giacalone and Jurkiewicz 2003).

View 2, voiced by Keiko Krahnke, is titled "Towards Wholeness in Spirituality Research: Embracing Other Ways of Knowing." She compares the two views of research to the Newtonian epistemology of objectivism, analysis, and empiricism on the one hand and on the other, quantum mechanics, where the philosophical implications are that all things in the universe are parts of one wholeness. The Newtonian world is predictable (which is highly desired in business and in management studies), while a quantum approach embraces a world of emerging realities that can be mutually contradictory. She also compares the issues which arise from extreme subjectivism, such as narcissism, egocentrism, and arbitrariness. An example of extreme objectivity in workplace spirituality research might be that "Managers in the workplaces/environment will tend to emphasize the measurable (productivity, accountability, equity. The immeasurable and the undefinable will be trivialized and ignored" (Krahnke et al. 2003: 401).

One of Krahnke's biggest concerns is that by trying to gain acceptance of the majority's emphasis on empiricism, "we may perpetuate the instrumental view of spirituality – spirituality as a means to an end. Should spirituality be a part of business – yet another tool for more productivity and profit? Can intrinsic human conditions such as spirituality be valued by virtue of what they are and be an end in itself?" (Krahnke et al. 2003: 401). She encourages us to embrace both ways of thinking about research and to create a "third kind of thinking." This thinking gives us "intuitive, insightful, creative thinking, the kind of thinking with which we challenge our assumptions and change our mental models" (Zohar 1997: 120 quoted in Krahnke et al. 2003: 402). Those who share Krahnke's view tend to have a more optimistic view of the evolution of the field of workplace spirituality, valuing the diversity of definitions and measures as a sign of increasing complexity and maturity of the field, much in the way the field of leadership studies has evolved.

Creative tension also exists between masculine and feminine ways of viewing the world and that dynamic may be at play here and not just as a metaphor. In his analysis of language and patriarchy, Shlain (1998) proposes "that a *holistic, simultaneous, synthetic,* and *concrete* view of the world are the essential characteristics of a feminine outlook; *linear, sequential, reductionist,* and *abstract* thinking defines the masculine. Although these represent opposite perceptual modes, every individual is generously endowed with all the features of both. They coexist as two closely overlapping bell-shaped curves with no feature superior to its reciprocal" (Shlain 1998: 1).

If we apply the polarity theory to these two views expressed in Krahnke et al. (2003), our challenge as scholars and practitioners is to evaluate the upside and the shadow side of each view and to strive to increase the strengths of empiricism as well as the strengths of the more quantum, intuitive approach. And at the same time, we must mitigate the weaknesses or shadow side of each research world view. Out of this work to transcend and include both polarities (Wilber 2001), we may truly find a new "third kind of thinking" that will help to take the field of workplace spirituality to the next level.

One approach to this creative tension is the "map" Margaret Benefiel drew of the workplace spirituality territory (Benefiel 2003). She describes four "trails" into the workplace spirituality terrain: (1) the quantitative trail, (2) the broad "how" and "why" trail, (3) the deep "how" and "why" trail, and (4) the radical "how" and "why" trail. She describes some of the pioneers who marked each trail and the unique contribution of each trail (Table 4).

Benefiel concludes that all four research "trails" contribute to the development of useful research in the field, and she helps us to understand which trail to follow depending on different goals and contexts.

While not "seminal" in the sense of being early or foundational work, Phipps and Benefiel (2013) build upon and extend Benefiel's (2003) earlier work. As the field has grown, there has been some tension among scholars and practitioners regarding

Table 4 Summary of Benefiel's four "Trails" into the workplace spirituality research terrain

Trail	Destination	Pioneers	Value of trail
Quantitative trail	Achieve a quantitative demonstration of how spirituality in the workplace contributes to organizational performance	Trott (1996), Beazley (1997), Ashmos and Duchon (2000)	Allows researchers to be in dialogue with mainstream management scholars
Broad "who" and "why" trail	Why should spirituality be integrated into organizations? How can spirituality be integrated into organizations?	Mitroff and Denton (1999)	Conceptual frame, best practice model
Deep "how" and "why" trail	Use qualitative research to discover how spirituality gets manifested throughout an organization Discover the impact a spiritual organization has both on individuals and organizational performance	Milliman et al. (1999), Craigie (1999)	Complements the broad trail above and teases out what lies beneath general principles
Radical "how" and "why" trail	Get beneath explanatory theories of how organization transformation occurs Deepen the "why" of why spirituality which should be integrated into organizational life	Lichtenstein (1997), Neal et al. (1999)	Provides support and encouragement for individuals and organizations experiencing inevitable ups and downs of transformation. Demonstrates that spirituality in organizations is important in and of itself, not just as a means to productivity

the distinction and importance of the concepts of spirituality and religion. The authors examine six juxtapositions on the relationship between spirituality and religion in order to provide greater clarity to researchers as they consider designing their studies. The six juxtapositions are mutually exclusive, overlapping, synonymous, religion as a subset of spirituality, spirituality as a subset of religion, and contextually determined.

Phipps and Benefiel state that this variety of juxtapositions could be seen as a problem, to the degree that it might force the field of workplace spirituality to choose one of these juxtapositions to provide uniformity and clarity (similar to the discussion above about the desire of some scholars to have one acceptable definition of workplace spirituality). "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 demands in their particular context" (Phipps and Benefiel 2013: 36–37). As a result of their analysis, the authors offer the following six propositions for scholars to consider:

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.
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. (Phipps and Benefiel 2013: 41–42)

Organizational Exemplars of Workplace Spirituality

In the 1980s, when I worked for Honeywell as an internal consultant, I learned firsthand about total quality management (TQM). The incentive created by quality awards, especially the Deming award and the Malcolm Baldrige Award, really made the quality movement take off in a big way in the corporate. It was quite prestigious to be a Deming award or Baldrige Award and gave a company bragging rights for marketing purposes as well as for attracting and retaining talent.

Our team at Honeywell applied for the Malcolm Baldrige Award on behalf of the factories we worked with. In the process, our internal organizational development group was able to visit some of the exemplars in the quality field and to learn from them. We did not receive the award, but we saw the positive impact for the organizations who did. And we learned valuable lessons that we could apply to our employee involvement/TQM process at Honeywell.

In the summer of 2001, I visited my friend and mentor John Renesch, and we talked about the state of the workplace spirituality field over lunch. John has been a pioneer in the workplace spirituality movement through his writing, speaking, and publishing. He founded *New Leaders Press*, which was the first to publish books on workplace spirituality. At our lunch I shared my idea that a Spirit at Work Award could do for the workplace spirituality movement what the Deming and Baldrige Awards did for the quality movement. I asked, “What if corporations were vying to get onto the workplace spirituality bandwagon because it was good for the company’s reputation with customers, employees, and competitors? What if going through an application process was helpful to the company to assess how well it is doing and what else it could be doing? What if it were prestigious to been seen as a recipient of the Spirit at Work Award?”

I told John that a big part of my inspiration for creating the award was the work of Willis Harman, who saw business as having the greatest potential on the planet for creating a positive shift in consciousness (Harman and Hormann 1990). It turned out that Willis Harman was one of John's most important mentors, and so John agreed to be the first chair of what we called the Willis Harman Spirit at Work Award. This was the first effort to identify exemplar organizations that had explicit spiritual practices. For a complete listing and description of these organizations, please see Appendix A in Neal (2013b).

More recently, the Fetzer Institute contracted with me to put together an Annotated List of Workplace Spirituality Organizations (Neal 2016a). Most of the publications on workplace spirituality organizations are actually studies of the leaders, not studies of the entire system (c.f. Liebig 1994; Pruzan et al. 2007). The following material is based on the information gathered for the awards and for the annotated list of workplace spirituality organizations. The goal here is to highlight four organizations that have systemically supported workplace spirituality, rather than organizations that might have one workshop or one program. The next section after this will go into detail about specific types of workplace spirituality practices that exist in all kinds of organizations: young and mature, small and large, and for profit and not for profit. The purpose of this section is to examine large organizations that have implemented a fairly comprehensive approach to workplace spirituality.

Each of the four companies profiled here approaches workplace spirituality in different ways, and each offers valuable policies, practices ,and programs that can be adapted to other organizations. This list is of examples only; many more organizations are profiled in the Fetzer List of Workplace Spirituality Organizations (Neal 2016a). The organizations are listed alphabetically and are primarily US-based, simply because I have more access to updated information on these organizations.

Ascension Health
Eileen Fisher, Inc.
OCB Holding Company/Our Project
Tyson Foods

If a company were really serious about integrating workplace spirituality, I would recommend creating a design team that visits at least three of these organizations for benchmarking purposes. It should be noted that there are some organizations that had very powerful workplace spirituality approaches that were getting positive business results that are not included in this list. The reason is that these approaches were successful when a committed CEO or managing director was in place, and when that leader left, the program was no longer supported. Three examples from the Annotated List of Workplace Spirituality Organizations that fit this pattern are Elcoteq in Germany, the Times of India, and Mount Carmel Health in the USA.

Ascension Health

Ascension Health is the largest US nonprofit health system and the world's largest Catholic health system. They have over 165,000 employees and over 2,600 sites of care in 22 states and the District of Columbia. Their document "Framework for

Fostering a Spirituality of Work" (Ascension 2018) states that "the goal of workplace spirituality initiative is to provide a work environment that nurtures the deepening of personal spirituality, while fostering the spiritual base of organizational life and structures." They support this goal with training programs, a Spirituality Symposium, a system Spirituality Scorecard, and a seven-step ethical discernment process. These are among the multiple ways that they have institutionalized workplace spirituality.

Here is how they define workplace spirituality on their website:

For us, workplace spirituality is:

- **Diverse**: At Ascension, we share universal experiences, but each is unique and personal to us as individuals. This diversity of experience strengthens our work toward our mission.
- **Inclusive**: We benefit from the personal gifts all associates bring from their various religious beliefs, spiritual traditions, and backgrounds.
- **Relational**: We discover our wholeness in the community. The community calls us to serve. We answer this call by listening with openness to our own experiences and those of others.
- **Life-giving and soul-satisfying**: We see our work as life-giving. It allows us to use our unique abilities to serve others, giving us purpose, personal meaning, and satisfaction.
- **Rooted in reality and truth**: Spirituality does not imply "out of the ordinary," but rather it leads us to be whole in the ordinary. Ordinary experiences and events are where we encounter the sacred.
- **Discoverable in awareness**: Our spirit is where we are right now – where action and contemplation meet in the present moment.
- **Effective in service**: As we find meaning, satisfaction, and a sense of calling in our work, we give more fully of ourselves and are led toward excellence – faithful, passionate, and generous service. (Ascension 2018)

Workplace spirituality is woven into the way they conduct new employee orientation, spiritual formation for leaders (a multi-year program), spiritual and ethical decision-making, employee evaluations and development, and cultural assessment. Their Spirituality Scorecard is the most detailed and well thought out organizational assessment I have seen of workplace spirituality. It is not a research assessment but rather one that guides their strategic planning and their programming. The commitment to workplace spirituality has been ongoing for almost two decades, making it one of the largest and most mature approaches in the field.

Eileen Fisher, Inc.

Eileen Fisher, Inc. is a women's fashion company. Their mission is "To live simply. Eileen Fisher clothing is designed as a wardrobe system. Our goal is to simplify dressing, in clothes that inspire women to be themselves" (Neal 2013b: 167).

The company has over 60 stores in the USA, Canada, and the UK and generates over $450 million in income. Over 1200 employees are nurtured through the company values and through the Wellness and Education Reimbursement Program, which must be used for self-care. From the Eileen Fisher website:

> In an effort to foster employee well-being, EILEEN FISHER provides a reimbursement of up to $1,000 per year for wellness-related expenses. We cover a wide range of services and products, including massage, acupuncture, gym memberships, exercise equipment and wellness retreats. We also encourage personal growth through learning with an additional reimbursement of up to $1,000 per year for classes, workshops and trainings. Employees have used their education dollars for a broad array of classes, including yoga-teacher training, photography, mindfulness retreats, jewelry making and languages. (Eileenfisher.com 2018)

Employees are held accountable for how they used this money in their professional development plans, but the money must be used for personal self-care. In addition, the company is highly invested in on-site wellness and education. This includes free yoga, Pilates, and tai chi classes, and there is an increasing emphasis on mindfulness training. There is a quiet space for meditation, and the company also offers "one-on-one sessions with a variety of therapeutic practitioners, including massage, acupuncture, reflexology, astrology, hypnotherapy and nutrition, for which employees can use their wellness and education reimbursement benefit" (Eileenfisher.com 2018).

In addition to standard benefits such as medical, dental, and life insurance, the company also offers an employee stock ownership plan and profit-sharing bonuses for eligible employees, as well as paid parental leave and domestic partner coverage. While these benefits are not explicitly spiritual in nature, they support key values of the company, such as engagement, participation, collaboration, transparency, and communication. While there is no research yet to support this, I strongly believe that you must have a firm foundation in good human resource practices such as these to create and build on trust and commitment before you start to bring an organization to the next level of consciousness.

Vendors are nurtured through the company's commitment to international standards of social accountability. Eileen Fisher, Inc. has a very strong involvement not only with their own sustainability programs but also with creating a greater sense of sustainability as an important part of the way all organizations do business. They also provide grants for women entrepreneurs and create projects for artisanal projects for women in impoverished areas. The company is a certified B Corp, supporting their commitment to doing business for people, the planet, and profit.

A new arm of the business has been created recently called Eileen Fisher LifeWork. Personal and spiritual growth has been such a strength of the company internally that they came to see their knowledge and experience in this domain as a strategic advantage and as a way to further their mission in the world. LifeWork offers a variety of workshops and events to the public including such titles as: Eileen Fisher LifeWork Signature Workshop, Passion, Purpose and Practices to Transform and Heal Your Life; Move Into a New Story, Get Out of Your Head and Into Your Body; Communicate With Impact, Mastering the Power of Your Speaking Voice;

and The Power of Moving Forward, The Life Purpose Workshop (Eileenfisher-lifework.com 2018).

In 2010, the company created the Eileen Fisher Leadership Institute (EFLI), as an initiative through the Eileen Fisher Community Foundation. EFLI is a 501(c)3 nonprofit which supports leadership development in young women through self-empowerment, connection with others, and activism in their communities. This nonprofit offers young women several programs that help them to find and proclaim their voice; cultivate personal philosophies of success; explore their passions; build connections with self, each other, and the community; and engage as agents of change in their world. Examples are "Activating Leadership" and "Awakening Leadership" and coed programs such as "Leading with Impact" and "Leading Within" (EFLI-Life.com 2018).

Eileen Fisher LifeWork and Eileen Fisher Leadership Institute are two examples of this company seeing their mission in the world as much larger and more transformational than just selling a product and making a profit. Leaders in the company talk openly about the soul of the company, and they think consciously about how to nurture this soul (Harvey, February 27, 2018a, personal communication). But they also think about their role in transforming business as a movement that is invested in social justice, environmental sustainability, fair trade, and empowering women and girls. If personal spirituality is a process of expanding one's consciousness and focus beyond one's own ego, then perhaps organizational spirituality is a process of expanding the organization's collective consciousness beyond just the culture and mission of the company to a focus on the greater collective good. Eileen Fisher, Inc. is a good example of an organization that is on this journey.

OCB Holding Company/Our Project

OCB Holding Company is a family of companies in Canada that process food and frozen entrees. Their mission is to reconcile the long-term growth of human well-being and personal development with the economic well-being in a company that operates in a market economy. They feel strongly that they could not do this without the keystone – a connection to the Transcendent, which they call God. They recognize, however, in a diverse society, that there are many names for the Transcendent.

The Chairman of the Board, Dr. J.-Robert Ouimet, has developed several models which help to describe their approach to workplace spirituality and that can be guidelines for other organizations. Details of the models are on their website (Ouimet 2018).

Dr. Ouimet is a devout Catholic and is passionate about being guided by Catholic social thought. The organization has a commitment to nurturing the human spirit of employees through a set of core values and specific "integrated system of management activities." Their 14 management activities (ISMAs) have been in place for many years and are assessed on an annual or semiannual basis.

The 14 ISMAs are detailed in Ouimet (2013). Some examples of practices are excerpted below:

A Gesture: Company personnel are involved in a project, called Sharing. This can take many forms: serving meals to the homeless, helping out in a hospital or prison, collecting clothes, toys or good to be distributed to the needy, etc. Naturally, no reference is made to the company's commercial trademarks. This activity takes place once a year and is immediately followed by a meeting in which participants share their impressions and talk about the experience. Such sharing profoundly affects human relationships in the company. . . .

Meetings After Layoffs: Managers who were forced to lay off staff are required to meet with these employees after they leave the company. There are at least two meetings in the year following the layoffs. The first meeting is inevitably difficult and tense. The second one, some months later, generally establishes an authentic, human and friendly relationship or, at the very least, the beginning of a real reconciliation. This activity comes in addition to other measures dealing with laid off workers, which take place in the framework of personnel management. These include retraining, reclassification, outplacement, etc. . ..

The Monthly Support Group: This activity is directed mainly, though not exclusively, to members of the board of directors and the management team. They are asked if they'd be interested in joining a monthly celebration of the Eucharist at one of the four congregations that have agreed to host the company. The celebration is followed by a simple, communal meal and a discussion on a spiritual subject. . ..Participation in these meetings is strictly on a volunteer basis. Everything is discreetly organized so that no one feels that there is even the slightest pressure to convert him or her. . ..

The Room for Silence: We have a room in the company that can be used by anyone who feels the need to spend time in an atmosphere of inner silence, relaxation, reflection, meditation, and if he or she wants, personal and silent prayer. Of course people can take the time only when it does not negatively affect the efficiency of his or her department. All who use the room do so respecting the rule of silence. (Ouimet 2013: excerpts from 112–124)

The company has two forms of assessment of "Our Project": a climate survey and a survey of how well the spiritual values are supported by the various integrated spiritual management activities (ISMAs). The leadership of this company has been a global leader in reaching out to others to share their model and to educate business leaders, scholars, and MBA students on what works and what doesn't work in implementing workplace spirituality. Dr. Ouimet, even though he is in his eighties, speaks frequently to universities and at conferences, carrying his message of what is possible based on his experience. Uniquely, they have transformed their for-profit organization into a nonprofit foundation called "To God Go." What this means is that Ouimet has given the company to God, to be used as a vehicle for educating others about the integration of spirituality and work.

Tyson Foods

Tyson Foods, with 127,000 employees, is the world's largest processor and marketer of chicken, beef, and pork, the number one food production company in the Fortune 500, and a member of the S&P 500. The company produces a wide variety of protein-based and prepared food products and is the recognized market leader in the retail and food service markets it serves. They have been nationally recognized as a faith-friendly company and are making dedicated efforts to serve as stewards of the animals, land, and environment. Tyson makes a public statement in their core values of "We strive to honor God and be respectful of each other, our customers, and other stakeholders" (Neal 2013b).

Tyson Foods was one of the first large companies to adopt a Chaplain Services program across the system, and they currently have the largest program in the country, with over 100 chaplains. Other companies wanting to implement an internal chaplaincy program use Tyson Foods as a benchmark. The company is admired for their emphasis on providing pastoral care and counseling to anyone regardless of his or her religious or spiritual affiliation. Tyson has a clear policy that states, "The workplace is not a platform for you to build your church or to proselytize church members away from other churches or faiths" (Neal 2013b). Other ways they support spirituality in the workplace is through their Clergy Appreciation Days, their corporate participation in the National Day of Prayer Observance, their sponsorship of the National Conference on Workplace Chaplaincy, their Inclusion & Engagement Speaker Series, and their Compassionate Conversations series that allows Tyson team members to share personal stories of life-altering change and experiences.

In addition, the Tyson Family Foundation donated $2 million (matched by $2 million from the Walton Family Foundation) to the University of Arkansas Sam M. Walton College of Business to establish the Tyson Center for Faith and Spirituality in the Workplace. I was the founding director of this Center, so I saw firsthand how deeply involved the company leadership is in supporting faith and spirituality in the workplace. John Tyson, Chairman of the Board, frequently speaks in Walton College business classes about the importance of being able to live one's faith in the workplace and is a popular speaker at conferences.

This section profiled four very different organizations in three different industries: healthcare, retail clothing, and food processing. Next we will look at examples of specific workplace spirituality practices. Each of these organizations has a faith or spiritual foundation: Ascension Health is a Catholic organization; Eileen Fisher, Inc. is inspired by yoga and Eastern teachings; OCB Holding's workplace spirituality approach is based on Catholic social thought; and Tyson Foods is grounded in Protestantism. At the same time, each of these organizations is very aware of the pluralistic world we live in, and they each have strong and clearly expressed values around diversity and around personal authentic expression of one's faith or spirituality.

There are other organizations that are clearly based on a single religious perspective, and they are as valuable to study as the more pluralistic organizations. For instance, DaySpring Cards is a Christian greeting card company and are quite explicitly Christian in their physical environment, as well as their policies and practices. One of my former students wrote a very detailed case study on their workplace spirituality practices (Akin 2013). Other case studies can be found in Neal (2013a) and Neal (2018).

Spiritual Practices in the Corporate Sector

The purpose of this section of the chapter is to provide an overview of the many ways in which an organization can consider integrating workplace spirituality. The work in this section is based on the research conducted for my book *Creating Enlightened Organizations* (Neal 2013b), which is an overview of workplace spirituality practices.

I think it is most helpful to categorize workplace spirituality practices based on level of analysis, what I call the "Four Gateways to Spirit at Work:" (1) creating personal transformation, individual practices; (2) developing enlightened leaders and teams; (3) creating organizational transformation, systemic practices; and (4) joining the global consciousness shift.

The First Gateway: *Creating Personal Transformation – Individual Practices*

There are several concepts and practices related to the First Gateway: Creating Personal Transformation. Aburdene (2005), in her exploration of megatrends, identified the interest in personal spirituality and personal transformation as one of the key megatrends. When you combine this interest with the megatrend mentioned earlier in this chapter – spirituality in business – you see the burgeoning interest in having the workplace be supportive of one's personal spiritual development.

There are two forms of the expression of personal transformation in the workplace: Interior and Exterior. The Interior expression of individual workplace spirituality is a personal experience and commitment that does not have anything to do with initiatives from the organization. It requires being aware of one's spiritual or faith values and a personal commitment to live in alignment with those values in all parts of life and work. For instance, compassion is a central value in most spiritual traditions, and work gives us a great many opportunities to practice compassion. This compassion can be for oneself when we don't perform up to the standards we hold for ourselves, for example, as well as compassion for fellow co-workers, customers, vendors, and organizational leaders.

In addition to living in alignment with one's values, the Interior expression of workplace spirituality can consist of personal spiritual practices such as daily meditation, prayer, yoga, or journaling. The leaders I interviewed for my book, *Edgewalkers* (Neal 2006), each mentioned some form of contemplative practice as essential to their ability to walk between the spiritual world and the material world of business. Most of these leaders engaged in these practices before they came to work each day. People typically did not meditate at work, with a few exceptions, but many people did pray during the work day. Taking time to be in nature is often mentioned by people I talk with who are living the Interior path of workplace spirituality, such as taking a short walk outside during a lunch break. This time allows them to connect with the Transcendent, whatever that means to them.

Another Interior aspect of individual workplace spirituality is seeing one's work as a calling. I found four themes that emerged from my interviews with leaders who have found their calling:

1. Work is prayer
2. Serving others is serving the Divine
3. Letting go of ego; work from a place of selflessness
4. Making a difference (Neal 2013b: 25)

One other Interior way to express workplace spirituality is through creating sacred space at work. Pat Sullivan (2003) documented what she termed "workplace altars." These are work spaces where people keep sacred objects such as pictures, inspirational sayings, holy books, and objects from nature. I met an executive at Rockport Shoes who believes in the cleansing power of crystals and had them in her office as a way of creating sacred space for herself and others. The VP of International Marketing told her that the crystals let him know that she was interested in spirituality, which made it more comfortable for him to share his own interest in spirituality (Neal 2013b: 36).

Some individuals have experience working with energy as a way of creating a positive, healing environment. Some examples of energy healing work done in workplaces include space clearing, smudging, and feng shui. I taught a course through the University of New Haven called "Tribal Management" to the Mashantucket Pequot Indians in Connecticut. This group was one of the most difficult groups of students I had ever encountered. This tribe was newly wealthy because of a successful casino built on tribal lands, so the members were rich but came from a history of poor education and great oppression. In addition, there was great racial tension in the room even though all of them were certified tribal members. Over 300 years ago, the British had tried to decimate the tribe, and after a deadly battle, the British sold prisoners to slave traders in the Caribbean. A few tribal members survived the slaughter and escaped both death and slavery by hiding with other Native American tribes or with friendly white settlers. As a result, in the current day, about half of the tribal members are light skinned and some are blond and blue-eyed (descendants of the escapees), and the other half are dark skinned with black kinky hair (descendants of those sold into slavery).

One day after a physical fight almost broke out in the classroom, I came in early and smudged the room to clean it of the negative energy. When the students arrived, they were very puzzled by the smell, not knowing anything about the tradition of smudging. I explained that I was part Native American, which dramatically changed their attitude about me. I also explained the sacred nature of smudging and shared my intent that this classroom be sacred space for all of us. As they asked questions, it became clear that they did not know anything about their own spiritual traditions, and so the rest of the semester included speakers from Native American spiritual traditions, case studies built on Native American spiritual stories, and an honoring of their traditional roots.

Space clearing and feng shui are Eastern tradition practices based on the placement of objects and on simplification of space. These are usually practiced by an individual in his or her own work space, but some organizations will hire professional consultants to help them. I interviewed the CEO of Pilot Pen USA who told me that all Pilot Pen headquarters offices use principles of feng shui because that is common to organizations based in Japan.

Four forms of Exterior individual workplace spirituality practices are company-sanctioned sacred space, personal/spiritual growth programs for employees, workplace rituals, and spiritual support roles such as chaplains, spiritual directors, and spiritual coaches.

Sacred Space

Silence rooms (such as those at O.C.B. Holding mentioned above) or meditation rooms are becoming more and more common. As far as I know, there has been no research collecting data on the existence of these spaces, but I have seen rooms at Rodale Press, Johnson & Johnson, Pfizer, a Connecticut manufacturing plant, and at every faith-based hospital I have ever been in. ANZ Bank, the largest banking system in Australia/New Zealand, budgeted money for every single branch to have a room for silence, prayer, or meditation. The budget included money for the branch members to decorate the room as they saw fit based on their local culture and spiritual traditions. Other companies have invested in gardens, outdoor sculptures, and indoor artwork as a way of creating company-sanctioned sacred space.

Eileen Fisher, Inc., profiled earlier, has both of these forms of Exterior individual workplace spirituality activities. Their corporate headquarters in Irvington, NY, has a beautiful yoga room overlooking the Hudson River, and they also offer a wide variety of personal and spiritual development programs as described previously. ANZ Bank at one time offered to employees a 2-day retreat, co-taught by a shaman and an external consultant from McKinsey; the focus on the program was on finding spiritual meaning and purpose in your life and work. While nothing was ever published on the outcomes of this program, at a conference I attended, the facilitators of the program reported dramatic decreases in employee turnover and absenteeism and significant increases in job satisfaction. They were even able to report increased market share over a 12-month period.

Workplace Rituals

Bolman and Deal (1995) emphasize the importance of workplace rituals for beginnings, endings, and celebrations. They state that the spirit emerges through personal and collective expressive activities such as music, storytelling, ritual, and an appreciation of organizational history.

> To summon spirit and care for the soul, we must relearn ancient lessons. There is truth beyond rationality. The bottom line is not the ultimate criterion. There is another dimension. Almost every organization touches this realm from time to time – in retirement parties, holiday gatherings, award banquets, or other special occasions. Too often, such events are last-minute afterthoughts, hastily planned, and half-heartedly attended. People see them as they are: mechanical and spiritless, pale reflections of what they could and should be. Disease of the spirit exacts a high price. Spiritual bankruptcy ultimately leads to economic failure. The deeper cost is a world where everything has a function yet nothing has any meaning. (Bolman and Deal 1995: 146)

In Bandsuch and Cavanagh's review of workplace spirituality literature (2005), they found that three essential dimensions of spirituality – beliefs, rituals, and community – can be developed in the workplace. They define rituals as "sacred practices in sacred spaces with sacred objects/symbols during sacred times for sacred purposes, and are essential to any spirituality, including workplace spirituality" (Bandsuch and Cavanagh 2005: 233). They state that the development of these dimensions promotes individual and organizational benefits. More specifically, they state that all employee activities, from the hiring process through retirement, provide the opportunity for rituals with meaning.

Here are a few examples of rituals from my own research and experience (Neal 2013b: 48–50):

A welcoming ritual: John Lumsden was the CEO of MetService, which was the privatized weather service in New Zealand. The company held welcoming rituals for new employees based on the Maori culture, drawing upon music, traditions, and dance.

A layoff ritual: Kenny Moore, a former monk who became an HR executive and ombudsperson at Keyspan Energy, put on his collar and conducted a "funeral" for employees during a downsizing. Photos of each employee who was laid off were placed on the walls of a meeting room with a casket in the center. Surviving employees wrote down who or what they would miss as a result of the layoff. These pieces of paper were put in the casket and were prayed over by Moore (Catell et al. 2004).

Silence rituals: One of the most common workplace spirituality practices is to begin and end meetings and events with a moment of silence. I remember hearing about one organization that put a bowl of crystal marbles in the center of the table in a meeting room. If someone in the meeting thought that a moment of silence would be helpful to the group in order to come to a spiritual center, then they simply took a marble out of the bowl and everyone would sit in silence for a minute or so.

Prayer Groups and Spirit at Work Groups

I don't have data to support this, but my observation is that Christian prayer groups were fairly common in the 1990s, and with the increase of religious discrimination lawsuits (Sullivan 2013), organizations have become wary of appearing to support one religion over another. As one example, Ford Motor Company moved from employee resource groups based on individual religions to the Ford Interfaith Network. Also in the 1990s, there were several “Chicken Soup for the Soul at Work” groups formed, based on a program developed by Martin Rutte (Canfield et al. 1997). Rodale Press had a monthly Spirit at Work group which met to explore how the company could support workplace spirituality, as did Prairie View, a Mennonite Health System.

Chaplains, Spiritual Directors, and Spiritual Coaches

As mentioned earlier in the section on organizational exemplars, Tyson Foods has the largest, most mature corporate chaplains program. Workplace chaplains generally have attended the seminary and are ordained as ministers, priests, rabbis, or imams. Most of the training and certification programs for chaplains are ecumenical and are very committed to honoring the diversity of faith traditions found in the workplace. They are taught to adhere to a “no proselytizing” rule. The chaplain wanders around the workplace to get to know employees so that people are comfortable to turn to them in time of need. Chaplains have performed ceremonies such as baptisms, weddings, and funerals, and they visit employees in the hospital. The great majority of chaplains are Christian, primarily due to the absence of chaplaincy training in other religions such as Buddhism and Hinduism. Companies such as Tyson Foods go to great lengths to recruit non-Christian chaplains because their workforce is so diverse, and it is important to have diversity among the chaplains.

In the past, there were complaints about some organizations such as Workplace Ministries, an organization that provided Christian workplace chaplains who were taught to proselytize. I don’t know if this is a problem currently.

Two other spiritual support roles are spiritual directors and spiritual coaches. The concept of spiritual direction comes out of the Catholic tradition, and Catholic organizations offer the most spiritual direction certification programs, although one does not need to be Catholic or Christian to become a spiritual director. Spiritual directors, like chaplains, are taught to respect all faith traditions. A spiritual director is typically contracted by an organizational leader to meet with him or her once a month. The focus of the meeting is on workplace or leadership issues that arise, and the process is one of discerning spiritual solutions or approaches to these issues.

Spiritual coaches serve the same role as spiritual directors but are trained and certified through a coaching organization such as the International Coaching Federation or Coaches University. Spiritual directors may focus more deeply on the spirituality of the situation, whereas a spiritual coach is more likely to emphasize the actions that come out of spiritual awareness. Organizations sometimes pay to hire a spiritual director or coach, usually at the higher levels of leadership. More often, the individual leader is the one who pays personally for this kind of support.

This section has examined individual workplace practices that are Interior to the individual, in other words not requiring company support, as well as Exterior individual practices in the workplace that are supported by the organization. The next section will review some of the practices in spiritual leadership and team development.

The Second Gateway: *Developing Enlightened Leaders and Teams*

Leadership development programs that include a spiritual underpinning are usually based on supporting leaders in increasing self-awareness, helping them to clarify and align with their values, and to get clearer on their sense of mission. Approaches go by such names as authentic leadership (George 2003), conscious leadership (Chatterjee 1998), and inspired leadership (Ellis 2018). Ascension Health, Methodist Hospital, and Hermann Memorial Hospital all have extensive, multiyear-long programs in spiritual development or spiritual formation for leaders. Pruzan et al. (2007) developed a comprehensive spiritually based leadership program called *Human Values at Work* that is free to anyone and downloadable at www.globaldharma.com.

In my book *Creating Enlightened Organizations* (Neal 2013b), I describe eight spiritual leadership models that have been written about in the literature and have been put into practice in organizations. I have added a ninth model that I think is valuable. Table 5 lists these models and references. This list is not exhaustive. Organizations, consulting firms, and scholars in the USA and around the world are constantly developing new programs and models, but these are among the more well-known theories and applications.

Leadership Contemplative Practices/Mindfulness

One common factor in each of these models of spiritual leadership is the importance of self-reflection and an emphasis on contemplative practice. The biggest trend in the field of workplace spirituality is the widespread adoption of mindfulness programs in the corporate world. Individual leaders may have their own contemplative practices such as centering prayer, tai chi, transcendental meditation, or time in nature, but mindfulness programs are organizationally supported contemplative programs that have been adopted by such companies as AETNA, Apple, Ford, Goldman Sachs, Google, Mayo Clinic, McKinsey, Procter & Gamble, and Target (Neal 2016a).

AETNA undertook a research study, in partnership with Duke Integrative Medicine, to understand the benefits of mindfulness and yoga in reducing stress in the workplace. The study concluded in 2010 with the finding that mindfulness and yoga training have very beneficial effects in the workplace. As a result, AETNA offers two programs, not only to their own employees but also to the employees of companies that self-insure through them. The programs are called Mindfulness at Work™ and Viniyoga Stress Reduction Program.

Aetna estimates that since instituting its mindfulness program, it has saved about $2,000 per employee in healthcare costs per year and gained about $3,000 per employee per year in productivity (Pinsker 2015).

Google also implemented a mindfulness program that is very well-accepted. In 2007, one of Google's original software engineers, Chade-Meng Tan, created a program called "Search Inside Yourself" that has become a model for other companies such as SAS. The program incorporates three elements: training your attention, developing self-knowledge and self-mastery, and creating useful mental habits. As a result of this program, Tan was appointed "Google's Jolly Good Fellow," and his charter was to "enlighten minds, open hearts, create world peace" (Giang 2015). The

Table 5 Models of spiritual leadership. (Adapted from and expanded on from Neal 2013b, Chap. 5)

Spiritual leadership model	Key focus	References
Claiming our gifts	Understanding your unique gifts and living them in your leadership	Moxley (2000), Bolman and Deal (1995), Covey (2004)
The four aspirations	Supporting the hopes and expectations that employees bring to work: (1) the employee wants to be involved in the activity of leadership; (2) people want to find meaning and purpose in what they do; (3) people want to use all of their energies, to use their whole self, in their work; and (4) people have a need to be seen as individuals, and they want to be involved in the community	Moxley (2000), Wilber (2001), Mackey and Sisodia (2013)
Servant leadership	(1) Who or what do I serve? (2) In what ways can I use my gifts as I serve? (3) How can I be of more service? (4) Am I able to be of service without thought of personal gain? (most accepted model in corporations)	Greenleaf (1970)
Spiritual leadership	A causal model that demonstrates the relationship between (1) spiritual leadership values, attitudes, and behaviors, (2) follower needs for spiritual survival, and (3) organizational outcomes (most referenced model in academia)	Fry and Nisiewicz (2012)
Corporate mystics and shamans	Goal is to restore beneficial power while removing power that is harmful. Practices include journeying, centering, and healing rituals. Integrity is a core value	Hendricks and Ludeman (1996), Waddock (2014), Whiteley (2002), Frost and Egri (1994)
Edgewalkers	Five qualities and five skills necessary for integrating spirituality and leadership. Qualities: self-awareness, passion, vision, integrity, playfulness Skills: Knowing the future, risk-taking, manifesting, focusing, connecting	Neal (2006), Neal and Hoopes (2013)
Universal leadership	Expressing truths that go across cultures and traditions	Wakhlu (1999), Chatterjee (1998)
Self-managing systems	Systems thinking and chaos theory, trusting the emergence of spirit	Wheatley (1992), Zohar (1997)
Spiritual intelligence	Builds on model of emotional intelligence. Four quadrants: (1) self/self-awareness, (2) universal awareness, (3) self/self-mastery, (4) social mastery/spiritual presence	Wigglesworth (2012, 2013), Zohar and Marshall (2000)

company provides meditation rooms, as well as meditation and yoga classes. While the focus is primarily on stress reduction, there is also an emphasis on self-awareness, which Google believes supports greater creativity, and a better working environment (Giang 2015; Tan 2012).

The convergence of these two events – Aetna's data showing bottom-line results of mindfulness training and Google's coolness factor – has created credibility and acceptability among corporations in a way that earlier workplace spirituality programs never did. These programs are explicitly secular and are aimed at stress reduction, emotional intelligence, health, and creativity, not at consciousness, spiritual awakening, or enlightenment. The corporate world still appears to be far too materialistic for more explicit spiritual approaches.

Spiritual Team Development

The most explicitly spiritual team development model and program is Team Spirit training developed by Barry Heermann (1997). The Team Spirit Spiral model has six developmental stages, with accompanying exercises and activities for each stage of development for the team. The six stages of the model are:

1. Initiating: building new relationships and trust.
2. Visioning: the willingness to move into unknown territory and create what's never been created before.
3. Claiming: the team takes ownership of the goals and individual roles as members and as a group.
4. Celebrating: as a result of successful claiming, the team experiences visible improvements in service to the customer, and these results deserve acknowledgement and recognition.
5. Letting go: Telling the truth about team experiences and letting go of frustrations, conflicts, and disappointments.
6. Service: "The ultimate measure of a spirited, high performing team is Service. Service emerges powerfully in great teams. It is as if the soul of the team leaps up and declares, 'This is it!'" (Heermann 1997: 233).

These stages are portrayed in a spiral shape to highlight the nonlinear process of spiritual team development, with the understanding that teams can move up or down the spiral depending on circumstances.

A Xerox facility in Rochester, NY, created a team they called "Council of Elders" who met regularly to discuss ways in which to keep the founding values of the organization alive. If the company were considering making a major change, the Council of Elders would be consulted for their wisdom and advice. As far as I know, this particular approach to a spiritual team has not been replicated elsewhere. However, O.C.B Holding mentioned earlier, has a "Spiritual Support Team" which meets monthly to connect to the Transcendent on behalf of the organization. Dr. Ouimet insists that this group never prays for the sake of the company during that time. Instead, they are just to sit in the presence of the Transcendent, asking for nothing, and trusting that the experience will beneficial in and of itself (Ouimet 2013).

In anthroposophy, there is the idea that every group and organization has a spiritual being that guides it (Schaefer and Voors 1996). This spiritual being cannot be of support to the group unless it is invited. I like to think about it as Group Soul. Just as we each have an individual soul, when we come together for a shared purpose, we can experience the unique consciousness or energy of the group. Here are some examples of how you might work with the energy of the Group Soul:

1. During difficult moments in a meeting, take time as a group to be quiet and go within to contact the Group Soul and ask for guidance. Encourage group members to discern between their own agenda or ego and an authentic expression from the soul of the group.
2. Before a meeting go to the room where the meeting will be held and sense the energy in the space. If there are places where the energy feels stuck, imagine clearing the space with your hands or a broom. Then visualize a successful outcome for the group.
3. As a group spiritual practice, team members can visualize each team member's face on a daily or weekly basis and say a prayer or positive affirmation for each person, and for the soul of the group. (Neal 2013b: 94–95)

These are a few examples of spiritually focused team development approaches. Of the ones mentioned here, Team Spirit is the most widely embraced, having been implemented in large corporations such as NCR, Volkswagen, and AT&T. The other, more esoteric spiritual team development processes are more likely to be found in smaller entrepreneurial companies and in spiritual nonprofit organizations. The next part of this section on corporate practices will review some exemplary system-wide approaches to workplace spirituality.

The Third Gateway: *Creating Organizational Transformation – Systemic Practices*

This section on organizational level workplace spirituality begins with a discussion of organizational soul and spirit. I then describe several systems-level, workplace spirituality interventions including Appreciative Inquiry, Open Space Technology, and the Values Audit. This section concludes with a brief review of Mitroff and Denton's (1999) five models for fostering spirituality in the workplace.

Organizational Spirit and Soul

I'd like to build on the idea of Group Soul and expand the concept to organizational spirit or organizational soul. Freer (2017), in his dissertation on Organizational Spiritual Maturity, raises the question about whether or not organizations have spirits. His basic argument is that organizations are living entities and that all living entities have unique spirits (Freer 2017: 85). He states that the common belief is that organizations are simply collections of individuals and are not living entities and quotes Ramos (1981) as saying that the application of anthropomorphic terms to organizations, including spirituality, love, and health, is a "misplacement of concepts" (p. 61). Freer makes an argument for the existence of organizational spirit by drawing upon systems theory, stating that as living systems, organizations are "powerfully defined by interconnections and purpose" (p. 91). Quoting Barrett (1998), Freer states:

> . . .organizations can have certain values "such as trust, honesty, integrity, compassion, and sharing," and because they do, they "cannot be described as machines. They are living entities." These values indicate that, unlike cold and lifeless machines, organizations have "physical, emotional, mental and spiritual needs." (p. 10)

If we accept that an organization has a collective spirituality or an organizational soul, then what types of approaches will help to nourish the soul of the organization? I want to begin this discussion with a brief overview of the process of appreciative inquiry because of the basic mindset that is developed as a result of its use.

Appreciative Inquiry

Appreciative Inquiry (AI) is a process that turns the normal corporate problem-solving mindset on its head (Whitney et al. 2003; Hammond 1998). Instead of asking, "What's wrong, and how do we fix it?" this process asks "What's right and how do we expand it?" The hardest part of this whole process is to shift individual and collective consciousness from a critical analytical way of seeing the world to an imaginative and positive world view that embraces possibilities.

The steps are:

1. Choose a topic.
2. The interview process.
3. Discover themes of success.
4. Provocative propositions.
5. Experiment with provocative propositions.

Typically an Appreciative Inquiry session takes about 2 days in a corporate setting. The process begins by choosing a topic for the group or organizational representatives to study. It is very important to choose to focus on something the organization wants to create as its reality. The next step is to interview employees and key stakeholders to elicit stories and experiences related to this topic with an emphasis on positive and inspirational examples.

These stories and examples are shared with the AI participants, and the group looks for common themes of when the organization has performed well in the domain of the topic chosen. The next step is based on the question of "How can we do more of what works?" To do this, the group creates provocative propositions, which "describe an ideal state of circumstances that will foster the climate that creates the possibilities to do more of what works" (Hammond 1998: 39). A provocative proposition is an affirmative statement that describes the desired future as if it were already here.

The final step is to identify the restraining forces that are in the way of making the provocative propositions a reality. Action steps flow out of this analysis, and the organization is energized by the vision of possibilities as stated in the provocative propositions.

Open Space Technology

Open Space Technology (Owen 1997) is a whole systems approach to planning a desired future. Key stakeholders – the concept of the "whole system" – are invited to a 2- or 3-day session to work on a topic that is of interest to all the players. It is an approach that is based on a high degree of trust that, given the right setting, people will come together and share their passion, their best thinking, and will collaborate to move the organization forward. Besides setting up a start and ending time and a topic, the process elements are "The Four Principles" and "The One Law."

The Four Principles

1. Whoever comes is the right person.
2. Whatever happens is the only thing that could have.
3. Whenever it starts is the right time.
4. When it's over, it's over.

> The One Law: The Law of Two Feet – "If, during the course of the gathering, any person finds him or herself in a situation where they are neither learning nor contributing, they must use their two feet and go to some more productive place." (Owen 1997: 98)

Unlike a typical conference or business meeting, the agenda is not prepared ahead of time. Instead, there is a self-organizing structure called the Community Bulletin Board that is created on the spot, based on what people are passionate about and are willing to be responsible for. Reports are created from breakout meetings that emerge, and the final session of the Open Space Technology meeting is designed to create action items and commitments for moving the vision forward in concrete ways. From a spiritual point of view, Open Space Technology is designed to tap into the organizational soul, which is awakened by creating a safe and structured space for people to express and act on their passion.

Values Audit

Barrett (2013) developed a cultural assessment tool called the "Values Audit." This assessment is based on his model of seven levels of corporate consciousness, which reflect the seven levels of consciousness in the Hindu chakra system. The model also incorporates elements of Maslow's hierarchy (1943), along with the four human energies: physical, emotional, mental, and spiritual (Table 6).

The process of a Values Audit is to review a thorough list of organizational values. The client chooses the values that are the best fit to their organizational culture, and a customized instrument is created for employees to take online. The report provides employee perceptions of the actual values the organization lives by and also a report of desired or ideal values. These are mapped onto the seven levels of corporate consciousness model, and the organization can see where they are

Table 6 Seven levels of corporate consciousness adapted from Barrett (2013)

Human energy system	Level of consciousness	Level number
Spiritual	Service	(7)
Spiritual	Making a difference	(6)
Spiritual	Internal cohesion	(5)
Mental	Transformation	(4)
Emotional	Self-esteem	(3)
Emotional	Relationships	(2)
Physical	Survival	(1)

currently as well as where they would like to be. Based on the results of the Values Audit, a planning process is undertaken to implement training and cultural change processes. This process has been used by corporations and nonprofits all over the world. Resources, including a number of research papers and free tools, are available at www.valuescentre.com.

Models for Fostering Spirituality in the Workplace

The research by Mitroff and Denton (1999), titled *A Spiritual Audit of Corporate America*, is highly referenced, not only for its valuable statistical and interview findings but also for its categorization of five different models of spirituality in the workplace. They are summarized briefly here:

1. **The religion-based organization**: This is a workplace spirituality model that is based on Evangelical Christian beliefs such as:
   - The word of God is the ultimate business text.
   - Satan is the major competitor.
   - Prayer is the ultimate communication channel.

   This is an extreme model and has helped to create resistance in other organizations who might want to implement workplace spirituality.
2. **The evolutionary organization:** This model is based on organizations, such as the YMCA, that began as religion-based organizations and has evolved to be more ecumenical. These organizations are still committed to founding spiritual principles while maintaining an openness to change in a pluralistic environment. Religion-based hospitals are another good example of evolutionary organizations.
3. **The recovering organization:** Some leaders in the Mitroff and Denton (1999) study have been involved in 12-step programs and are using principles from those programs to guide their organization. For example, according to Robbins (1987), these organizations limit organizational units to 100–150 members, minimize status differences, limit coercive pressures, and use self-selection in group decision methods and use mentorship extensively.
4. **The socially responsible organization:** This type of organization is designed to illuminate strong social values and to show that they can be practical in the business world. The organization sees itself as having a binding contract with society, which it realizes through its infrastructure. There is a strong belief that

good things happen to companies that support sustainability, social justice, healthy living, and other positive social values.

5. **The values-based organization:** Mitroff and Denton (1999) employ the metaphor of the family for the values-based organization, envisioning the organization as a healthy, extended, and caring family. Many of these organizations explicitly operate using the golden rule as a guiding value and are comfortable using words like love and virtue. There is a shared belief that ethical employees working for an ethical company will outperform unethical workers in an unethical company.

Mitroff and Denton (1999) offer a "best practices" model which guides a leader through deciding which of these models is the best fit for his or her organization. They recommend a hybrid model that is primarily based on the values-based organization and which incorporates the best of the religion-based organization.

The Fourth Gateway: *Joining the Global Consciousness Shift*

When I first began studying workplace spirituality in 1992, my focus was primarily on the Interior individual perspective. It was only after learning that there were companies such as Medtronics, Body Shop, and Boeing that were implementing workplace spirituality practices that I began to see that something was unfolding that was much larger than personal spiritual growth. But when I read the preface to a book titled *Creative Work: The Constructive Role of Business in a Transforming Society* (Harman and Hormann 1990), I began to envision clearly the possibility of business becoming a major agent of change for the shift in consciousness that so many of us felt was unfolding.

They described both the dilemma and the opportunity of business in relationship to society. Even though this was written in 1990, the description of business still has relevance for today; almost 30 years later:

> Business has carved economics out of ecology. It tends to monetize human values and to lack a higher purpose. Applying economic logic, it makes decisions that deeply influence future generations on the basis of the next quarterly financial report. There are some in the upper levels of business management who, however affluent personally, and in positions of apparent power, nevertheless appear to have a poverty-stricken mind-set in that they exhibit a persistent fear of not having enough. (Harman and Hormann 1990: 10)

Freer (2017), in his dissertation on Organizational Spiritual Maturity (OSM), asserts that OSM is the solution to what he terms the "Dark Side of Organizational Behavior" (p. 16). He defines the dark side of organizational behavior as "any behavior within or across organizations that is harmful" (p. 19). Freer provides an extensive list of these harmful behaviors, including aggressive behavior, narcissism, unethical behavior, everyday organizational violence, egoistic climate, organizational corruption, corrupt networks, and cronyism (Freer 2017: 25).

What, then, is the role of business in supporting a global shift in consciousness and in providing solutions to the harm that business causes to individuals, communities, the economy, and the planet? Mitroff et al. (1994) proposed the creation of Global Spirituality Centers in corporations as a way of institutionalizing the importance of spirituality in the role business plays in society.

> The line between spirituality and morality has always been thin at best. By discussing the spiritual sides of organizations, we are not promoting an official "company religion" or an unqualified endorsement of one of the world's traditional religions or sects. Rather, we are talking about the greater moral purpose and obligations of every organization to contribute to the solution of world problems. Fundamentally, spirituality is a special act of recognition that there is a connection between one's everyday affairs or business and humanity's problems. (Mitroff et al. 1994: 17–18)

Harmon and Hormann offer us hope as they describe leaders who have freed themselves of fear and ego and who are energized by the creative challenge needed to strategically think and act for the greater good. Their vision:

> From this perspective, work will be more than earning money. Economy will be part of ecology. Business, metaphysics and art will be a unit, which employs the whole person creatively in the work process. Nourishment will be more than sustaining the body. Psyche and body will be experienced as the unit they are. The past will be part of the present. Out of this comprehensive view we can shape a future that unfolds new and liberating horizons.
>
> Business, the motor of our society, as 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* (Italics in the original). (Harman and Hormann 1990: 11)

In 2002, David Cooperrider launched an initiative at Case Western Reserve University that was an inquiry into "business as an agent of world benefit." This was a major research project inviting people from around the world to share stories that help to identify and celebrate businesses that innovate for world benefit. Cooperrider is quoted as saying, "For years we have been focusing on the relationship between business and society. We have been gathering stories of — business as a force for peace in high conflict areas; business as a force to eradicate extreme poverty; business as a force for eco-innovation and business as a force for global health – with the purpose to accelerate positive change and achieve a flourishing future?" (Quoted in Hunt 2013). Examples of these cases can be found at http://aim2flourish.com/.

Global sustainability and climate change are probably the two most pressing areas for business to focus on, and companies who undertake this challenge are more likely to be successful if they come from a higher level of consciousness – one that sees the interconnectedness of all things and one that values human flourishing (Laszlo and Brown 2014). The other primary area where business is poised to make a powerful impact is social justice.

Eileen Fisher, Inc. is an organization that aims to be an exemplar of this concept of business supporting the global shift in consciousness. They refer to their efforts as "business as a movement." On June 19, 2017, the company made an announcement of a new initiative they call "Impact Kitchen."

> Over the years, we've shifted from being a business focused solely on clothing to one focused on business as a medium for making a difference – business as a movement. In these challenging Retail times, companies that are thriving are those that embrace change, innovation *and* thinking about their impact beyond profits, on the environment and people. At EILEEN FISHER, we know we want high-impact initiatives, things you can't just do tomorrow. Ideas outside today's core business may just become the core business of tomorrow. (Harvey, March 12, 2018b, personal communication)

The company has a long history of commitment to spiritual values, sustainability, social justice, and the well-being of women and girls. Their structures, roles, and policies are institutionalized ways of supporting this idea of business as a movement, and they are a model for other companies to emulate.

Workplace Spirituality Outcomes

In the early days of the emerging field of workplace spirituality, scholars and practitioners hypothesized that companies that were more spiritual were more likely to experience positive outcomes such as greater employee commitment and job satisfaction, reduced turnover, higher productivity, high levels of customer service, and improved reputation in the marketplace. The major critique of the field at that stage was that claims were being made that had not been substantiated by quality research studies (Giacalone and Jurkiewicz 2003). Since that time, significant progress has been made in outcomes research. It is beyond the scope of this chapter to do a meta-analysis of all the individual studies on workplace spirituality organizational outcomes, but it can be helpful to summarize findings of others who have done more focused literature reviews on outcomes. These selected literature review papers are discussed in chronological order.

The first meta-analysis of workplace spirituality research was conducted by Forniciari and Dean (2007). They selected the population of 231 peer-reviewed empirical articles in the management, spirituality, and religion (MSR) domain from the founding years of the MSR interest group of the Academy of Management: 1996–2005. Their analysis found 15 clusters of themes. The three clusters with the highest number of articles are:

1. How religious traditions and spiritual beliefs get operationalized in daily work practices (n = 41)
2. How religiosity affects macro-level phenomena, such as culture and community
3. How workplace stress is moderated by a caregiver's religious or spiritual orientation and how a caregiver's belief system should be used to assist the patient's needs (Lund Dean and Fornaciari 2007: 14)

None of the 15 clusters dealt with organizational outcomes other than workplace stress. Fornaciari and Lund Dean (2009) followed-up with an analysis of the same data by studying which books and articles were most frequently cited in the MSR literature. One of their conclusions was that MSR researchers were primarily using qualitative research methods during the founding years. Once again, of the themes that emerged, there was very little emphasis on individual or organizational outcomes. Some of the most frequent themes in highly cited publications included "practical considerations when integrating spirituality or religion into professional practices," "individual attitudes, beliefs, and behaviors about what religion and spirituality mean," and "organizational-level aspects of workplace religion and spirituality" (Fornaciari and Lund Dean 2009: 312).

Karakas (2010) reviewed 140 papers on workplace spirituality in order to be able to summarize findings on how spirituality supports organizational performance. He sorted the findings into three different perspectives:

1. The human resource perspective focusing on developing employees' well-being, leading to positive outcomes of increased morale and commitment, increased employee well-being, and increased employee productivity
2. The philosophical perspective focusing on developing employees' sense of purpose and meaning, resulting in increased fulfillment, job satisfaction, hope, creativity, and reflection
3. The interpersonal perspective focusing on developing employees' sense of community and connectedness, leading to increased attachment to the organization, increased loyalty and belonging, and high-quality connections

In this review, Karakas did not provide any specifics or summary of outcomes results, only the themes, as listed above.

The first literature review in my research that addresses personal and organizational outcomes is the review on workplace spirituality empirical research by Geigle (2012). This literature review of the workplace spirituality field identifies the shift from away from a focus on definitions, theoretical constructs, personal narrative, and qualitative research and toward a greater emphasis on quantitative measurement, demographics, employee attitudes, performance, and ethical decision-making. Geigle reports:

> Many of the empirical studies demonstrate a positive effect of WS on job commitment, satisfaction, and performance. In addition, the empirical research on workplace spirituality has demonstrated results in altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organization based self-esteem, involvement, retention, and ethical behavior. (Geigle 2012: 14)

Pietersen (2014) reviewed the workplace spirituality literature and developed a meta-theoretical perspective based on four root intellectual organizations: the theoretical (type I), empirical (type II), narrative-interpretive (type III), and the pragmatic (type IV). He provides a number of examples of each metatype, providing a rich and holistic view of the field. This is his summary of his review of workplace spirituality and organizational performance:

- "There has been ample empirical evidence that spirituality in the workplace creates a new organizational culture in which employees feel happier and perform better." (Garcia-Zamor 2003: 362)
- Based on a review of 140 articles, one author identifies three different perspectives on the benefits of spirituality for both the worker and the organization, described as follows: "(a) Spirituality enhances employee well-being and quality of life; (b) Spirituality provides employees a sense of purpose and meaning at work; (c) Spirituality provides employees a sense of interconnectedness and community." (Karakas 2010: 89)
- There is also a suggestion that: "...the concept of servant leadership can be enhanced by combining it with spiritual leadership." (Lynch and Friedman 2013: 87)
- "Spirituality can positively affect employee and organizational performance [through a] spirituality-based intuition [which] can also facilitate employees to develop a more purposeful and compelling organizational vision, [and] provide opportunities for employees to experience a higher sense of service and greater personal growth and development [as well as] enhance teamwork and employee commitment to the organization..." (Neck and Milliman 1994: 10) (Pietersen 2014: 2271)

Selected examples of empirical workplace spirituality approaches from Pietersen's review include:

Moore and Casper (2006): A study of 228 managers and professionals in 14 different industries, to establish the relationship between workplace spirituality, perceived organizational support, affective organizational commitment and intrinsic job satisfaction.

Kolodinsky et al. (2008). Using 5 samples of workers doing graduate studies to investigate the relationship between workplace spirituality and job involvement, organizational identification, rewards satisfaction, and organizational frustration

Petchsawang and Duchon (2009). A factor-analytic questionnaire study of 250 Thai employees that 'suggests a four-factor model: compassion, meaningful work, mindfulness and transcendence'

Altaf and Awan (2011). A questionnaire study of a sample of 76 respondents on the 'moderating affects of workplace spirituality on job overload and employee's satisfaction relationship.

Mat Desa and Koh Pin Pin (2011). A Malaysian study (n = 153 public accountants/ auditors) on the influence of four aspects of workplace spirituality (a team's sense of community, alignment between organizational and individual values, sense of contribution to society and enjoyment at work) on affective commitment.

Chen and Yang (2012). Using a sample of n = 466 (from 28 retail companies), the study investigates the relationship between spiritual leadership and organizational citizenship behaviour. (Pietersen 2014: 227)

In the early days of the scholarly field, Krishnakumar and Neck (2002) wrote a paper that asked three questions about the growing interest in workplace spirituality. Their aim was to understand the "what" (the meaning) of multiple views on workplace spirituality, the “why” (benefits to an organization, and the “how” (how workplace spirituality can be implemented). In 2016, Houghton and Neck and Krishnakumar revisited these questions and provided an update to the state of the field. Their summary of workplace spirituality definitions was discussed earlier in this chapter. In regard to the “what” (benefits to an organization), they found a growing body of empirical research that supports organizational commitment as a beneficial consequence of workplace spirituality (Houghton et al. 2016: 186). They also provide specific research findings regarding organizational performance:

> For example, Chawla and Guda (2013) recently argued that workplace spirituality could be a causal antecedent to performance-enhancing relationship-oriented selling characteristics including customer orientation, adaptability, service orientation, and ethical selling behavior. Additional empirical evidence has also been forthcoming. In a study of six work units of a large hospital, Duchon and Plowman (2005) reported that work unit spirituality was significantly higher in the three higher-performing units than in the three lower-performing units. In another study of healthcare workers, Albuquerque et al. (2014) found that perceived and objective organizational performance was predicted by dimensions of workplace spirituality including sense of community and meaningful work across two separate healthcare settings. Lastly, Petchsawang and Duchon (2012) showed a relationship between workplace spirituality and work performance as mediated by insight meditation.

The final literature review discussed here begins with a history of the founding of the Management, Spirituality, and Religion (MSR) interest group and then analyzes 15 years of MSR Best Papers and Carolyn Dexter Award MSR-nominated papers. Several insights emerged from this analysis. First, quality research papers arise from a growing number of countries outside the USA. Second, in this database of papers, there were more than twice as many qualitative papers as quantitative. Third, in the word frequency analysis of the top 50 word frequencies, words that did not show up were productivity, commitment, turnover, satisfaction, well-being, or other outcome-related words (Table 7).

In summary, the early research in workplace spirituality was primarily definitional, theoretical, prescriptive, or descriptive. With the advent of valid and reliable measures of workplace spirituality, quantitative research increased, and more studies focused on individual and organizational outcomes. The relationship between workplace spirituality and job satisfaction and organizational commitment is well-established. A new line of research that has not shown up yet in the workplace spirituality literature meta-analyses is the focus on positive outcomes of workplace mindfulness programs, with a particular emphasis on stress reduction.

Research Recommendations and Future Steps

This chapter has reviewed the following five topics in the workplace spirituality literature: (1) historical background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, and (5) outcomes research.

Table 7 Summary of selected workplace spirituality literature reviews

Reference	Primary focus	Outcomes?
Lund Dean and Forniciari (2007)	Identified 15 thematic clusters	
Fornaciari and Lund Dean (2009)	List of most frequently cited references	
Geigle (2012)	Empirical research	Altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organization-based self-esteem, involvement, retention, and ethical behavior
Pietersen (2014)	Meta-theoretical perspective (includes empirical research)	Organizational support, commitment, job satisfaction, job involvement, organizational identification, rewards satisfaction, and organizational frustration, job overload, organizational citizenship behavior
Houghton et al. (2016)	What (definitions), why (outcomes/benefits), and how (implementation) of workplace spirituality	Intuition, creativity, honesty and trust, personal fulfillment, commitment, and organizational performance
Tackney et al. (2017)	History of MSR interest group and evaluation of MSR best papers and award nominee papers	

I would like to offer several suggestions for research topics in each of these domains:

Historical background and trends:

1. Conduct research on the historical background in other fields besides management and the MSR interest group at the Academy of Management. For example, the fields of spirituality and psychology and spirituality and healthcare are more mature than the field of workplace spirituality, and a study of how these fields are evolving might be illuminating. On the other hand, the field of theology and workplace spirituality is comparatively new as a collective emerging phenomenon. There have been occasional papers on workplace theology, but momentum is increasing, and it is of interest to understand what factors support or hinder this work (Tackney 2018).
2. Tackney et al. (2016) documented the increase in MSR quality papers from scholars outside the USA. It would be valuable to have an in-depth study of all of the MSR domain-published literature (not just best papers and award nominees), to document the internationalization of the field, and to see if there are themes by regions and patterns in the uses of various methodologies.

3. My perception, having been in this field since 1992, is that there was an increasing interest in workplace spirituality in the mid- to late 1990s and then a dramatic decrease after 9/11 and the tech bust. For example, it became more and more difficult to interest workplace spirituality organizations in applying for the Spirit at Work Award, to the point of shutting down the award after 2012. It would be useful to compare the numbers of scholarly articles on workplace spirituality over time with the numbers of popular business press articles over time. It would also be useful to find out if organizations might be using other terms for workplace spirituality such as "mindfulness" programs or "well-being." If my hypothesis is correct about the decline of interest, then it would be helpful to explore the reasons. I suspect that factors might include religious and political polarization, increasing concern about religious EEOC lawsuits, volatility of the economy, high turnover among leaders committed to workplace spirituality, and an increasing secularization of society. These perceptions are from my experience in the USA, and it would also be interesting to understand if similar trends have occurred in other industrialized societies or if things are different elsewhere.
4. There have been at least three workplace spirituality "movements": the spirit at work movement, the faith at work movement, and the conscious capitalism movement. In what ways are these movements similar and different? Is one movement more impactful than the others? For instance, the spirit at work movement is primarily nonreligious and is influenced somewhat by Eastern traditions and practices such as meditation and yoga, and its members tend to be coaches, consultants, and scholars (Neal 2013b). The faith at work movement is primarily a Protestant movement (Miller 2007), and its members tend to be Christian business leaders and Christian scholars. The conscious capitalism movement was founded by John Mackey, CEO of Whole Foods, and Raj Sisodia, a marketing professor at Babson College (Mackey and Sisodia 2013). Its members are primarily business leaders and consultants. The faith at work and conscious capitalism movements are well funded, and because they are CEO-driven, they are more likely to have an impact because of exemplary business practices.

Research Methodologies

There are several important questions occurring in the workplace spirituality field regarding research methodologies. One question is how to measure the ineffable. Another question is should we even try? A third question is whether our research supports an existing paradigm that manipulates employees for corporate ends. A fourth question is which research approaches and topics are most helpful for the field to gain legitimacy. These are ongoing explorations in the field and worthy of continued conversation. There is not likely to be any resolution but rather a deepening understanding of the tensions we hold as we move forward.

A question that I never see in the literature is "What other methodologies besides the standard quantitative and qualitative measures might we be able to use in our field?" In 2002, a group of us from the MSR interest group met with Ken Wilber in his Denver apartment for a group interview (Pauchant et al. 2004). This question about methodologies was the question I asked, and Ken said, “All research is research on the self.” That got me to thinking about “What is the self?” in the context of MSR. I have this unexplored idea that there are different research methodologies based on different levels of consciousness. In the Spiral Dynamics model (Beck and Cowen 1996), the world of business is primarily at Level 5 – orange – with a focus on opportunity, success, competing to achieve results, influence, and autonomy. Academia tends to be centered in a similar level of consciousness, with a focus on getting published and getting tenure and other forms of success and influence. Research methods tend to be positivistic and focus on creating organizational success. What might research methods look like at Level 6 – green – with a focus harmony/love, joining together for mutual growth, awareness, and belonging? What might research methods look like at Level 7 – yellow – with a focus on synergy, living systems, and living with paradox or at the hypothesized Level 8, turquoise, with the focus on global community/life force, survival of life on a fragile Earth, and consciousness?

The Institute of Noetic Sciences has been studying consciousness and research, and perhaps the MSR field would benefit from their research approaches to studying and utilizing intuition, meditation, healing, and other ways of knowing in our research. Andre Delbecq (2009) in his exploration on where the field is going encouraged scholars to do the inner work of being a workplace spirituality scholar. He paraphrased highly respected mystic and Rabbinical scholar, Schachter-Shalomi and Miller (1995):

> To become a scholar addressing spirituality, one must stop rushing madly about, learn to get quiet, mix all the ingredients together meditatively, bake the cake, and allow it to rise in its own time.
>
> People don’t automatically become scholars able to address spirituality simply by living to a great age or reading books. They become wise by undertaking the inner work that leads in stages to expanded consciousness.

This inner work of a scholar may be the most important work that we could do. I suspect Ken Wilber would agree with that.

Organizational Exemplars of Workplace Spirituality and Spiritual Practices

It would be very valuable to have an interactive online database of organizational exemplars of workplace spirituality that provides details of organizational practices, the challenges they face, and the lessons they learn. William Miller and Debra Miller created a database of case studies of spiritual leaders that is a searchable database that could provide a good model for this: https://tfsw.uark.edu/sbl/index.php. The Annotated List of Workplace Spirituality Organizations (Neal 2016a) can provide a good starting place. Researchers could contact organizations for more details about their workplace spirituality approaches, and more organizations could be added to the list. Some of the search terms could be organizational size, industry, annual sales, geographic reach, organizational age, number of employees, and whether workplace spirituality research has been conducted on this organization.

This research could be augmented by organizational information from workplace spirituality empirical research studies that have used workplace spirituality measures, such as SAWS (Kinjerski and Skrypnek (2004) and the Organizational Spiritual Leadership Survey (Fry and Nisiewicz 2012). Imagine a grid that listed the variables studied, the organizational characteristics, the measures used, and the findings. We might not know the names of the organizations in these studies, but a meta-analysis of their characteristics and practices as well as their organizational outcomes would be helpful.

Outcomes Research

The literature reviews described in the Outcomes section above did not provide an overall summary of the various kinds of outcomes that have been measured nor what results have been found. This kind of meta-analysis could look at individual and organizational outcomes, as previous studies have done, and new research might also look at other stakeholder outcomes such as community impact, environmental impact, and social justice impact. A few studies (c.f. Tevichapong 2012) provide cross-organizational comparisons as well as longitudinal measures, and we need more of these kinds of studies. It would be of great interest to have more studies that provide cross-cultural comparisons of workplace spirituality and organizational outcomes. Finally, we need more action research in organizations to test the effects of workplace spirituality interventions.

Conclusion

Writing this chapter has been an interesting and valuable reflection for me as I collected, organized, and integrated the work colleagues and I have done for almost three decades. This literature review is as thorough as I could possibly make it, and yet I know that there are inevitably some important concepts, practices, and results that are not included, either from oversight, ignorance, or the lack of space. This chapter reviewed the historical background and trends in the field but did not cover the vast territory of the contributions from fields such as psychology, sociology, and theology. I have reviewed some of the issues on research methodologies and raised some possibilities about moving forward. I ask the reader to understand that my bias is toward creating new knowledge and developing creative breakthroughs more than receiving acceptance and legitimization from the mainstream. At the same time, I know that these acceptance and legitimization are important for our field as we move forward. This is a paradox to hold and a polarity to manage but need not be a choice of one way or the other.

Several organizational exemplars were described, and many more can be found in Neal (2016a). I believe that we tend to learn more from best practices than we do from outcomes research in terms of research that leads to practice, and I have offered some suggestions about ways we might expand the list of exemplars and to provide more details on their practices. At the same time, outcomes research is valuable for us to understand more about the impact of workplace spirituality, and over time, as results are replicated, we begin to build a body of knowledge that can support those leaders who have the courage to follow their spiritual callings to lead in new ways.

This has been a walk down memory lane as I remember the discussions, the research, the researchers, the business leaders, the organizational visits, the conference presentations, the friendships, and the community that have evolved for me personally in the field of workplace spirituality. It is also a walk into the future as I consider where our field is going and all that is possible as we continue to evolve individually, collectively, and as a field.

> Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know – we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.
>
> Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving. – Albert Einstein

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Eastern Approaches to Organizational Well-Being: Ontological Levels of Leadership in Hinduism, Buddhism, and Taoism

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Abstract

Today's organizations have become increasingly focused on matters of *doing* things more effectively and *having* good financial results. An intention to focus on deep purpose and *being* in tune with one's highest Self are generally absent. This has tended to result in dysfunctional behavior and lack of a sense of deeper inner purpose at both the individual and organizational levels. Some of the major causes of this are repetitive thoughts, feelings, and behaviors that narrowly focus on the personal self with its selfish desires. Essentially without inner presence and purpose, efforts at all levels in the workplace become sources of dissipation of energy and fulfilment. The key objectives of this chapter are:

1. To portray how a non-dual Eastern approach can serve as a basis of morality and spirituality in the workplace and increase overall organizational well-being
2. To indicate how the Eastern wisdom approaches (of Taoism, Buddhism, and the Vedanta) point the way to more fulfilling work lives and more effective organizations in the long term
3. To demonstrate the lessons that Vedic, Buddhist, and Taoist philosophy and psychology have for the development of effective leadership
4. To create an understanding of how the Eastern non-dual approaches to Self-knowledge and Self-awareness contribute to effective leadership, authenticity, and work-life integration.

The purpose of this chapter is to create guidance for leaders, based on the values and wisdom from the worldviews of humankind's great Eastern spiritual traditions. These sources will include Vedānta-Hinduism, Buddhism (Zen and Theravada), and the Taoism of Lao Tzu. The chapter aims to provide readers implicit leadership models which are embedded in these traditions. Through the medium of teaching stories, metaphorical poems, and illustrative vignettes, this chapter provides clear pointers to cognize our true nature as the unchanging, timeless awareness which it is.

Keywords

Workplace spirituality · Spiritual leadership · Wise leadership · Levels of being and leadership · Paradigms of spiritual transformation · Inner presence · Self-knowledge and transformation

Eastern Approaches to Organizational Well-Being: Ontological Levels of Leadership in Hinduism, Buddhism, and Taoism

The Current Crisis in Human Affairs

The greatest challenge – and opportunity – facing humankind today is not the eradication of poverty. It is not climate change, nor is it ethnic wars. It is not the elimination of religious clashes, nor is it a shortage of food, water, or natural resources. All these are serious challenges, with attendant opportunities, when seen from the proper perspective. All of the forgoing are actually symptoms of the real source of disease and lack of harmony on the planet.

We find that the real source of all of these crises lies within every human soul, as we work and go about our daily lives. In its essence, the human soul is continually pulled in two different directions – sometimes both directions at once! The first direction is a response to a sense of deep fear and anxiety which carries the message: "I do not have enough." This sense of lack often results in a pull toward materiality (money, possessions, business), sex, drugs, fame, or power – often all at once! This nearly ceaseless pining for more is rooted in the desire to have more of what one already has – in more and newer ways.

The other direction is the pull to awareness of the Self which is our deepest and true essence. Between these two poles, we swing and feel a gnawing sense of lack of being truly at home. The deep discontent with life, and work, is alleviated for most people only when they experience momentary pleasure from feelings, thoughts, sensations, achievements, or a sense of being unique and special.

However, if we take time to be still, we come to know the worlds *within* and *without* more deeply and to know that which lies at the center within each of us: that which is ever-present, ever-awake, and the witness of the constant passing show of the material realm, what Hindus call *māyā* or illusion. The source of the malaise is the over-identification with the sensible/physical world. We shall refer to this ontologically as level V.

The aspect of us which is ever-present lies at the opposite pole ontologically from the non-dual Self. It is the Self that knows, the ever-present witness of all desires, emotions, feelings, thoughts, and perceptions. It was never born and never dies (level I). It is the eternal essence of all and everything, the Tao, the Brahman, the Absolute, and the Haqq. It is the unchanging, timeless awareness *within*, the witness of the ceaselessly changing phenomena *without*.

Lying halfway between levels I and V (see Figure 1) is the *jiva*, the *individual* soul or the Self. It is that aspect of our being which mediates between the source of deepest spirituality (level I) and the physical realm (level V). In short, the human soul is continually pulled between a multitude of changing selves at level V and the One Self which is the undivided, unchanging, and infinite consciousness. In this pull and push between highest Self and carnal Self lies the source of our disharmony and malaise in life and leadership.

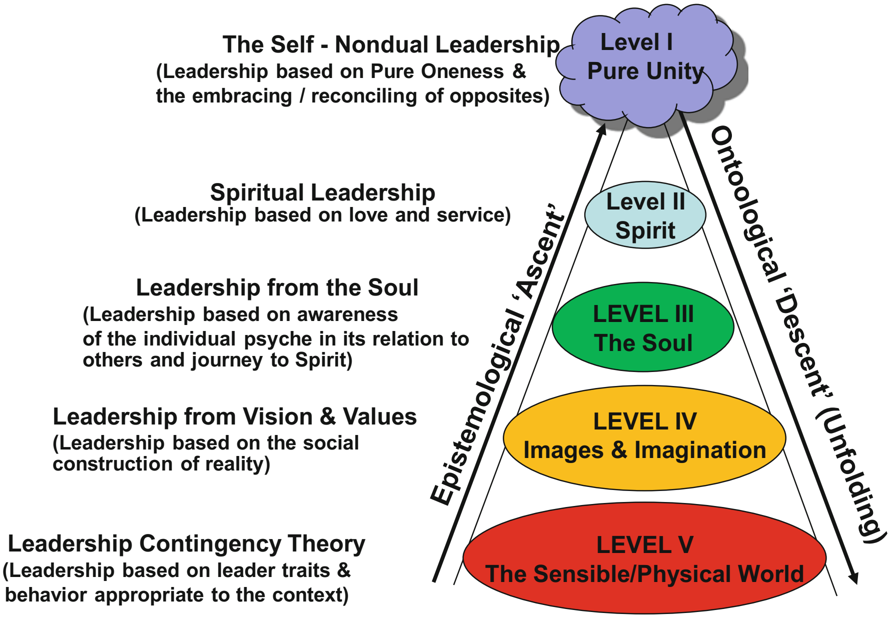

Fig. 1 Multiple levels of being and leadership

What is the soul, and what is meant by the province of the soul? For one answer we turn to Whyte (1994):

> It is the indefinable essence of a person's spirit and being. It can never be touched and yet the mere hint of its absence causes immediate distress. In a work situation its lack can be sensed instinctively, through a person may, at the same moment, be powerless to know what has caused the loss. It may be the transfer of a well loved colleague to another department, they change rooms to a less appealing office, or, more seriously, the inner intuitions of a path not taken. The Oxford English dictionary's lofty attempt at soul is "the principle of life in man or animals." (pp. 13–14)

One of the objectives of this chapter is to present a graphic multilevel theory of being that lies at the root of all of the world's varying spiritual-religious traditions. Turning to the model in Fig. 1, we have a spiritual *Rosetta Stone* for understanding the essence of the ontological human challenge (see Table 1). Applying it provides solutions to some of the most inveterate problems facing humankind and its highest aspirations. We shall use primarily two spiritual traditions to illustrate Advaita Vedānta and Buddhism, along with selected smaller aspects of Sufism and Taoism to understand our path.

Two Overall Paradigms

This chapter proposes that Eastern spiritual paradigms, particularly, Vedānta and Buddhism, can substantially enrich the standard Western approaches to leadership, workplace spirituality, and workplace well-being (Giacalone and Jurkiewicz 2003; Dalai Lama and Muyzenberg 2008; Inoue 1997; Metcalf and Hateley 2001; Mitroff and Denton 1999; Pfeffer 2003; Richmond 2001). We note two primary paradigms as follows:

Table 1 Levels of being in Hinduism, Buddhism, and Taoism[a]

Levels of being	Vedāntic ontology[b,c]	Buddhist ontology[d]	Taoist ontology[e]
I – The non-dual	Brahman/*Purusha*	Nirvana/ nibbana (non-dual consciousness)	The unconditioned Tao (transcendence of all opposites) – *wu wu wu*
II – Spirit	*Prakriti* and its evolutes (primordial nature)	*Alaya vijnana*	The one – *wu wu*
III – Soul	Atman/the *Self*	*Manas* (higher mind)	The two (*yang* and *yin*)
IV – Creative imagination and of forms	*Pancha-Mahābhutāni* (five great elements)	*Manovijnana* ("gross mind")	The three – the generative principle
V – The sensible/ physical world (the sensible visible world)	Sensory apparatus *Pancha-Jñāna* and *Karam-indriyā*s (five means of action and knowing)	Five senses (*samsara)* (physical body senses)	The 10,000 things – *wan wu* (the physical world)

[a]Based on Kriger and Seng (2005)
[b]Bhagavad Gītā and Upaniṣads. See Satchidananda Murty (1959); Edgerton 1965; Gambhirananda 1984, 2001; Hiriyanna 1949/2015, 1955/2014; Nikhilananda 1995.
[c]Deutsch (1973)
[d]Wilber (2000b), p. 199; Sangharkshita (1993); Smith and Novak (2003); Snelling (1991)
[e]See Lao Tzu (1972, Chap. 42), Izutsu (1967a, b) and Kriger (1975)

Paradigm I: The *Eastern Non-dual Paradigm* portrays individuals as already enlightened or realized, essentially (Dayananda 2015; Schepetin 2018). In paradigm I there is no separation between the individual, their inner state, and the object of their lifework. It is found to be simply a matter of surrendering to or opening to the source, the ground of oneness. A matter of recognizing our true nature, as is. Guidance then can be found to arise moment by moment, in our surrendering to reality and embracing and simply living the truth, as it manifests in the present moment (see Singer 2015).

Paradigm II: In the *Western Developmental Paradigm*, as evidenced by behavioral, cognitive, and industrial-organization psychology, the individual leader is meant to exert efforts in order to develop their competence to achieve the goals, overall objectives, and mission of the organization or subunit. The aim is to be increasingly more awake, wherever one is. Whereas paradigm I deals primarily with *being*, paradigm II deals primarily with *doing* and *becoming* (Dhiman 2012, 2017; Kriger and Seng 2005).

The Vedic Approach: Self-Inquiry

"Who am I?" (alternatively "what am I?") is the most important question a spiritual aspirant or aspiring wise leader can ask according to the Vedanta

(Venkataramiah 2015). It is not the answer which is most important. The question itself points the individual to that which they truly are. It is a constant awareness of that which a human being truly is and which is central to consistently manifesting wise leadership. Without this level of awareness, the leader lapses back into being ruled by the multiple selves that govern the lives of most people, indeed without them even knowing it (Gurdjieff 2013; Ouspensky 1959). Often we wake up in the morning feeling deeply refreshed and having rested in deep dreamless sleep, where the true Self emerges unbidden and unencumbered (Krishanswamy Iyer 1930/1991). Within a few minutes, even a few seconds, the discursive mind takes over, and our consciousness becomes riddled with doubts, resulting anxieties and attention to the concerns of the ego Self. The return to inner freedom and unity is lost, and the mind starts galloping in multiple directions as varying thoughts, feelings, and sensations arise – and pass away.

The teachings of the Vedas, the Tao, and the Buddha all point to the same thing – the ever-present awareness which we always are – the timeless Self which abides equally in all sentient beings. It is similar to when the Quran states, "I am closer to you than your very jugular vein."

When we train the mind through meditation and prayer, the unnamable unchanging Self, which is both the origin and the goal of the soul's journey into deep harmony and oneness, takes precedence. It is pure in the sense that it is a level of being and existence which is not dependent on anything other than itself, consciousness *bereft* of objects. It is bliss that is not dependent upon external props for harmony and well-being to emerge on the canvas of the mind. This is "the Tao that cannot be told or named." Yet it is our true nature, the ever-present awareness, which lends sentience to all our experiences.

The Pathless Path of Lao Tzu

In the Taoist approach to endurung happiness and balanced living, the universe cares less about the "survival of the fittest" and more about the preservation of the supple, the yielding. It is a gospel of suppleness and not brute strength. Its symbols are water and grass. The Tao is like water – water has a form, yet is essentially formless. Put water into a cup; it takes on the shape of a cup. Put it into a teapot; it takes on the shape of a teapot. Its adaptive competence is its strength. It can flow as well as crash. Be like water! You will endure. The storm uproots the mighty trees; yet it preserves and even cleans the yielding grass. Be like grass! You will endure. The Tao is not a concept or an idea but a living experience signifying universal principles and processes. It is at the same time the *what* and the *how* of the universe, as well as much more.

Catching a Great Fish with a Straight Needle!

There was a fisherman in China who for forty years used a straight needle to fish with. When someone asked him, "Why don't you use a bent hook?" The fisherman replied, "You can catch ordinary fish with a bent hook, but I will catch a great fish with my straight needle."

Word of this came to the ear of the Emperor, so he went to see this fool of a fisherman for himself. The Emperor asked the fisherman, "What are you fishing for?"

> The fisherman said, "I am fishing for you, Emperor!"
>
> ~Reported by Sokei-an Sasaki, the first Zen master to "bury his bones in America." (see Sean Murphy 2013)

Lao Tzu was one such zany master. He used a straight hook to catch some good fish from life's great wisdom. And the *Tao Te Ching* is one such supreme fish!

Sakyong Mipham Rinpoche, a modern Zen teacher, reflected: "My meditation teachers taught me that with aggression, you may accomplish some things, but with gentleness, you can accomplish all things.... Gentleness is like water – it will eventually reach its goal. Aggression is like fire – it is quick and then it is gone."

In the final analysis, the *Tao Te Ching* is a classic of the art of self-leadership. It is a manual of leadership whose practical philosophy has stood the test of time. But it expounds a different order of leadership, a way of effortless self-mastery. In order to achieve this mastery, one must forgo attachment to both the desired goal and one's own ego, disregarding both the past and future and focus on the immediate present. In fact, it deals more with "followership" than leadership. Lao Tzu's great leadership dictum: "To lead, one must follow."

Someone once said, "Lead with your heart; your life will follow." Lao Tzu would have wholeheartedly agreed!

Wu Wei: The Supreme Art of Non-Doing or Non-Action

Wu (The Chinese word "wu," like the Japanese word "mu," means "no") *wei* is a fundamental tenet of Taoism which literally means non-doing or non-action. It signifies living effortlessly and spontaneously in a most natural and uncontrived way completely in harmony with the Tao. Water, due to its yielding nature, furnishes a perfect symbol of the principle of *wu wei*. Like most of Taoism, this philosophy is generally expressed as a paradox *wei-wu-wei*: "action without action." We find the same concept fully developed in the Bhagavad Gītā, in the form of the alchemy of realizing the perfection of the actionless Self (*naishkarmyasiddhi* BG 18.49). Sri Krishna presents three characteristics for the yogi who has accomplished this state: 1) nonatachment to objects, people, and situations, 2) being self-controlled as regards which thoughts and feelings one takes in and feeds, and has 3) cultivating a mind which does not pursue a myriad of desires.

In the celebrated Zen classic, *Zen in the Art of Archery*, the master [Awa Kenzo] constantly tries to help Eugen Herrigel, his German student, to come out of self-immersion and attain the state of natural effortlessness. Here is an insightful encounter:

> "Stop thinking about the shot!" the Master called out. "That way it is bound to fail."
>
> "I can't help it," I answered, "the tension gets too painful."
>
> "You only feel it because you haven't really let go of yourself.
>
> It is all so simple. You can learn from an ordinary bamboo leaf what ought to happen. It bends lower and lower under the weight of snow. Suddenly the snow slips to the ground without the leaf having stirred. Stay like that at the point of highest tension until the shot falls from you. So, indeed, it is: when the tension is fulfilled, the shot must fall, it must fall from the archer like snow from a bamboo leaf, *before he even thinks it.*" (Herrigel 1989)

In another instance, Eugen is revealed the greatest foe on the path, as follows:

> The right art, cried the Master, is purposeless, aimless! The more obstinately you try to learn how to shoot the arrow for the sake of hitting the goal, the less you will succeed in the one and the further the other will recede. *What stands in your way is that you have a much too willful will. You think that what you do not do yourself does not happen.* (Herrigel 1989, p. 31)

And finally, as the master expounds the "Great Doctrine," the persevering student is shown the key to the greatest of all arts, the art of living, through the contrivance of archery:

> "What are you thinking of?" he would cry. "You know already that you should not grieve over bad shots; learn now not to rejoice over the good ones. You must free yourself from the buffetings of pleasure and pain, and learn to rise above them in easy equanimity, to rejoice as though not you but another had shot well. This, too, you must practice unceasingly – you cannot conceive how important it is."
>
> During these weeks and months, I passed through the hardest schooling of my life, and though the discipline was not always easy for me to accept, I gradually came to see how much I was indebted to it. It destroyed the last traces of any preoccupation with myself and the fluctuations of my mood. "Do you now understand," the Master asked me one day after a particularly good shot, "what I mean by: "*It* shoots, *It* hits?"
>
> "I'm afraid I don't understand anything anymore at all," I answered, "even the simplest things have got in a muddle. Is it 'I' who draws the bow, or is it the bow that draws me into the state of highest tension? Do 'I' hit the goal, or does the goal hit me? Is 'It' spiritual when seen by the eyes of the body, and corporeal when seen by the eyes of the spirit – or both or neither? Bow, arrow, goal and ego, all melt into one another, so that I can no longer separate them. And even the need to separate has gone. For as soon as I take the bow and shoot, everything becomes so clear and straightforward and so ridiculously simple. . . . "
>
> "Now at last," the Master broke in, "The bowstring has cut right through you." (Herrigel 1989, pp. 60–61)

An important point to note here is that *wu wei* is not a conscious practice to cultivate. Practicing *wu wei* is a state of being totally spontaneous and in flow with the universe or Tao – a state of non-doing. By letting go of all that is unnecessary in our actions and thoughts, we arrive at a state that is completely natural, spontaneous, and effortless. In both the performing arts and martial arts, this state is described as *effortlessness* – the hallmark of true mastery.

The high Taoist art of *doing nothing* is not a practice of idleness. Quite the contrary! It is about doing nothing which is against the cosmic flow of things. It is about doing nothing unnatural or in a forced manner. It is about not pushing the river. This state of noninterference is not so much about relinquishing personal will; rather, it consists of bringing our individual will to be in harmony with the universal flow of the Tao.

> The Way is ever without action,
> Yet nothing is left undone.
> Nature does not hurry,
> Yet everything is accomplished.

Social conventions can lead us away from the natural harmony of things. The taoism Taoism of Lao Tzu laments the loss of our childlike naturalness and innocence at the hands of the rigid patterns and conventions of society. Pablo Picasso is reported to have said, “It took me four years to paint like Raphael, but a lifetime to paint like a child.” *Tzu-jan* (lit., “self-such” or “self-so-ness”) or naturalness is regarded as the cardinal value in Taoism. In Indian spirituality, this is referred to as the *sahaja avasthā*, the unselfconscious, natural state of our primordial perfection. The Chinese word “*pu*” represents the Taoist symbol of naturalness which is often illustrated via the metaphor of uncarved block. It is a state of pure potential and denotes our “original nature” prior to the imprint of culture.

Empty Yourself Completely! Realize Your Fullness

Sooner or later, we come to realize that we cannot “know” reality as such since we “are” the reality. The seers of non-dualistic philosophy, Advaita, do not tire telling us that the “subject” can never be “objectified.” How can the eye “see” itself? How can one capture the infinite with the finite mind? The infinite perceives itself! Therefore, the great exhortation here is that “The Self is never that which is seen.” Through Divine inspiration when we chance upon It, we realize with St. Francis of Assisi that “what we are looking for is what is looking.” This is the principle of *wu wei* – non-action – a cardinal tenet of Taoism. This philosophy is generally expressed as a paradox *wei-wu-wei*: “action without action.” As Nisargadatta Maharaj puts it, succinctly: “*Sādhanā* (spiritual practice) is the search for what to give up. Empty yourself completely. . ..Give up all ideas about yourself and simply *be*!” (Frydman 2012, pp. 196–197). Elsewhere he says, “What you seek is so near you that there is no place for a way” (Frydman 2012, pp. 196). And finally, “Be patient with yourself; you are the only obstacle.”

The Primal Western Dilemma

Since the time of Plato (427–347 BCE) and Aristotle (384–322 BCE), the Western world has largely oscillated between two overall philosophical viewpoints, with numerous subtle variations (See Armstrong 2007; Novak 1994). Plato perceived and characterized the world ontologically as similar to a pyramid constructed from the top of the pyramid downward, where the invisible world of latent possibilities issues from the top to the physically manifest world at the bottom (see Fig. 1). In contrast, Aristotle formulated the world as being built ontologically brick by brick from the bottom upward to the top, with each level constructed as a series of means-ends.

Aristotle uses the Greek concept of *eudaimonia* to express fully his views on what he considers to be a life well lived. His definition of *eudaimonia* can be roughly stated as the exercise of human faculties along the lines of excellence, in a life affording them full expression. He believed that *eudaimonia* is the highest good of human actions and that toward which all actions aim—everything we do is done in order to make us happy. Aristotle defines a happy life in terms of a good life: *To say that somebody is happy is the very same thing as saying that one is living a life worth living* (Aristotle 1961).

In this chapter both views will be taken as relevant to wise leadership and subsequent fulfilment. However, preceding these two preeminent Western philosophers by 400 to 1000 years, depending on the tradition, are the philosophies of the Vedānta, Buddhism, and Taoism. Each of these Eastern traditions has five underlying ontologies that tend to mirror the words of Plato (see Tables 1 and 2). They collectively point to the importance of developing insight, imagination, and intuition, both in life and in the workplace. Plato's *Allegory of the Cave* (Reeve 2004) is an eloquent description of this worldview where individuals are continually seen as metaphorically viewing the world as shadows projected on the screen of consciousness. Our backs are turned to the real world and all we constantly see is the illusionary projections. This becomes especially problematic in the workplace, where each individual is perceiving the behavior, motivations, and thoughts of

Table 2 Theories of leadership by levels of being[a]

Level of being	Type of leadership	Criteria for effectiveness	Relevant works
I – The non-dual (the world of absolute mystery)	Non-dual	Unconditional love Absence of separation between "Self" and "other"	Wilber (2000a), Kriger and Seng (2005)
II – The world of the Spirit	Spiritual Servant	Service to relevant others Are all stakeholders satisfied and taken into account?	Duschon and Plowman (2005), Fry (2003, 2005, 2008), Benefiel (2005), Greenleaf (1977), Liden et al. (2008)
III – The world of the soul	Conscious Authentic Ethical	Does it feel right within the "heart?" Moral consciousness	Benefiel (2005), Osbourne (1970), Tolle (1999, 2005), Wilber (2004)
IV – The world of creative images and imagination	Charismatic Transformational	Value congruence: fit with values and images	Bass (1995), Kanungo and Mendoca (1996), Avoilio, Luthans, and Walumbwa (2004), Avolio and Gardner (2005), Brown (2007), Brown and Trevino (2006), Bass and Steidlmeier (1999), Price (2003)
V – The physical world	Trait, behavior, and contingency theories	Profit ROI, ROA Sales growth	Bass (1990), Kirkpatric and Locke (1991), House (1996), Uhl-Bien et al. (2007)

[a]Based on Kriger and Seng (2005) and Fry and Kriger (2009)

both themselves and others through the parade of differing selves that inhabit the mind. No wonder that most places of work are riddled with conflict and crossed purposes of differing intentions and objectives (Table 3).

The worldview of scientific materialism in the West, with its strong focus on the scientific method, has helped to fuel the growth of technology, products, and services in the world. This worldview was renewed in the Renaissance and eventually resulted in everything from iPhones to the Internet to atomic weapons to the Tesla and self-driving cars.

In sum, the intent of this chapter is threefold:

1. To describe the worldviews of Hinduism (founded on the Vedas), Buddhism (founded on the teachings of the Buddha and first articulated in Theravada Buddhism), and Taoism (founded on the teachings of Lao Tzu and Chuang Tzu). They each complement the prevailing view of scientific materialism.
2. To portray the impasse in current management and workplace theory that embraces an inherent tension between the search for ever greater efficiencies (e.g., transaction cost economics) and the creative destruction of new products and processes (see Schumpeter (1934) and Christiansen (1997)), which aim to explain the creative emergence and magic of entrepreneurial ventures.
3. To conclude by arguing that these respective paradigms portray a fundamental tension in business between generating new business revenues *and* conserving costs and resources through minimizing transaction costs (Williamson 1979). The first is a "prospector" strategic mentality (e.g., Apple Inc., Virgin, Tesla Motors,

Table 3 Underlying values of spiritual leadership

1. **Trust** – choosing relationships where one has faith in and relies on the character, ability, strength, and truthfulness of others
2. **Forgiveness/acceptance/gratitude** – not being burdened by failed expectations, gossip, jealousy, hatred, or revenge. Instead, choosing forgiveness through acceptance and in gratitude
3. **Integrity** – behaving consistent with one's espoused values – "walking the talk"
4. **Honesty** – being truthful and basing one's actions on it
5. **Courage** – having the firmness of mind, as well as the mental and moral strength, to prevail in the face of extreme difficulty, opposition, threat, danger, hardship, or fear
6. **Humility** – being modest, courteous, and without false pride. Not being jealous, rude, or arrogant nor setting oneself above others
7. **Kindness** – being warmhearted, considerate, humane, and sympathetic to the feelings and needs of others
8. **Compassion** – perceiving and understanding the feelings of others. When others are suffering, doing what one can to help decrease it
9. **Patience** – bearing trials and/or suffering calmly and without complaint. Remaining constant to a purpose or task in the face of obstacles or discouragement. Not quitting in spite of opposition from others or discouragement
10. **Excellence** – doing one's best and recognizing, rejoicing in, and celebrating the efforts of others
11. **Happiness** – perceiving daily activities and work as intrinsic sources of joy and inner balance (From Kriger and Seng 2005)

Google) and the latter a "defender" strategic mentality (see Miles and Snow 1978; Porter 1980).

Four Core Premises

1. Wisdom, anchored in ethical action that takes into account the whole systems, needs to be made accessible to leaders and managers at all levels, as well as those aspiring to leadership positions (Dhiman 2017).
2. The deepest roots of wisdom lie in the great spiritual and religious traditions of humankind, i.e., Christianity, Islam, Judaism, Hinduism, Buddhism, Taoism (See Armstrong 2007; Kung 1992; Merton 1965, 2004; Novak 1994; Reeve 2004).
3. Without the presence of guiding wisdom, a group, an organization, a country, and a society will become like a ship adrift without a rudder in a sea of turbulence (Kriger and Barnes 1992; Kriger and Malan 1993).
4. An overriding and pervasive need to deal with the dynamic tension between, on the one hand, the deterministic forces of the internal and external environments, and on the other hand, the free will of individual leaders to create new avenues of creativity and action.

The overall purpose is to create organizational insights for the creation of well-being in the workplace which are based on the values and wisdom found in the worldviews of several of the world's great Eastern spiritual traditions: Taoism, Vedānta-Hinduism, and Buddhism. It aims to provide readers the implicit leadership models in these traditions.

Huxley (1992) held that the perennial philosophy affirms that (a) all of life is sacred; (b) all humans carry seeds of the sacred which need cultivation; and (c) cultivating the seeds of the sacred would likely lead the planet toward a sense of oneness, rather than the divisions we currently create and reinforce.

To move toward oneness, then, we need to get beyond false dichotomies and reductionist categorical labeling such as right-wrong, good-bad, and true-false. We need to recognize the inherent duality that predominates in the phenomenal world and learn how to encourage synthesis as an emergent process, one that leads to increasingly ever more inclusive systems and worldviews.

Our departure point will be five fundamental insights about the nature of wise leadership:

Insight 1: Everything is continually changing at all levels of scale – from the individual to the group to the organization to the industry.

Insight 2: People experience stress and uncertainty at all levels of scale – from the individual to the collective – due to pervasive change and uncertainty that is inherent in organizations.

Insight 3: No single individual is in charge of leadership in today's organizations. This results in leadership being distributed across and within numerous levels of scale (see Kriger and Zhovtobryukh 2016).

Insight 4: Fundamental problems facing our organizations and the society are so pervasive that they can only be resolved at the level of the human spirit – i.e., at the level of the authentic Self (see Dhiman 2017).

Insight 5: Leadership needs to be approached as a matter of contribution, service, and responsibility rather than as a position or title, making it relevant and accessible to all emergent leaders (Greenleaf 1998; Yukl 2005).

Two Primary Eastern Approaches: Vedānta and Buddhism

Advaita Vedānta and Self-Knowledge

While each of the wisdom traditions of the world uphold the importance of Self-knowledge as a necessary condition for wholeness, happiness, and lasting peace, in no other tradition is Self-knowledge explored to such a depth and breadth as in the Vedas. The entire philosophy of Vedānta is devoted to discovering the essence of Self-knowledge, fulfilment, and freedom. *Advaita* in Sanskrit means "non-dual," and *Vedānta* means "the end or inner core of the Vedas." *Vedānta* (see Deutsch 1973) is a philosophy of non-duality based on the Upaniṣads, the concluding portions of the Vedas (Satchidananda Murty 1959). The word *Veda* is derived from the Sanskrit root *vid* (to know) and means that which makes us know (Satchidananda Murty 1959, p. xvii). The Vedas are among the oldest sacred texts in the world. The Upaniṣads, the *Brahma Sūtra*, and the Gītā form the "triple standard" on which Vedānta schools are based. (See: Satchidananda Murty K Revelation and Reason in Advaita Vedanta, p. xvii.; Hiriyanna 1949/2015, 1955/2014; Mādhavānanda 1934/2008) Advaita Vedānta is widely considered by Western scholars of religion and Hindus to be the philosophical culmination of the Indian spiritual tradition (see Deutsch 1973).

As a system of Self-knowledge, Advaita Vedānta is free from sectarian dogma. Its tenets are rational, universalistic, and scientific in spirit. In addition, there is substantial Advaita metaphysics that have come to emerge in the philosophical foundations of contemporary quantum physics. It expounds the essential oneness of humanity and the universe and presents its message through logical axioms where there are no dogmas to adhere to. It maintains that all that is required is an open mind and willingness to understand objectively the truth of our own existence. Vedānta helps the seeker to appreciate happiness and liberation (*moksha*) as an ever-attainable fact in the present.

Advaita Vedānta teaches that the phenomenal world, though real at the relative level, is merely a manifestation of an underlying Absolute Reality, known as Brahman. At the individual level, this reality is experienced as pure awareness or consciousness. The Self (*ātman*) is essentially an expression of Brahman itself (the Absolute). There is one limitless consciousness which is the substratum of all and everything. This vision of the essential oneness of reality (*ātman*) and the reality of the manifestation (Brahman) provides a foundation and *raison d'être* for acting for the good of others. Once understood clearly, it becomes a lived experience, a living reality, serving both as the *path* and the *goal* for the quest for fulfilment in the form of Self-knowledge and selfless service.

The basic truth of the Vedānta is that the nature of the Self is essentially pure consciousness. This truth is self-existent and self-evident: we *know* that we exist and we are *conscious* of our existence. No further proof is required to show that we exist. In addition, the existence of the Self, once experienced as it is, can never be denied. Representing the culmination of sacred knowledge, Vedānta has been called the *philosophia perennis*, the perennial philosophy, whose truth is found in many different traditions of the world. It emphasizes the essential "oneness of being." (For example, the Sufi doctrine of *waḥdat al-wujūd* literally means the "Unity of Existence" or "Unity of Being." This, along with its corresponding doctrine of the "Oneness of Perception" (*wahdat al-shuhud*), was formulated by Ibn al-Arabi (1165–1240 AD)., in which he postulates that God and His creation are one, since all that is created preexisted in God's knowledge and will return to it. (See Quran 2:156: *Inna lillahi wa inna ilayhi raji'un*: Indeed to God we belong and indeed to Him is our return) As Swami Nikhilananda notes, "The existence of the Self, or Consciousness, cannot finally be doubted, because the doubter himself is the Self, or Conscious Entity. It cannot be denied, because the denier himself is the Self, or Conscious Entity" (Nikhilananda 1987, p. 45). In the similar vein, Sureśvarācārya, a ninth-century Advaitin, explains:

> Wherever there is a doubt, there, the wise should know, the Self [the Real] is not. For no doubts can arise in relation to the Self, since its nature is pure immediate Consciousness. (Cited in Eliot Deutsch, *Advaita Vedanta*, p. 19)

In the form of consciousness-presence, our Self is indubitable, undeniable, self-established, and a self-evident fact.

Who Am I? The Essential Question of Vedānta

> There is no such thing as a healthy ego, any more than there is a thing as a healthy disease. (Cited in Waite 2011, p. 23)
> ~Sri H. W. L. Poonjaji

As stated before, Vedānta asserts that there is only one question worth asking and answering: "Who Am I?" Through the process of self-exploration called self-inquiry ("who am I?"), Vedānta points out that we are not what we normally take ourselves to be, a limited body-mind-senses complex. Vedāntic wisdom tells us that we are in fact limitless consciousness that inheres and enlivens the body, mind, and senses. According to Sri Ramana Maharshi, "Self-inquiry is the most direct means to realize the unconditioned, Absolute Being that you really are." (See Sri Ramana Maharshi (2003). Michael James, the preeminent translator of some of Sri Ramana's most important books, once told one of the authors that this is perhaps the most succinct and inspired collection of Sri Ramana's teachings. It is believed that Maurice Frydman, the gifted, self-effacing Polish humanitarian, is the compiler of *Maharshi's Gospel*.

Frydman is also the compiler of another modern spiritual classic, *I Am That*. Everything Frydman did is touched with distinction.)

Sri Ramana, a twentieth-century saint of Vedānta, stated that the very inquiry "Who am I?" will lead us to *realize* the Self – if consistently pursued. By conducting the "Seer-Seen discrimination," *dṛg-dṛśya viveka*, I can realize that all that is seen – from the world of objects up to my own mind – cannot be I, the seer. We do not notice this because our attention is generally focused on the objects outside. The practice of this inquiry into the nature of the Self will slowly turn our attention inward – first to the mind and then from the mind to the "I-thought" and finally from the "I-thought" to the Self. As Swami Sivananda explains:

> The Upanishads declare that the Atman [Self] is the unseen seer, the unheard hearer, the unknown knower. One cannot see the seer of seeing, one cannot hear the hearer of hearing, one cannot know the knower of knowing. The Atman [Self] has neither a subject nor an object. The subject and the object are both comprehended in the Atman [Self] in which all divisions appear and which is raised above them all. (Sivananda 2009)

When we ask "Who Am I," we are basically inquiring about the essential nature of the Self. Upaniṣads tell us that the Self, *ātman*, is of the nature of pure consciousness (*shuddha chaitanya-svarūpa*) or of the nature of pure knowledge (*shuddha jñāna-svarūpa*). Swami Paramārthananda, a modern Vedānta teacher, explains the nature of the Self, *ātman*, as follows (Swami Paramārthānanda, *The Essence of Vedānta*-Part 1. General Talks.):

1. The Self is not a part, property, or product of the body.
2. The Self is an independent conscious principle that pervades and enlivens the body.
3. The Self is not limited by the boundaries of the body. It is all pervading, like space. (Being all pervading, it is called by two names: *ātman* and *Brahma*.)
4. The Self is unborn and eternal and does not die with the death of the body.

As a primary spiritual practice, Vedānta recommends a process of self-inquiry (*ātma-vicāra*) – a method of inquiring into the essential nature of our discerning the real by separating it from the unreal. It requires a certain level of preparation by the spirant to appreciate the subtlety of this methodology. Ideally one learns the Vedānta by being in close association with a teacher who is well-versed in this teaching tradition (*sampardāya*). (*Sampardāya*, a Sanskrit word, denotes more than just a tradition. It means a system that hands over the knowledge properly *as is*, in an unbroken chain of teacher-student relationship – *samyak pradiyate iti sampardāya*.) It is said that when a seeker is ready, the Divine arranges that a teacher will cross path with the seeker.

The Seeker Is the Sought

> What you seek is so near you that there is no place for a way. (Frydman 2012)
> ~Nisargadatta Maharaj

While what we seek keeps on changing, the seeker in us continues to be the same. Self-knowledge reveals the radical fact that the *seeker is the sought.* (One sage says, “What one is searching *for* is what one is searching *with*.”) The following traditional tale (Mādhavānanda 1934/2008, p. 330) illustrates the point splendidly by highlighting both the predicament of Self-ignorance and a way to end it:

The Missing Tenth Man
Ten monks crossed a river, and one of them counted their number to see if everyone had safely crossed. To their dismay, one was found missing. Then everyone took their turn at counting, but the result was the same. So they began to lament, when a kind passer-by inquired what it was all about.

On being told what had happened, he readily understood the situation, and asked one of them to count again. When he stopped at nine, the passer-by said to him, “You are the tenth man.” This he repeated with the rest of them. Then they saw their mistake and went away happy. Everyone had left himself out in the counting!

This story highlights that the uniqueness of Self-knowledge lies in the fact that, unlike all other forms of knowledge, it does not entail any new acquisition of information. It only involves freedom from Self-ignorance. Like the tenth man in the story, gaining the essential Self means *realizing* our mistake of self-forgetfulness or Self-ignorance. The Self, like the tenth man in the story, appears initially to be not known through ignorance but subsequently becomes known through knowledge. From an absolute standpoint, again – like the tenth man in the story – the essential Self was never lost to begin with and is ever-attained.

Sri Ramana Maharshi underscores this point succinctly in the following passage:

> There is no greater mystery than this, that we keep seeking reality though in fact we are reality. We think that there is something hiding reality and that this must be destroyed before reality is gained. How ridiculous! A day will dawn when you will laugh at all your past efforts. That which will be the day you laugh is also here and now. (Cited in Rajeswarananda S (ed) (2000) Thus Spake Ramana, 111. See: Talks with Sri Ramana Maharshi. Sri Ramanasramam, Tiruvannamalai, p. 134)

Strictly speaking, we cannot objectively *know* our Self because we *are* the Self. *The seeker is already the sought*! We are the knowing Self – the pure awareness – the subject; and the knowing *subject*, by definition, can never become the *object* of knowledge. John Wheeler clarifies this important point that “you *are* what you are seeking,” succinctly:

Trying to focus on your true nature is something like looking *for* your eyes, when the whole time you are looking *through* them. John Wheeler, a modern neo-Vedanta teacher in the tradition of Sri Nisargadatta Maharaj, puts it succinctly:

> If you try to focus on your being or aware presence, you will be trying to turn it into an object. Since you are not an object, you will be looking in vain. Just see this point and pause. Being-awareness is here in all of its immediacy and clarity. *That* is it. Why should you try to focus on it, when you *are* it? See the false concept and the error contained in it. Your being is not to be obtained. It is pointed to as a present fact. (Wheeler 2012)

The Self seems to be veiled due to current inhibiting factors, primarily, ignorance. This ignorance, however, does not imply any lack of information or knowledge in a general sense. The ignorance that is referred to here is actually Self-ignorance, the ignorance or unawareness of our essential nature. The entire quest of fulfilment therefore is of the nature of awakening, a journey of recognition without distance from *here* to *here*. The following story (a traditional Sufi tale, transcribed by the author) underscores the paradox of missing our reality, while riding on it, metaphorically speaking:

Lost Donkey?
A man bought 4 donkeys and rode home on one of them.
When he reached home, his wife came out to greet him.
While sitting on one donkey, he started counting and found he had only 3 donkeys.
He said to his wife that he was missing one donkey!
His wife asked him, "How many donkeys did you buy?
He said, "I bought four, but now I only see three."
His wife smiled and said: "I see five!"

Mulla Nasruddin, the man in the story, is a populist philosopher and consummate jester. He is known to poke fun at common incongruities, using himself as an example. Our search for the Self may be "likened" to looking for the fourth donkey in the story: we have been at it all along, so to speak, yet failing to recognize it while comfortably riding on it! Paradoxically, avers Anthony de Mello, "Wisdom tends to grow in proportion to one's awareness of one's ignorance" (De Mello 1988).

Why Should I Seek Self-knowledge?

The following exchange highlights the need and importance of Self-knowledge (inspired by Swami Tejomayananda's discourses on the Bhagavad Gītā and Kenopaniṣad).

Once, a successful executive of a Fortune 500 company was travelling with a Swāmi, an Indian spiritual teacher. They happen to be sitting next to each other. After a while, the executive turned towards the Swāmi and asked, "What do you teach, Swamī ji?"

"Self-knowledge," replied the Swāmi.

"How is Self-knowledge *relevant* to my life?" the executive asked.

"Are *you* relevant to your life?" asked the Swāmi.

Still undaunted, the executive countered, "Well, why should I seek Self-knowledge? I am highly successful in what I do. I am blessed with good health, wealth, family, friends, power and all that. I am happy with my life as is?"

The Swāmi smiled and said, "I am happy that you are happy! However, with Self-knowledge, you will be '*happier!*' Moreover, now your happiness is dependent upon your position, possessions, circumstances, things, etc. You never know: Anything can change tomorrow. It is not that Self-knowledge will make everything go well. But it will give you that objectivity, detached inner freedom, to deal with any surprises life will bring in its wake for you. It will give you the inner security which is not dependent upon external circumstances and things. Above all, with Self-knowledge you will come to realize that the most important things in life are not 'things.' And, finally, since happiness is sought for the sake of Self, it stands to reason that the journey of fulfilment should begin with knowing the Self."

This may be our common story. We may take the passing attractions of the "finite" world of things, objects, and experiences to be all that there is to our mortal life. Like the executive in the story, we may even ruminate that wealth, power, success, etc., are the supreme goals of human life, without ever realizing their obvious limitations and their tantalizing transience. Life in its infinite bounty and compassion may still arrange an impromptu encounter with truth, as in the case of our dear executive in the story – albeit silently and in the manner of "To whom May It concern!"

It has been observed that "philosophy bakes no bread, but without it no bread would ever have been baked." Likewise, Self-knowledge does not bestow any practical advantage per se. But without it, nothing makes sense really.

Understanding our Quest for Well-Being

Wave-Ocean-Water! (based on the Vedāntic teachings of Swami Dayananda Saraswati as presented during *13 Discourses on Ānanda Mīmāṁsa*. Audio Retrieved July 15, 2015: https://archive.org/details/AnandaMimamsa) ***No Wave. No Ocean. Water Only*!**

Once upon a time, a wave felt inadequate and insecure. It felt daunted confronting the vast expanse of the ocean. It used to brood over the meaninglessness of its existence, the futility of it all and get depressed with a very low self-esteem.

Then one day a *guru* wave came along and said, "Hey! Why you look so depressed?"

"I feel so small and frail amidst all these big waves and the vast ocean," replied the tiny wave.

"But you are not what you take yourself to be. In essence, you are not any different from the ocean!"

"Me? Ocean?!! You must be kidding!!!"

"No, I am serious. Actually, you *are* the ocean! Tell me what does the ocean consists of?"

"Water."

"And you?"

"Water."

"So, both you and the ocean are really the selfsame water only. In fact, there is no wave or ocean *apart from* water."

"Realize your essential nature to be water indeed, and *be free*."

Saying so the guru wave took leave and resolved into the big ocean.

No wave. No ocean. Only Water!.. Bingo!

Right at that very moment, the tiny wave became en-*light*-ened. It became playful and care-free. It stopped feeling small, limited and inadequate. It stopped comparing itself to the surrounding waves or seeking validation from them. All struggle of becoming this or that came to an end. Its self-esteemed soared and its job dissatisfaction vanished. The wave attained the highest security and felicity in realizing that no matter what, I can never cease to be water. Best of all I do not have to *do* anything to become water. All along I have *been* water only. Realizing itself to be water indeed, it *dis*-covered the ever-flowing, abiding joy of the fullness of its being!

The guru wave further explained, 'No need to be in awe of this big ocean: In essence, you and ocean are not different at all, but water only! For interacting with other waves – at home and at work – you can *still* continue to *play* the *role* of *being* a wave. But *always remember your real nature to be water only*, and *be free*."

The wave tried to express thanks to this Guru wave with folded hands and a deep bow, in reverence.

The *Guru* wave said, "You are still missing the point! There is no need to feel grateful. We are both waves, and, in essence, water only. There is no real difference at all. Water is water is water. Let's just *be friends*."
Then before resolving into the ocean, finally, the *Guru* wave said, "I will sent you a friend request on Facebook soon."
Both waves burst into laughter and submerged into the vast space of the ocean.

The foregoing observations reveal a cardinal fact about our existence – that the happiness or fulfilment that we seek is our own essential nature. This fact remains hidden from us due to Self-ignorance, hence the importance of Self-knowledge in the quest for fulfilment. What if someone were to offer us the wealth equal to the value of Earth's weight in gold? Sages say that the wealth of Self-knowledge is even more precious than that. (In the famous Upaniṣadic dialog, Maitreyī asks her husband, Yajñāvalkya: "Venerable Sir, if indeed the whole earth full of wealth belonged to me, would I be immortal through that or not?" "No," replied Yajñāvalkya, "your life would be just like that of people who have plenty of wealth. Of Immortality, however, there is no hope through wealth." For the complete dialog, see: *Bṙhadāraṇyaka Upaniṣad* 2.4.1–14.) One should stake one's salvation on no less a treasure than the supreme wealth of the Self.

This then is the considered conclusion of Vedānta: *You are already what you are seeking*. Know your true Self and be fulfilled. We have come full circle! We conclude this section with a quote that encapsulates the essence of quest for Self-knowledge (Chang 2006):

The spiritual quest is journey without distance
You travel from where you are right now
To where you have always been
From ignorance to recognition.
~Anthony de Mello

We conclude this section with the following poem on the self-revealing, self-shinning, self-evident glory of Self-knowledge:

Already, Always the Self!
All states of mind come and go.
No such thing as "permanent" state of mind.
Mind *disappears* daily during deep sleep.
Thankfully, you don't.
Therefore, YOU are *not* the mind!
When sleep gives way to the waking state,
"Me" and the "world" appear simultaneously.
The "me-notion" and the manifold-manifestation:
Appearances only within waking and dream states.
YOU are *prior* to these states.
In fact, you are *prior* to *all* the states!
The states are mere "appearances"
on YOU, of YOU –
likes waves on the ocean.
YOU abide in and through the three states

of waking, dream, and deep sleep;
And yet *prior* to them and *beyond* them.
YOU are the very source of All and Everything!
Notions of time, space, and causality arise within the states.
Being *prior* to the states,
YOU are not bound by time and space.
Time and space are mere appearances within You!
How can YOU be bound by time and space?
Likewise, the ego appears and disappears,
with the appearing and disappearing of the states.
It is just a self-cherished thought which comes and goes.
YOU are not the ego you fondly take yourself to be.
How can that which comes and goes
be your real nature, your true Self?!!!
Not bound by time and space,
Your true nature is
Eternal and All-Pervading.
Cognize this fact within yourself by yourself!
Abide in the Glory of the Self –
The Infinite, the Eternal, and the Immutable.
Be Free, which YOU are
Already, always! (Satinder Dhiman, *Songs of the Self* (Sept. 27, 2016). From the author's collection of unpublished poems. Dedicated to all my teachers in Vedānta who *gave* what cannot be *taken*)

Buddhist Approaches to Equanimity and Fulfilment

The Buddha, the founder of Buddha Dharma, lived from about 566 BCE to 486 BCE (Gethin 1998). While there is some ambiguity among scholars about these dates, most generally agree on the key events of his adult life: he left home at 29 in search of a solution to the human plight of impermanence and suffering, attained awakening at 35, and died at the age of 80, having taught for 45 years (Dalai Lama 1995; Gombrich 1988, 2008; Ireland 1997; Nanamoli 1992).

"Buddha" is not a name but an honorific title, meaning "Awakened One" – "one who has woken up" from the slumber of metaphysical ignorance. The title is generally applied by the Buddhist tradition to a class of beings who are, from the perspective of humanity, extremely rare and quite extraordinary. In contrast to these Buddhas or "awakened ones," the mass of humanity is labeled as asleep, asleep in the sense that they sleepwalk through their lives never knowing and seeing the world's reality "as is." A Buddha on the other hand awakens to the knowledge of the world as *it really is* and in so doing finds release from suffering.

The "Awakened One" was born in a wealthy family as Siddhartha (Sanskrit for "he-who-had-all-his-wishes/aims-fulfilled: Gautama" ("the-most-victorious-one"). His father was the "king" of the Shākya (Sanskrit, capacity/ability) clan, and his mother, called Māyā (illusion – literally, that which is not). Because it was predicted shortly after Siddhartha's birth that he would become a sage or some great leader, his father, who wanted Siddhartha to be his successor, kept him in royal isolation to prevent external influences.

What did the Buddha really discover and what were his major findings? As the story goes, during his first time out of the palace at the age of 29, he saw four sights for the first time: (1) an old man, (2) a sick man, (3) a corpse, and (4) an ascetic. This led him to two fundamental insights:

1. The fact of impermanence (*aniccā*)
2. The pervasiveness of suffering in the human condition (*dukkha*)

We all more or less know that things change and that life involves suffering. Similar to a good scientist, he probed further and deeper into the cause of suffering than perhaps anyone before. During the night of his enlightenment, he discovered the cause of suffering – that it was due to our attachment to impermanent objects and phenomena and resulting from our erroneous assumption of a "separate self." In turn, this led to his important discovery that there is "no *separate* self" (*anattā*). This mistaken identity – that we are a separate Self – severs us from the inherent harmonious oneness with things. The Buddha's unique discovery was the erroneous belief in a separate Self is the root cause of human self-centeredness, greed, excessive competition, and conflict.

In sum, belief in a "separate self" leads to the process of clinging to impermanent objects (seeking security in the wrong places). When things change or do not behave as expected, we suffer. We then tend to impute "personhood" to the impersonal reality. This is the root cause of existential angst. As Buddhaghosa states, ". . .The deeds are, but no doer of the deeds is there (XVI 90) . . .." Indian philosophy expresses the logic of existential suffering by way of a cyclic sequence as: *avidyā*, *kāma*, and *karma* – ignorance and desire leading to defiled thinking and action. *Saṁsāra*, conditioned existence, which leads to unending cycles of birth and death, is the root cause of ignorance. This ignorance is not due to a general "lack of information" but rather metaphysical ignorance about the true nature of things, including ourselves. The Buddha was able to draw *right conclusions* from his firsthand experience. As a result, he was able to adopt a "correct standpoint" (wise perception) about the true nature of reality.

One of the most important differences between the teachings of Theravada and Mahayana – the two major schools of Buddhism – is that Theravada asserts that only bhikkhus (ordained monks) will ever awaken, while Mahayana asserts that awakening also can be obtained by non-hermits like "ordinary" householders and that there are Buddhas all around. Another important difference is the perspective on the Buddha: Mahayana submits that there is a Buddha-principle, called Buddha-nature, which is an omnipresent phenomenon (from which emanates five "cosmic" Buddhas) on top of the historical Buddha Gautama, while Theravada acknowledges only the Buddha Gautama. Both streams adhere to Buddha as the primary teacher and take refuge in the Three Gems in a relatively non-devotional way (Theravada) as well as in a relatively devotional way (Mahayana). Both schools also agree on pan-Buddhist core themes such as suffering, impermanence, not-self, karma ("volitional action," a willed action, originating in the mind of an individual, which has a determined effect at some future time), nirvana (unbinding of the mind from defilements – a state of being free from suffering), dependent origination (pertaining to conditionality, the interdependence between matters – "with the arising of this, that also arises"), mindfulness, the Four Noble Truths, and the Noble Eightfold Path, which will be explained during the next sections (See Bercholz and Kohn 1993; Bodhi 1994b, 1995, 2000, 2009; Eckel 2002; Nanamoli 2003; Nhat Hahn 1992, 2003, 2005; Saddhatissa 1971; Sangharkshita 1993; Thanissaro 1996, 1999, 2004, 2009).

The Four Noble Truths

Bodhi (1994a) underscores that the Four Noble Truths and the Noble Eightfold Path represent the essence of the Buddha's teaching. The Four Truths lay the foundation for understanding, while the Eightfold Path focuses more on the practice. Bodhi explains that the teaching is structured in such a way that the realities and the practice synergize into the Dhamma. This is established through the Fourth Noble Truth, which entails the Eightfold Balancing Practice. Bodhi further clarifies that the first of the Eightfold Path is "Right View," which refers to understanding of the Four Noble Truths. Hence, there is *interdependency* between these two foundational teachings.

Bodhi's explanation above is supported in most all Buddhist teachings. In a famous Majjhima Nikaya (I.140) passage, the Buddha tells us that he has always taught just two things: *suffering and the end of suffering*, which is what the Four Noble Truths and the Noble Eightfold Path stand for. Gethin (1998) agrees that these two essentials express the basic orientation of Buddhism for all times and all places.

Speaking of the central importance of the "Four Noble Truths," Rahula (1974) noted: "The heart of the Buddha's teaching lies in the Four Noble Truths, which he expounded in his very first sermon" (p. 16). They are called "truths" in the sense of "facts" or being "real." They are called "noble" because their understanding is "ennobling." Accordingly, they are not presented as articles of faith but as factual statements about the reality as it "truly" is. These Four Noble Truths are:

1. There is *dukkha* (here understood as suffering of a psychological nature).
2. There is a cause for the origination of *dukkha*.
3. There is a way to eradicate this cause leading to the cessation of *dukkha*.
4. This way leading to the cessation of *dukkha* is called the Noble Eightfold Path (Rahula 1974).

The First Noble Truth is generally translated by scholars as "The Noble Truth of Suffering," and it is interpreted to mean that life according to Buddhism is nothing but suffering and pain. . .It is because of this limited, free, and easy translation, and its superficial interpretation, that many people have been misled into regarding Buddhism as pessimistic (p. 16).

It is Rahula's opinion that "Buddhism is neither pessimistic nor optimistic" (p. 17). He claims that Buddhism should be considered "realistic" because it maintains a rather grounded perspective on life and the world. "It tells you exactly and objectively what you are and what the world around you is, and shows you the way to perfect freedom, peace, tranquility and happiness" (Rahula 1974, p. 17).

It is true that the word *dukkha* in its ordinary usage might mean suffering, pain, sorrow, misery, etc. But as it is used in the First Noble Truth, it also connotes far deeper ideas such as imperfection, impermanence, inadequacy, unsatisfactoriness, dissatisfaction, and discontent. Since it is not possible to find one word to embrace the Buddha's whole conception of life and world, it is better to leave *dukkha* (the Pali translation – *duhkha* being the Sanskrit translation) untranslated, than to give an inadequate and wrong idea of it by conveniently translating it as suffering or pain (Rahula 1974; Carrithers 1988).

Change or impermanence is inherent in all phenomenal existence. According to Theravada, impermanence (*aniccā*) is the first of the "Three Empirical Marks of Existence" (*ti-lakkhana*) and is usually considered as the basis for the other two marks: *dukkha* and not-self (*anattā*). Observation and reflection make it evident that existence is continually in a state of change – a state of becoming – from moment to moment.

The Buddhist teaching of *aniccā*, the impermanence of conditioned phenomena, implies that all conditioned things and phenomenal processes, material as well as mental, are transient and unstable. Impermanence serves as a doorway to the other two characteristics of existence, namely, dukkha and not-self. Thus, to understand impermanence is to understand both dukkha and not-self. In effect, to "see things as they really are" means to see them in the light of the three marks of existence as impermanent, unsatisfactory, and selfless. As the Buddha has noted:

The impermanent nature of existence leads to an important conclusion: what is impermanent (by its very nature) is also unsatisfactory or *duhkha*. As a necessary corollary of *duhkha*, we come to the third basic characteristic of all phenomena, namely, *anattā*. If Self is characterized by impermanence and unsatisfactoriness, it follows that it cannot be identified as abiding or permanent: what is *anicca* and *dukkha* is also *anattā*. The standard formulation in the Nikayas, according to Bodhi (2005), "uses the characteristics of impermanence to reveal the characteristics of suffering, and both together to reveal the characteristics of nonself" (p. 308).

Underscoring the seminal importance of the teaching of *anattā*, Nyanatiloka (1974) noted, "Without this teaching of *anattā*, or egolessness, there is no Buddhism; and without having realized the [reality-authors] of egolessness no real progress is possible on the path to deliverance.... *All these things will become clear to one who understands the egolessness and conditioned nature of all phenomena of existence. On the understanding of these two [realities-authors] depends the understanding of the entire teaching of the Buddha*" (p. 4, italics added).

The Buddha's teachings demonstrate that, in a way, emphasis on the Self is the root of unwholesomeness. It is excessive "selfishness" that causes one to desire passionately, to assert forcefully one's opinions and thoughts, to want to be right, and to desire to possess (See Bodhi 1994b, 1995, 2003, 2009). "Selfishness" is that which, in whatever situation, causes one to seek one's own well-being and ignore the thoughts and needs of others. The Buddha's path, especially as enunciated so radically by Nagarjuna, subverts this "I-making."

Buddhist Psychology: The Mind as the Source of Happiness and Sorrow

According to Buddhism, both happiness and unhappiness flow from our mind: if we train our mind in virtuous thoughts and act with wholesome intentions, happiness will follow; and if we act with unwholesome intentions, unhappiness will result. In the opening verses of *The Dhammapada* (1881/2000), this is well-captured in words, from the Buddha:

> *All that we are is the result of what we have thought:*
> *It is founded on our thoughts; it is made up of our thoughts.*
> If a man speaks or acts with evil thought, pain follows him,
> As the wheel follows the foot of the ox that draws the carriage. . .
> If a man speaks or acts with a pure thought, happiness follows him,
> Like a shadow that never leaves him. (Transl. Max Muller; italics added)

In Buddhism, suffering is understood to be a function of an undisciplined mind, while happiness and joy are understood to be functions of a tamed and disciplined mind. Some suffering is part of the cycle of being born as a human being and is unavoidable in its manifestation of illness, old age, and death. However, most of the suffering that we experience by way of anxiety, distress, and disharmony seems to be our own making. This type of suffering is in fact optional, because it originates in our own mind by neglecting our inner dimension and freedom. It is, therefore, also avoidable. Many observers of the human condition in contemporary times find it paradoxical that this inner suffering is so often found amidst material wealth (Dalai Lama 1999). While we all desire to be happy and avoid suffering, modern life is structured in such a way that it demands as little dependence on one another as possible. Dalai Lama (1999) stresses that it is this mind-set which creates a false sense of segregation from others and the notion that they are not important to our happiness and that their happiness is not important to us. Our aspiration for happiness is further thwarted by our constant strife to keep up with the Joneses.

Buddhists believe that genuine happiness is cultivated by nurturing spiritual values such as love and compassion, generosity, patience, tolerance, contentment, and an expanded sense of responsibility – which bring happiness to others and us (Dalai Lama and Cutler 2003; Dalai Lama 1999). This insight (that a large part of our happiness depends upon intentional acts of generosity, compassion, and altruism) is duly supported by the recent findings in the field of positive psychology and well-being studies (Lyubomirsky 2007, 2008; Lyubomirsky et al. 2005; Ricard 2007, 2015; Seligman 2002; Seligman and Csikszentmihalyi 2000; Sheldon and Lyubomirsky 2006; Snyder and Lopez 2002). The Buddhist viewpoint aims at achieving abiding happiness through mind training, development, and control, *irrespective* of our external circumstances. The awareness of "seeing things as they are" helps us to cultivate unconditional loving-kindness toward all existence. Buddhists believe that a radical transformation of consciousness is necessary to attain lasting happiness that arises out of our caring concern for others' well-being. The transformation can be achieved through sustained training in attention, emotional balance, and mindfulness (Ekman et al. 2005).

One of the central practices in Buddhism is *mindfulness* (see Goldstein (2013) for an extensive discussion of the construct and its components; also see Chodron 2009; Davidson et al. 2003; Goenka 1998; Goldstein 2009; Harvey 1990, 2000, 2008; Lutz et al. 2004; Michie 2008; Nanamoli 2003; Nhat Hahn 1992, 2003, 2005; Nhat Hahn and Vriezen 2008; Nyanaponika 1962, 1968, 1970, 1974; Rahula 2003; Rosenberg 1998; Saddhatissa 1971; Sangharkshita 1993; Shaw 2009; Thondup 1995). Thich Nhat Hanh, a Vietnamese Zen Master, uses the term *mindfulness* to refer to "keeping one's consciousness alive to the present reality. . ..We must be conscious of each breath, each movement, every thought and feeling, everything which has any relation to ourselves" (1992, p.16, p. 1). Although, we are always aware to some degree, our awareness rarely goes beyond the surface level to reach the deeper layers of the mind (Gunaratana 2002). However, when one practices mindfulness consistently, one's normal awareness becomes enriched with greater intensity. When we carry activities in our daily life with mindfulness, then every task feels special, and every act becomes a rite. We have fewer regrets when things change; we can smile more often because we have done our best to help others be happy, and by making others happy, we attain happiness as well. Since in mindfulness the focus is on the here and now, without any judgment or preconceived notions, it helps us to live in the present moment and tap the source of happiness within.

How can we practice mindfulness, we may object, when modern life seems to be maddeningly hectic with so many activities claiming attention and time? To quote Thich Nhat Hanh: "Keep your attention focused on the work, be alert and ready to handle ably and intelligently any situation which may arise – this is mindfulness . . . Mindfulness is the miracle by which we master and restore ourselves. . .it is the miracle which can call back in a flash our dispersed mind and restore it to wholeness so that we can live each minute of life" (1992, pp. 20–21).

The basic Buddhist practice is being mindful of the breath. It is stated that proper breathing is more important than food. In the practice yoga also, proper breathing holds a special place. In fact, breath is the conscious connection between our body and our mind. When we are agitated, we breathe differently than when we are calm and relaxed. Our breath is a wonderful system to help us awaken to consciousness.

Here is the basic practice of mindfulness of breathing, in the words of Rahula (1974, p. 70):

> Breathe in and out as usual, without any effort or strain. Now, bring your mind on your breathing-in and breathing-out; let your mind be aware and observe your breathing in and breathing out. . .Your mind should be so concentrated on your breathing that you are aware of its movements and changes. Forget all other things, your surroundings, your environment; do not raise your eyes or look at anything. Try to do this for five or ten minutes.

After some practice, we develop a "knack" for being mindful that allows us to extend this awareness into all spheres of our life. In whatever we are doing at the moment – eating, washing dishes, and walking – we try to become fully aware and mindful of the act we are performing at the time. This is called living in the present moment, in present-time action. When informed about the English saying about *killing two birds with one stone*, Suzuki Roshi is reported to have said: "In Zen, our way is: *One* Bird, *One* stone."

When we carry all activities in our daily life with mindfulness, with conscious presence, every task becomes special; every act becomes a rite and a ceremony. And our whole life then becomes a wondrous celebration! "If we practice the art of mindful living," says Nhat Hanh (1998, p. 124), "when things change, we won't have any regrets. We can smile because we have done our best to enjoy every moment of our life and to make others happy." In making others happy, moment by moment, we realize the true secret to deep happiness!

The Eightfold Path: Its Meaning and Practice

One of the most accessible of all Buddhist practices conducive to workplace engagement and fulfilment is called the Noble Eightfold Path. The Eightfold Noble Path lies at the very heart of the Buddhist path or Dharma. It was the insight into this path that gave the Buddha's awakening universal significance through the centuries and subsequently elevated him from the status of a wise and benevolent sage to that of a world teacher. To his own students, he was preeminently "the arouser of the path unarisen before, the producer of the path not produced before, the declarer of the path not declared before, the knower of the path, the seer of the path, the guide along the path" (Bodhi 1994a, p. 6).

According to Bodhi (1994a), the Buddha invited the seeker with the promise and challenge: "You yourselves must strive. The Buddhas are only teachers. The meditative ones who practice the path are released from the bonds of evil" (Bodhi 1994a, pp. 5–6). The choice of the word path is intentional and denotes the practical orientation of the Buddhist teaching. As Bodhi (1994a) noted, "To follow the . . . [p]ath is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and guide for the rest of the path" (p. 2). In the section below, we will substitute the word "right" with "Right," or rather "balancing," to refer to the eight components of the practice. Speaking of the integral nature of the stages of the practice and the ennobling realities, Gombrich (1988) noted, "Each stage is usually considered a prerequisite for the next: [. . .] meditation [. . .] is the necessary training for wisdom" (p. 62).

So, how are we to see "things as they truly are," to end craving, and to eliminate ignorance that binds us to the vicious cycles of *dukkha*? That takes us to the final Noble Truth, which is the way leading to the cessation of *dukkha* endlessly. This process or path is known as the middle way. It is a middle way in that it is the search for happiness, on the one hand, through the pleasures of the senses and, on the other hand, the denial of the Self through self-mortification. In the middle of the two lies equanimity, deep lasting peace.

The eight components of the path are:

1. Right or wise views
2. Right/wise intentions
3. Right/wise speech
4. Right/wise action
5. Right/wise living (lifestyle and livelihood)
6. Right/wise effort
7. Right/wise attention
8. Right/wise awareness (Bodhi 1994a; Rahula 1974, p. 45; 1998, p. 47)

According to Han (1998), the Buddha assured his followers that "wherever the Noble Eightfold Path is practiced, joy, peace, and insight are there" (p. 47). The Eightfold practice contains the distillation of thousands of discourses scattered in the Buddhist scriptures (Bodhi 1994a, 2012, 2016, 2017; Rahula 1974; Piyadassi 1991, 2005; Narada 1988; Nyanatiloka 1970, 1974, 2000; Carrithers 1988; Nhat Hanh 1998; Nanamoli 1992).

The eight factors of the Noble Path are not steps to be followed in sequence, one after another. Rather, they are more aptly described as components rather than steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With progress all eight factors become present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is needed.

Right Views and Intentions

Although the Four Noble Truths are the foundation of the Buddha Dharma, it is important to bear in mind that Buddhism, in final reckoning, shuns attachment to all views, *including* its own. Nhat Hanh (1998, pp. 52, 54) explains: "No view can ever be the truth. It is just from one point; that is why it is called a 'point of view'. . . From the viewpoint of ultimate reality. . . [it is about] the absence of all views." It must be noted that insight and understanding are the foundation of all the other steps of the practice.

The Buddha explains wholesome intention as threefold: the intention of renunciation, of goodwill, and of harmlessness. These three are opposed to three parallel kinds of unwholesome intention: intention governed by desire, by ill will, and by harmfulness. Each kind of wholesome intention counters the corresponding kind of unwholesome intention. The intention of renunciation counters the intention of desire, the intention of goodwill counters the intention of ill will, and the intention of harmlessness counters the intention of harmfulness (Bodhi 1994a).

Bodhi (1994a) infers that wholesome intentions derive from wholesome views and stimulate wholesome actions. Those who believe in the law of karma will most likely view this sequence in light of their convictions to end dukkha. However, the sequence stands for wholesome as well as unwholesome patterns. Unwholesome views urge unwholesome intentions and unwholesome actions, leading to *dukkha*, vice versa.

Right speech, action, and living. These three elements are considered the virtuous, or ethical, center of the path. Rahula (1974) underscores that these are the elements that lead to "spiritual development" (p. 47). While not intended as a sequential process, a useful interpretation could be that a person who believes in *karma* will engage in wholesome speech, thus refrain from negative or mean-spirited statements, adhere to wholesome actions, and engage in a wise lifestyle and right livelihood (Rahula 2003).

Right effort, awareness, and attention. This triad constitutes the mental discipline which requires commitment. The mind is trained, cultivated, and developed through mindfulness of these three practices. According to Rahula (1974), they help rid the mind of disturbing emotions, such as lustful desires, hate, hostility, lethargy, worries and restlessness, and skepticism, and help cultivate such qualities as focus, awareness, intelligence, motivation, energy, analytical skills, confidence, joy, and tranquility, leading finally to the attainment of wisdom and, ultimately, nirvana (For understanding the nature of destructive emotions and how to overcome them, see Goleman 2003).

Wise Leadership and Self-Knowledge

> When asked what was the most difficult thing, Thales, a pre-Socratic Greek philosopher, mathematician, replied, "To know thyself."

All the wisdom traditions of the world state the importance of Self-knowledge as a prelude to the pursuit of deep and lasting personal happiness and social harmony (Dhiman 2008, 2012). Recent leadership research (Goleman 1998; Tjan et al. 2012) underscore the importance of Self-awareness, which is a key dimension of Self-knowledge. Self-knowledge is thus the master key to personal and organizational transformation and personal fulfilment (Dhiman 2017). Self-knowledge is the alpha and omega of all spiritual quests. Focusing on the ontology, epistemology, and teleology of wisdom, the key emphasis of this presentation will be about rediscovering the sacred in every aspect of our lives through a deeper understanding of the essential oneness of reality.

In Indian philosophy, enlightenment is spoken of as self-realization, the attainment of the Supreme Self, which is considered to be the highest good of human life. However, it is important to understand the exact sense in which the word "realization" is used. Ramana Maharshi (cited in Mudaliar 2002, p. 181), the great Indian sage, clarifies:

> We loosely talk of Self-Realization, for lack of a better term. But how can one realize or make real that which alone is real? All we need to do is to give up our habit of regarding as real that which is unreal. All religious practices are meant solely to help us do this. When we stop regarding the unreal as real, then reality alone will remain, and we will be that.

Vedānta takes it as axiomatic that "the highest aim of religion is . . . Self-knowledge" (Giri 1984, p. 6) and that knowledge of the Self (Ātman) and knowledge of the Ultimate Reality (Brahman) are identical. Ādī Śaṅkara, the great Advaita philosopher, urges: "You must realize absolutely that the Ātman [the Self] is Brahman [the All-Self]" (cited in Prabhavananda and Isherwood 1975, pp. 86–87).

Returning to Self-Knowledge

> Leadership's First Commandment: *Know Thyself* . . . No tool can help a leader who lacks self-knowledge. – *Harvard Business Review* editorial, December, 2001

Self-knowledge refers to the knowledge of our true nature. (Śrī Śaṅkara in his commentary to Brahma-Sutra 1.1.6 states that "ātmā hi nāma svarūpam" अत्मा हि नाम स्वरूपम्: What is meant by the word "Self" is one's own nature. See Panoli 2011.) It is knowing that *we are the Self* – the unchanging pure awareness that illumines our thoughts, desires, feelings, and perceptions. Our true nature is the felt sense of being conscious and present. Every type of experience – sensations, thoughts, feelings, and intuitions – presupposes awareness-presence. While all other types of knowledge pertain to knowing everything that can be objectified externally as the knowable, Self-knowledge is about *knowing* the "knower" *without* subject-object dichotomy. However, being the knower, the inmost Self (*pratyagātmā*) cannot be an object of knowledge. ("Through what should one know That owing to which all this is known!" [*Bṛhadāraṇyaka Upaniṣad* 4.5.15] See also: Swami Satprakashananda, Methods of Knowledge: According to Advaita Vedanta. George Allen and Unwin Ltd., London, p. 230.) Our knowledge of the world *appears* to be *direct*, but in reality it is only a *mediated* knowledge, experienced through the medium of the five senses and the mind. Self-knowledge, the knowledge of one's own existence – being of the very nature of consciousness itself – alone is direct and *immediate* intuitional experience (*sākśādaparokśād*). ("The Brahman that is immediate and direct – the self that is within all." "This is your self that is within all." See: Mādhavānanda 1934/2008, pp. 83–84.) There is no path to Self-knowledge. What path does one need to reach oneself? (Consider the following exchange between a Zen master and a student:

Student:	What is the way to Enlightenment?
Master:	What *path* do you need to *reach yourself*?
Student:	So practice does not help?
Master:	No, it does help.
Student:	How so?
Master:	Enlightenment is an accident. Practice makes you more accident-prone! [Source: Unknown])

Actually, the image of the path is misleading. This is the most essential point to grasp in approaching the question "who am I." As the undeniable truth of our being, Self is already and always there as our consciousness-presence. The quest for Self-knowledge, therefore, is *not a journey* but *a homecoming*.

What Is Real and How Do We Know It?

In Vedānta, ontology (one's being) is simultaneously epistemological (a theory of knowledge) and teleological, the purpose or goal of one's being. In this view the full realization of Ultimate Reality can only take place as the Self-awareness of human beings, which in turn indicates the final end purpose of human life – *the goal of existence is for each thing to reach the full blossoming of its own true nature*. The Ultimate Reality (Brahman) is the inner Self (Ātman) of every being and is realized as pure consciousness in the form of awareness-presence. To know this unchanging pure consciousness as our true Self is the *summum bonum*, the Supreme Goal of human life, according to Vedānta.

Vedānta defines the real as that which does not change. Put differently, the unreal has no existence; the real never ceases to exist (B.G. 2.16). It is our common experience that everything that we perceive is ceaselessly changing: our body is constantly changing; our mind (thoughts and feelings) are constantly changing; and everything in the external world is continuously changing. They cannot be *real* according to the previous definition of reality. Does that mean that there is nothing that is really real (*satyasya satya*)? This is the ontology of Buddhist paradigm: since everything is ceaselessly changing, and since a thing's true nature does not change, nothing can have true nature. And this exactly where the Vedāntic philosophy and Buddhist philosophy part company. Vedānta agrees that things are constantly changing but comes to a different conclusion: Who is the perceiver of change? The witnessing consciousness that is conscious of change must be unchanging for it to be able to perceive change. (For further details, see Ira Schepetin's talks on the Bhagavad Gita and Non-Duality and Self-Realization: https://www.youtube.com/watch?v=D5Vl6OUezVY&t=239s, https://www.youtube.com/watch?v=Pd16Xdgkw0I&t=300s.)

Vedānta states that the witnessing consciousness, which lies within everyone that perceives all changing phenomena, is the only unchanging reality (Satchidanandendra 1989; Krishanswamy Iyer 1930/1991; Kulkarni 1990; Schepetin 2017, 2018). Everything else that is constantly changing is a mere appearance in pure consciousness. This pure consciousness is the *observer* of all that is changing. The observer is the inmost Self (*pratyagātmā*) of all beings. Vedānta declares that you *are* the Self (Chāndogya Upaniṣad 6.8.7) – the unchanging witnessing consciousness that perceives the changes in the body-mind-senses, the three states (waking, dream, and deep sleep), and the phenomenal world. This is the Self or ātman of Vedānta. Śrī Śaṅkara in his commentary to Brahma-Sutra 1.1.6 states that "what is meant by the word 'Self' is one's own nature" (Panoli 2011, p. 75).

This unchanging pervasive consciousness is the Absolute Reality and is called Brahman in its universal aspect. The same universal consciousness is experienced as the Self in all beings and is called ātman. (Śaṅkara in his commentary to *Brahma-Sūtra* 1.1.6 remarks: ātman means one's own nature.) There is an absolute identity of Brahman and ātman, for reality is one, without a second (Chāndogya Upaniṣad 6.2.1).

Vedic Epistemology: Who Am I, Really?

The purpose of studying Vedānta is to discover our essential nature, who we truly are. The simplest way to know who we *are* is to find out who we are *not*. In our common awareness, we take ourselves to be the body-mind complex. It is quite natural and necessary for functioning in the world (*loka-vyavahāra*) (Śaṅkara in his introduction to *Brahma-Sūtra*). When someone asks us who we are, we tend to say, "I am so and so," referring to our name and some form of identity, related to our work or profession. We generally answer such questions from the standpoint of our ego-entity. Is that who we really are? To find out, Vedānta suggests that we conduct an inquiry into the real nature of the "I."

As a starting point, it is important to understand the simple difference between the subject and the object. Can you be the subject (the perceiver) and the object (the perceived) at the same time? The answer is no. For example, when I see a car I cannot be the car. Similarly, when I perceive my body, this body, like my car, appears as an object to me. I am the subject. And subject *cannot be* the object. They are of totally different natures, like light and darkness, and cannot be present at the same place at the same time (Brahma-Sūtra Bhaṣya 1.1.4). And yet, we tend to *mis*-take our body, mind, etc., to be our real Self in our day-to-day living. (Ibid. Human mind by virtue of its natural inclination is liable to mix up both the real "Self" and the unreal non-self and instinctively thinks in the form of "I am this;" "This is mine." Here the word "I" refers to the real "Self" and "this" corresponds to the not-self such as the body. Man rarely suspects that this "me" includes the real as well as the not-self, body, etc. And "this is mine" refers to everything, that is, other than the Self, including the mind, senses and the body, etc. See: Swami Satchidanandendra Saraswathi, *Śaṅkara's Sūtra-Bhāshya Self-Explained.* Adhyātmaprakāsha Kāryālaya, Holenarasipura, p. 14.) This mutual superimposition of the real Self and the unreal non-self is called nescience, *avidyā*, in Vedānta. The purpose of studying Vedānta is to remove this misconception about our true nature.

I *cannot be* this body – for, I am the subject, and the body is an object to me. Vedānta says that the spiritual quest begins and ends with understanding this vital point – that, I am *not* this body.

Let's carry this inquiry further: I am aware of my thoughts and feelings. They continually come and recede from awareness. I perceive my thoughts (as objects). So, I cannot be my thoughts or my feelings, the contents of my mind. But I remain, as the perceiver of their presence and absence. If I were the thoughts, then when they disappear, I would disappear too.

When you say, "My mind is calm (or restless)," you are referring to your mind as an "object." You, the subject, are aware of your calm or restless mind, the object. Therefore, you are *not* the mind. What about the intellect, the seat of logic and reasoning? Am I my intellect? Imagine a friend asks you, "Do you understand

Einstein's Special Theory of Relativity?" You may reply, "No, it is too complex for me." My intellect cannot figure it out. When you say so, you, the subject, are objectifying your intellect. Hence, you *cannot* be the intellect either.

Let's recapitulate: I am not the body, nor am I the mind or the intellect. What about the ego? Am I the ego, the me-notion, the seat of transactional personality? Often, we refer to others as vain and proud and ourselves as humble. Does the ego really exist? Or is it just a concept, an "I-notion" or "I-thought," that appears and disappears in the mind, similar to any other thoughts. If ego is just another thought appearing in the mind, then I *cannot* be the ego. Ego is the imaginary Self that we *mis*-take ourselves to be.

If I am not the body, nor the mind, the intellect, or the ego, who am I, then?

As is clear from the preceding, the body, the mind, the intellect, and the ego – all are objects to me as the subject. They all come and go; however, I still remain – I do not come and go with them. I am *prior* to them. They ceaselessly change. The I which is conscious is the unchanging substratum, the witnessing consciousness to all objects, perceptions (of the body-mind and the world), thoughts, and feelings. I exist, regardless. My existence does not depend upon them.

Conclusion

Self-Knowledge and Its Application to Wise Living and Leadership

If I am not the body-mind-intellect-ego-complex, then I am not conditioned by them – I not limited by them. Their limitations are not my limitations – I am not affected by them. What are the limitations of the physical body? The body is born at a certain time, grows ill, old, and dies. If I am *not* the body, then birth, old age, and death do not belong to *me*. They belong to the body. With the Right View, I am not affected by them. As the Self, I am never born; as the Self, I never die. As the true Self, I am eternal (*nitya*) (B.G. 2.20). Since my true Self is of the nature of pure awareness, the limitations of the mind and intellect do not limit me either. My true Self is like space (*vyōm-vat*). Can space ever become impure? So, I do not need to "purify" my mind. How can øne purify space, which is ever-pure? *This, if followed to the end, puts an end to the self-improvement business.*

Hence, I, as Self, does not need to be liberated. How can the space be bound? Our being does not need any liberation or awakening because it is never bound, to begin with. *This puts an end to the enlightenment business.* I, in my true nature as witnessing consciousness, am ever pure and liberated (Śaṅkara in his introduction to *Gītā-Bhāṣya*: Gambhirananda, 1984, 2001; Nikhilananda, 1995). This is who I am, right now, right here. *This puts an end to all spiritual seeking and existential suffering, once and for all.*

Then we live our life, naturally and spontaneously, without needing to be on the ceaseless treadmill of self-improvement or becoming enlightened. Who wants to improve, to get better, or become enlightened? It is the imposter ego who wants all this – because it feels small, limited, and separate. This knowledge frees us from the servitude of the commanding ego. We welcome all and everything as it comes, choicelessly, without attachment or aversion (*rāga-dveśa*). The undue attachment with objects ceases; and the sense of separation, limitation, is gone. There is only effortless joyful playfulness. One is meant to live in the flow, with the Divine Play (*līlā*), without identifying with it or considering it as *my* play. You then have arrived home, which you never left in the first place!

To know this unchanging pure consciousness as our own Self is to attain immortality (*amṛt tattvam*): B.G. 13.12. And knowing this, one becomes free from all that is inauspicious, for anything other than the Self is ephemeral (Bṛhadāraṅyaka Upaniṣad 3.7.23). According to the Vedic vision, this is the *summum bonum*, the Supreme Goal (*charma-lakshya*) of human life.

The Art of Harmonious Living in the Workplace

The key message of Vedānta is that reality is one and has no other (*ekamevādvitīyam* (Chāndogya Upanisad 6.2.1)). Postulating one single reality, Brahman, as the Absolute or Ultimate Truth of the world, Vedānta then equates this reality with the reality of our own Self, *ātman*. This fundamental reality, the inmost Self of all and everything, consists in its nature of pure consciousness. The goal of Vedānta is then to establish the absolute identity, of oneness with the truth of the individual (*ātman)* and the truth of the universe (*Brahman*).

Vedānta promotes harmonious living via a vision of the oneness of all existence. Outwardly, various forms of life such as plants, animals, birds, and human beings seem to be different from one another, but their underlying life principle of pure awareness, *the consciousness principle*, is one and the same. From the spiritual standpoint, while interacting with the world and the myriad beings, we are to remember that they are all none but our own true Self. If we perceive someone as different from us, we may have aversion or fear, but if we have the vision of oneness, we will see the other as related and just another aspect of our own Self. Then fear, enmity, or hatred will not tend to arise. (When to a man who understands that the Self has become all things, what sorrow, what delusion can there be to him who once beheld that unity? ~Īśā Upaniṣad verse 7.) This knowledge and awareness of the oneness of all being is meant to be retained in and through all of our activities. This is the central vision of the Vedānta.

Furthermore, this understanding of the fundamental truth of oneness, that we are essentially one limitless consciousness, "... strikes at the very root of narrow views based on selfishness and is the foundation of higher ethics. This higher Self is of the nature of Bliss, as displayed in our instinctive love of Self; and to recognize it in others is to bring social harmony, for no one will be inclined to harm himself. It paves the way for spiritual and moral perfection" (Krishanswamy Iyer 1969/2006). By helping us perceive unity in diversity, Vedānta thus fosters a universal outlook of understanding, harmony, and inclusiveness so essential for present times. Sri Ramana put is so well: "Your own Self-Realization is the greatest service you can render the world" (Venkataramaiah 2000).

Vedānta deals with one subject: the absolute identity of individual Self with the universal Self (*ātma-brahma-aikyam*). According to Vedic philosophy, spiritual liberation is not possible without realizing this identity between *ātman* and the Brahman (56). (See Chaitanya and Dhiman, 2012). The book is under revision currently. An e-book version of an earlier iteration can be accessed at http://www.realization.org/down/sankara.vivekachudamani.chaitanya.pdf.)

In Vedānta, liberation means realizing Absolute Reality (Brahman) as our own true Self (*ātman*). Only those who know their Self (as the limitless, timeless reality) transcend worldly sorrow, Chāndogya Upaniṣad, 7.1.3. Since the bondage is only due to Self-ignorance, *avidyā*, the spiritual freedom, *mokṣa*, does not entail the creation of something new through some special spiritual practice; it is recognition of an ever-existing/proven thing/fact. That is why it is spoken of as the attaining the ever-attained. It is a quest from *ignorance* to *recognition*, a journey from *here* to *here!*

Self-knowledge is said to be discovered by those who want it single-mindedly to the exclusion of everything else. To explain this, sages often give the example of a person whose clothes are on fire, who is running toward a river so that he could jump in and quench the flames. Or a person whose head is held under water and who wants to come out of water to breath. There needs to be a sincere, intense longing in the heart of the seeker to realize the Self. To such a seeker, only the Self reveals itself. A verse from *Kaṭha Upaniṣad* 1.2.23 highlights this:

> The Self cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self alone that the seeker longs to know. To that seeker the Self reveals Its own nature. (Translation adapted from Gambhirananda, *Eight Upanisads*, p. 157, and V. Panoli, trans., *Prasthanathraya* Volume-II, p. 212)

Implications for Organizational Well-Being and Leadership

What does the preceding mean in the context of the workplace? Essentially, all human beings are unique manifestations of the One Self, as consciousness, and have unique qualities and capabilities; every human being is cut from the cloth of consciousness or self-knowing. In this sense no one is higher than another or lower than another in their essential nature, the One Self.

Multiple Levels of Being and Wellness in the Workplace

The five levels of being as proposed in the beginning are (1) the physical world, (2) the world of images and imagination, (3) the level of the soul, (4) the level of the spirit, and (5) the non-dual level of Self (see Fig. 1). The five levels of being provide a means for advancing both the theory and the practice of leadership that promises the possibility of true well-being in the workplace.

Further, we propose that these five levels of being provide the basis for a theory of leadership which is grounded in *being* rather than *having* or *doing*. Such a theory, based simultaneously on the teachings of the Vedanta, the Tao, and the insights of the Buddhist Dharma, goes beyond current Western leadership theory, which emphasizes *having* and *doing* – either having appropriate traits and competencies or doing appropriate actions depending on the external situation. Only by going beyond *doing*, which is based on the vicarious desires of the personal self, and resting in awareness of the Self, can true lasting well-being emerge in the workplace or, indeed, in one's life more generally. This is the result of applying the vast repository of nondual teachings in Vedic, Buddhist and Taoist wisdom. It is also cognate with the fundamental teachings of Buddhism: enduring happiness and well-being can emerge only when we realize the equanimity of going beyond all opposites, preferences, and distinctions. This is also the fundamental lesson of Zen Buddhism: "The Great Way is not difficult – for those who have no preferences or distinctions." It is also the core teaching of Taoism that there is a mysterious unwavering still core to every human being that guides us to harmonious action in every moment – providing that we listen for the message and guidance. Such an individual, who listens in each moment to their Buddha Nature, their true Self, to the ever-present all-pervading Tao, comes to the end of the spiritual path – where only the Self remains, guiding the individual soul in all its challenges and opportunities. A theory of business based on such an encompassing worldview has yet to emerge and be applied in the West.

It is our intention and hope that this chapter helps to anchor and promote such a non-dual way of conceiving of leadership – in not only business schools and business, but also in organizations more generally. The alternative is for businesses to continue to cause suffering for their workers, their managers, and their owners. Well-being based on the equanimity of residing in ever-constant awareness of the Self, we conclude, is the only enduring path to deep personal and organizational wellness and happiness. In the final analysis, the Self is a profound mystery that cannot be captured by the discursive mind – but can be realized at the level of being – not only in the workplace but also moment to moment in daily life.

The Mystery of Mysteries
A spark of light
exploding out of emptiness
into myriads of creations
into you and me
into butterflies and warthogs
into despair and love
into flowers and bombs
into minds and hearts.
So many mysteries -
of the in-breath and the out-breath
of the birth of a child
of the courage to know oneself
of the wish for an end to suffering
of the rainbow hues of love
and the seeking of love beyond all separation.

A spark of the original Mystery
springs forth unbidden
in each breath,
in each heartbeat,
in each song bird,
in each step of the Way
in each greeting of another
as a symphony of mysteries
reflecting the unending birthing
of the Mystery of Mysteries
that has no beginning and no end. ~MK

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Paths of Yoga: Perspective for Workplace Spirituality

Ashish Pandey and Ajinkya V. Navare

Contents

Abstract

Yoga is a generic name for a broad set of spiritual practices aimed at a total transformation through Self-realization. Indian traditional wisdom and literature on Yoga include paths oriented towards intellectual discernment (Jñāna Yoga), devotion (Bhakti Yoga), service (Karma Yoga), and Samādhi (Aṣṭāṃga Yoga).

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Each offers practices to mitigate suffering and aims at total personal transformation and spiritual fulfillment. Different paths of Yoga are based on the world view that is centered on a shared vision of spirituality in various branches and sub-branches of Hindu traditional wisdom. This chapter has two major objectives. The first objective is to elucidate some of the basic tenets of Hindu worldview about the notion of self, aim of human life, role of human being in larger social and natural environment for putting up different paths of Yoga in appropriate context followed by the explanation of the features of the four primary paths of Yoga. The second objective is to illustrate the relevance of the four paths of Yoga in business organizations and their implication on management practices and scholarship.

Keywords
Jñāna Yoga · Bhakti Yoga · Karma Yoga · Aṣṭāṃga Yoga · Workplace Spirituality

Introduction

Predominantly, the term Yoga is interpreted as a particular way of doing physical exercises. Merriam-Webster's Collegiate Dictionary defines Yoga as "a system of exercises for attaining bodily or mental control and wellbeing" (Merriam-Webster 2004). Though the yogic postures and concentrative meditation as parts of the Aṣṭānga Yoga system explained in the Pataṃjali Yoga Sūtra[1] is arguably the most commonly known and practiced form of yoga, the *Bhagavad-Gītā,* the most revered and popular text of Hindu traditional wisdom recognizes well over a dozen forms of yoga (Radhakrishnan 1948/1973). Essentially, the idea of "Yoga" as a contribution of Indic culture to the world cultural heritage is much wider and goes beyond mere physical exercises (Corner 2008). Indic traditional wisdom and literature on Yoga include paths oriented toward intellectual discernment, devotion, service, and Samādhi and each offers practices to mitigate suffering and aims at total personal transformation or attaining higher levels of consciousness (Feuerstein 2011; Gard et al. 2014). These techniques are based on concepts and worldview that is centered on a shared vision of spirituality in different branches and sub-branches of Hindu traditional wisdom.

Etymologically, Yoga is derived from the root *"yuj"* that means to bind together. Yoga means binding one's psychic power, balancing and enhancing them.[2] The verbal root "yuj" also refers "to yoke" or "to harness." Even Yoga as union

[1]Set of aphorisms by the Pataṃjali.

[2]yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjayasiddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog. BG 2.48:

includes an element of yoking, for the lower Self cannot transcend into the higher Self without proper focusing of attention (Radhakrishnan, p. 50). At present, Yoga is a generic name of a large set of varied spiritual practices aimed at a total formation through Self-realization. Understanding Yoga is central to understanding spirituality in the Hindu tradition.

The aim of this chapter is to explicate the fundamental principles of major forms of Yoga and their implication on management practices and scholarship. An imperative of explicating the role of different pathways of yoga on management is an elaboration of Hindu worldview, which is common across the various pathways of Yoga. Hindu worldview is essentially a Dharmik worldview, and first, we present the basic features of Dharmic perspective. In this section, we also present the place of consciousness and self, and the role of the human being in larger social and natural environment in order to present the Dharmik worldview. Second, the distinctions and comparison of the paths of yoga are presented. The third section elaborates the role of four classical Indian Yoga and their relevance and implications on management. The conclusion section summarizes the central arguments of the chapter and offers additional reflection and opportunities for empirical research on the paths of yoga in the field of management.

Traditional Hindu Worldviews: Putting Yoga in Context

Worldview is the philosophical outlook that a person, knowingly or not, utilizes to organize his or her belief system and activities (Theilmen 2008). A worldview comprises of culturally organized and inter-related macro thoughts that organize much of the body of symbolic creations and ethnophilosophy among many other epistemic and ontological stances (Kearney 1984, p. 1). A note on Hindu worldview will be useful to understand and appreciate the different pathways of Yoga.

Spirituality in Hindu Traditions: Few Basic Tenets

Hindu is a descriptive term for the people from the other side of river Sindhu and first used by Arabs in fifth century AD. The sense of life goes beyond the senses, and individual limitations are essentially the origin of religion. The idea of Hindu religion originated from Nature worship. Nature is personified into Gods in many places in Vedas, the ultimate source of Hinduism (Vivekananda, p. 147). *Sanātana Dharma* was the overarching term originally used for so many spiritual paths practiced in Hindu society in ancient India. That can be loosely translated as eternal truth. Frawley (1995) translate this term as "eternal tradition" and pointed out and summarized its characteristics like it is not limited to any scripture, messiah, church, community, or particular historical end, embraces a timeless self-renewing reality and divinity in all forms of nature and existence. This description is not very different from the original meaning of religion and its nature explained by Hill et al. (2000).[3]

Hindu tradition acknowledges the Prasthānatrayī as its three primary sources. The texts comprising the *Prasthānatrayī* are the *Upaniṣada*, the *Bhagavad-Gītā*, and the *Brahmasūtra*. Concepts and their interpretations presented in this chapter are chiefly drawn from either of these sources. We present the basic tenets of spirituality, objective, and role of human life in the larger social and natural environment in this section which we think is essential to delineate the implication of path of Yoga on management.

Notion of Self in Yoga Tradition

In all the Yoga traditions, human existence is accepted to be in the form of sheaths infolded in her which gets enfolded with his increasing levels of awareness. The outermost layer, sheath, or *Kośa* is called the *annamayakośa,* the sheath of material existence. It is his primitive identification with an ego encapsulated in his physical body (sthūla-śarīra, the gross body). The next three layer together constitute what is called the "subtle body" (sūkṣma-śarīra), and they are the sheath of vitality (prāṇamayakośa), the sheath of emotions (*manomayakośa*), and the sheath of ratiocination (*vijñānamayakośa*). The sheath of vitality roughly corresponds to the subjective vitality.[4] Spiritual traditions originated in India have linked vitality to mental, physical, and spiritual health and viewed it as something that can be actively nourished or depleted. The sheath of emotions and rationality or intellect corresponds to our root inclination – partly innate, partly acquired through socialization, creates a distinction between self and the social and natural environment, and engender dualities and distinctions. The innermost layer, the sheath of bliss (*ānandamayakośa*), comprises the "causal body" (*karana śarīra*), and it is experienced by everyone in the state of deep, dreamless sleep (*suṣuptī*), as well as during certain forms of meditation. Dualities and distinctions are not completely destroyed at this level, but they are harmonized so completely that this state is experienced as the one of profound relaxation and bliss (*Ānanda*). It is also called "causal body"

[3]Latin root religio of the word religion points to a bond between human being and some greater-than-human power. Historically, this term is referred in three ways. According to Hill et al. (2000): First, a supernatural power to which individuals are motivated or committed; second, a feeling present in the individual who conceives such a power; and third the ritual acts carried out in respect of that power (Wulff 1997). However, as drawing upon the work of Wilfred Cantwell Smith (1962/1991), Wulff pointed out that religion has become increasingly reified in contemporary society. At times, it is transformed from an abstract process to a fixed objective entity and converted into a definable system like denominations, theological traditions, etc. Smith (and Wulff) conclude that though sometimes useful for classification, this is unfortunate and a serious distortion and depreciation of religion because it overlooks the dynamic personal quality of much religious experience.

[4]Vitality is a meaningful construct in most cultures and ancient traditions due to its remarkable salience from the Chinese concept of Chi to the yogic concept of Prana (Jou 1981; Ryan and Frederick 1997; Cope 1999).

because it is the ground and cause of all the other sheaths. Finally, this also is peeled away, the pure reality of the centre alone remains, absolute nonduality, ineffable, indescribable, Brahman-consciousness, underlying the five sheaths and the three bodies. This is what Vedanta suggests as the highest spiritual goal of human life.[5] Variety and distinctions in paths of yoga can be attributed to their emphasis on different *Kośas* of the self which will be explained in the later part of the chapter.

In the next section, we are intent to explicate the ideals of human life in the world and how spirituality is integrated with these ideals. An understanding of this aspect of Hindu or Yogic worldview will pave the pathway to appreciate the connection of pathways of Yoga with spirituality in management considering the fact that business management is an expression of day to day life.

Objective of Human Life

Four ends or broad aims of life (*Puruṣārtha*) are widely subscribed in the Hindu view of life. These are *Dharma, Kāma, Artha, and Mokṣa. Dharma* is righteousness, virtue, or religious duty. *Kāma* refers to fulfillment of our biological needs or sensual pleasures. *Artha* refers to fulfillment of our social needs including material gains, acquisition of wealth, and social recognition. *Mokṣa* means liberation from worldly bondage and union with ultimate reality (Radhakrishnan 1927, p. 54).

These four aims highlight harmony of different dimensions in life: *Kāma* as the biological dimension, *Artha* as social dimension, and *Mokṣa* as the spiritual dimension. *Dharma* is the central axis around which life rotates. Radhakrishnan (1927, 2009) further explain that if one pursues *Kāma* and *Artha* without *Dharma* the long-term result is suffering for the individual and others around them. The four supreme ends link up the realm of desires with the perspective of the eternal and bind together the kingdoms of earth and heaven. It is noticeable that not God or heaven but spiritual liberation or Self-realization is given highest value in Hindu tradition and in paths of yoga.

In his famous lecture on Practical Vedanta, Vivekananda (1896) ushered that the Vedantic perspective indicates that deepest spiritual realization cannot only happen in the depth of forests or caves, but by men in all possible conditions of life. The bifurcation between the human world of natural desires, social aims, and the spiritual life is not necessary or stark with its discipline and aspiration of spiritual liberation.

A verse of *Īśāvāsyopaniṣada* is appropriate to explicate the role of ordinary vocation within ideals of human life which says that "in darkness are they who worship only the world, but in greater darkness they who worship the infinite alone." How to integrate the spiritual *Sādhanā* and ordinary vocations of life is mentioned in

[5]Wilber (1993, p. 165) points out that the Advaitic perspective of the Self into five sheaths shows that there is no discontinuity of consciousness, that there is but one consciousness, namely, that associated with Atman, which appears in different states because of various misidentifications of self with one or more aspects of phenomenal selfhood. He concluded that the psychological systems of the spiritual traditions from Vedanta to Zen are in essential, formal agreement.

the *Iṣa Upaniṣada, which* says that always perform works here one should wish to live a hundred years.[6] If you live thus as a man, there is no way other than this by which karmana (or deed) does not adhere to you (Radhakrishnan 2016, p. 569). Hindu wisdom tradition enumerates two principle paths of attaining liberation or spiritual freedom – the way of knowledge and the way of action. Renunciation or withdrawal from the fortunes and misfortunes that shape the outward side of our existence is the way of knowledge and suitable for *Saṃnyāsī*. However, those who cannot renounce the world are prescribed the path of action.

Radhakrishnan (1948, 2009, p. 74) points out that action is not incompatible with wisdom, though there is a general tendency to regard contemplation as superior to action. The importance of work is emphasized in this verse. The work must be done though with the notion that all is for the sake of the Lord or dedicated to Him. Day to day action becomes *Sādhanā* by merging the individual in the cosmic purpose. The *Upaniṣada*, the philosophical and experiential account of Hindu spirituality, says that it is not necessary to withdraw from active life to give oneself up to the contemplative. Besides, no one can come to contemplation without having exercised the works of active life.[7]

Cosmic Purpose of Work: Hindu Perspective

The notion of *Ṛṇa* or pious obligations is befitting to be brought here to explain why and how the day to day action in life can attain spiritual significance and can even be considered as the ways and means of one's *Sādhana*. A notion of "pious obligations" called *Ṛṇas* given in the ancient Indian wisdom tradition still remains a popular notion in Hinduism. The notion of *Ṛṇa* suggests that all human beings must discharge certain obligations. Among these obligations are *Pitṛ-ṛṇa*, *Ṛṣi-ṛṇa*, *Deva-ṛṇa,* and *Bhūta-ṛṇa* The notion of *paJca-yajña*[8] further explicated in the notion of pious obligations in *Taitarīya Araṇyaka* and are prescribed for the householders. The five sacred duties are *Deva-yajña* – to the Lord-*Īśvara*; *Pitr*-*Yajna* – to the family and ancestors; *Brahma-yajña* – to our Vedic culture; *Manuṣya-yajña* – to our fellow human beings, and *Bhūta-yajña* – to the Eco-system.

Deva-yajña: The first sacred obligation is called *Deva-ṛṇa* which denotes to what human beings owe to the Gods (devas), who control nature and its various phenomena. As all creation is nonseparate from *Īśvara*, the *paJca-mahābhūta*, the five great elements that comprise all creation, are worshipped as *Īśvara*. In the

[6] *kurvanneveha karmāṇi jijīviṣet śataṃ samāḥ evaṃ tvayi nānyatheto'sti na karma lipyate nare.*

[7] As St. Gregory says, "We ascend to the heights of contemplation by the steps of the active life." Morals on Job, XXXI, 102.

[8] Pañca vā ete mahāyajñāssatati, Pratāyante satati saṃtiṣtante
Devayajnaḥpitra, yajño bhutayajño, Manuṣya yajño brahmayajña iti. Taittirīya āraṇyaka
These are the five great sacrifices which are to be performed on a daily basis and completed. They are *Deva-yajña*, *Pitṛ-yajña*, *Bhūta-yajña*, *Manuṣya-yajña*, and *Brahma-yajña*.

Vedic vision, *Īśvara* is both the intelligent and material cause of creation. *Deva-yajña* is an acknowledgment of the manifestation of Īśvara in the form of all creation and expressing our gratitude for all that is given to us. Offerings to the Gods (*Deva-yajña*) are made through spiritual ceremonies (*Yajña*) and prayers (*Prārthanā*) to express one's gratitude for the great gifts of nature such as water, light, and air.

***Pitṛ-yajña*:** *Pitṛ-yajña* is bonding with and caring for the parents and forefathers. Parents are responsible for our birth and upbringing. Hindu tradition expects two ways of repaying this debt; first, by taking care of their parents in their old age, when they are infirm and need help to repay this debt and second, by raising family in Dharmic way. In the Vedic culture, our self-identity is not looked at solely from an individual standpoint but constantly defined according to the family and cultural background as well. The individual is considered independent and yet an essential and integral part of a larger family unit and community.

***Brahma-yajña*:** *Brahma-yajña* is men's reverential contribution to preserve wisdom tradition and different streams of knowledge by the worship of the scriptures, obligation to the sages who have spoken and codified spiritual knowledge, the scholars who interpret that for us, and to the teachers who teach or train us in different fields of knowledge and spirituality. This *Yajña* also encompasses disseminating the acquired knowledge and skills, both in the realm of matter and spirit, to as many people as possible.

***Manuṣya-yajña*:** *Manuṣya-yajña* is serving fellow human being with the attitude of serving the God or divine. *Dāna* or "giving" is an important value to perform this *Yajña*. *Dāna* is not just the act of giving in the absence of an expectation of any return or reward. It is also the attitude of gratitude toward the person for giving. The tradition of giving *Dakṣiṇā* after *Dāna* is the mark of conveying gratitude to the person for accepting the *Dāna*.

***Bhūta-yajña*:** This obligation is toward the all nonhuman forms of life. Human beings have a duty toward all nonhuman species because they contribute to the quality and sustenance of life. *Bhūta-yajña* is a sacrifice mainly to the plants, animals, and birds by protecting them or feeding them and a mark of reverence to nature steeped in Hindu culture where our planet is addressed as mother earth.[9]

Four Paths of Yoga

As mentioned in the introduction, *Bhagavad-Gītā* the most revered and popular text of Hindu traditional wisdom recognizes well over a dozen forms of yoga. Chiefly, Yoga includes paths oriented to intellectual discernment, devotion, service, and Samādhi, and each offers practices to mitigate suffering and aims at total personal

[9] Taasu No Dhehy-Abhi Nah Pavasva Maataa Bhuumih Putro Aham Prthivyaah Maataa Bhuumih Putro Aham Prthivyaah, Trans: Absorb us in that Power and Purify us, O Bhoomi Mata, I am the Son of Mother Earth. Bhumi Sukta, Atharva Veda 12.2.

transformation or attaining higher levels of consciousness (Feuerstein 2011; Gard et al. 2014). Vivekanand, the sage of modern India who first popularized the Hindu perspective of spirituality to the Western world in modern times, also gives fourfold classification which leads to unity of the self and the Self.

The scheme of *pañca kośa* (or five sheaths) conceptualizes a person as an individual who thinks, feels, and acts. This model of personhood is important in understanding the major paths of spiritual pursuit or paths of Yoga in the Hindu tradition since the three major forms of yoga are based primarily on the processes of thinking, feeling, and volition. *Jñāna Yoga* denotes the path of knowledge, *Bhakti Yoga* denotes the path of devotion, and *Karma Yoga* denotes the path of action. In the next section, we first present these pathways to spiritual development emphasizing cognitive processes, emotion, and volition followed by a similar account of Ashtang Yoga (also known as Pataṃjali's Yoga), which focuses on controlling the mind as a composite of all these processes taken together.

Jñāna Yoga: The Path of Knowledge

The term *jñāna* denotes knowledge. This path of Yoga is about acquiring right knowledge of the ultimate truth, i.e., *brahman* (Radhakrishnan 2015). In Indian traditional wisdom, the notion of *Brahman* is not different than the true self *Ātman*. It is not an alien to the self; perhaps, it is the true self. Various *Upaniṣadas* uphold that the seat of Brahman is the core of the true self. *Śvetāśvetaropaniṣada*, one of the principal *Upaniṣada*, considers human beings as children of immortal bliss.[10] The never-changing, imperishable *Brahman* residing in the self is enveloped by layers of ignorance. *Jñāna Yoga* is a process to gain the right knowledge of "who am I" and sustaining the stage of being into oneness with the Self.

Jñāna Yoga requires aspirants to ask themselves one simple question "who am I?" The answers to this question may make a long list including name, physical body, social roles, relations with other people, thoughts, attitudes, values, etc. The next stage is the critical examination of these answers. Sri Aurobindo (1992) suggests *dhyāna* to gain the knowledge of true self. *Dhyāna* includes the idea of meditation as well as contemplation. The first step in *dhyāna* is the concentration of the will against the obstacles of meditation (e.g., wandering of mind, sleep, impatience, etc.). The second step is increasing purity and calm of the inner consciousness (*citta*) from where thoughts and emotions arise. Achieving freedom from all disturbing reactions is necessary. The regular and disciplined practice of dhyāna helps practitioners to attain self-realization.

The insistence of this path is on intellect and its sharpness. The answer of question "who am I?" helps an individual to find out true self and attain self-realization.

[10] *śṛṇvantu biśve amṛtasya putrā | ā ye dhāmāni dibyāni tasthuḥ ||* (*Śvetāśvetaropaniṣada*, 2.5) – Trans.: May all the sons of the Immmortal listen, even those who have reached their heavenly abodes. (Radhkrishnan 1953, 2016, p. 720).

Bhakti Yoga: The Path of Devotion

The word Bhakti is derived from Sanskrit root *bhaj* which means to serve (Radhakrishnan 1948, 2009, p. 60).

The true nature of Brahman is beyond the purview of senses and human cognition. It is attribute-less (*nirguna*) and form-less (*nirakara*). Thus, name, form, character, and qualities are attributed to the Supreme and such deity is worshipped. Hindu culture gives freedom to the individual to choose his or her own name and the form of the God. It is termed as *iṣṭadevatā*. Thus, one can find numerous forms of deities being worshipped by people in Hindu culture, making it pluralist. Bhakti is a profound experience which culminates all desires and fills the heart of the *bhakt*[11] with love for God (Radhakrishnan 1948).

Bhakti Yoga is a search after the Lord, a search beginning, continuing, and ending in love (Vivekananda 2015). *Bhāgavatam* delineates various ways of self-devotion. Some of them are chanting songs of the divine, remembering and repeating God's name (*nāmasmaraṇa*), touching and saluting the feet of the God, offering flowers, food (*naivedyaṃ*), developing love with the Supreme, etc. The fundamental principle in Bhakti Yoga is complete faith (*śraddhā*) and unconditional love for the God.

Bhakti yoga is a discipline which can be practiced as an individual and through an institution. The tradition of devotees is prevalent since centuries and spread across the Indian terrain. Sant Basaveśvara (1105–1167), Sant Jñāneśvara (1272–1293), Sūradāsa (sixteenth century), Tulasīdāsa (1532–1624), Mīrābāī (1547–1614), and Sāībābā (1835–1918) are few examples of rich bhakti tradition in India. Bhakti discipline is practiced through social institutions or sect.

The path of bhakti is recommended for people in general. It does not require any special skills or any qualification. It just demands complete surrender and devotion for the Divine. It emphasizes on the pure feelings of the devotee for her chosen deity (*iṣṭadevatā*). Because of its simplistic and easily adoptable nature, numerous bhakti sects have flourished in Hinduism.

Karma Yoga: The Path of Action

Karma Yoga is a path of spiritual liberation by shifting the frame of reference of the day-to-day actions from self-centric behavior to Dharma-centric behavior.

When any action is being performed, the sense of doership (*phalāśā*) and attachment to a particular favorable outcome is created in the mind of doer (Tilak 1915). Due to this bias, doer concentrates on an outcome and ignores the action (Radhakrishnan 1948). Renunciation (*tyāga*) of the attachment to outcome like external reward or incentive allows an individual to remain anchored in the present action. As a result, person becomes more process-oriented than outcome-oriented (Bhave 1946). Being centered on the duty-bound action naturally results in

[11]Bhakt word refers to one who offers Bhakti to God, devotee of the Lord.

withdrawal from external reward of the action, which referred as "*Phalāśā Tyāga*" is the central tenet of Karma Yoga.

Svadharma and Loksangrah are the two principle components of Karma Yoga (Pandey et al. 2009). The Dharma of an individual self (*sva*) is termed as *Svadharma*. It is constituted by two factors – profession of a person and phase of life (e.g., student, householder, retired person, etc.) (Bhawuk 2011). When a person chooses an action according to her chosen profession and phase of life, the person can be said as following "*Svadharma.*"

Following one's *svadharma*, a person starts appreciating the interconnectedness and interdependence among the self and the universal system. Subsequently, individual actions become more responsible and get directed toward maintenance of this system (Radhakrishnan 1948). Gradually, the frame of reference behind the action becomes universe-centric. When individual develops the sense of interconnectedness and interdependence between self and nature, and performs actions with the purpose of contributing to larger social and natural environment, it is referred as "*Lokasaṃgraha.*"[12]

Aṣṭāṃga Yoga: The Most Popular Form of Yoga

In the present time at the international level, the most popular form of Yoga is one or other adaptation of Aṣṭāṃga Yoga as was systematized by Sage *Pataṃjali* during the second century C.E. (Feuerstein 2011, p. 5). This is known as Aṣṭāṃga Yoga referring to its eight limbs (*Aṣṭa* meaning eight in Sanskrit). The step-by-step process of Aṣṭāṃga Yoga is aimed at Samādhi by restraining the mind stuff (Chitta) from taking various forms.[13] These goals of Aṣṭāṃga Yoga overlap with some goals of other meditative traditions such as Buddhism (Feuerstein 2011), from which the variety of mindfulness practices are originated (Bodhi 2011).

Pataṃjali's Aṣṭāṃga yoga is the eight distinct and connected groups of practices aimed toward the regulation of mind and its afflictions and attaining Samādhi. In his *Yoga-sūtra* (Treatise on Yoga), these groups of practices are called the eight limbs and include social and personal observances (Yama and Niyama), physical postures (Āsana), regulation of vitality through breath (Prāṇāyāma), withdrawal of senses from external world (Pratyāhāra,), concentration (Dhāraṇā, effortful, focused attention), meditation (Dhyāna), and self-transcendence and ecstasy (Samādhi) (Feuerstein 2003, p. 41). Most of the Sādhakas start with physical postures

[12]*Loka* means society (people) and cosmic system (nature). *Saṃgraha* means to gather, protect, nourish, regulate, etc. (Tilak 1915). *Lokasaṃgraha* means binding people together, protecting them to achieve the welfare of the society and leading them on the path of self-realization. The notion of *Lokasaṃgraha* involves well-being of all people (Chakraborty 2006), welfare of society as whole and humanity (Sharma 1999; Sebastian 2003), concern for social and natural environment (Pandey et al. 2009), unity of the world (Radhakrishnan 1948), and interconnectedness of the society (Pandey et al. 2016; Pardasani et al. 2014).

[13]"yogashchittavrittinirodhah" *Pataṃjali Yoga Sutra, 1.2*

Yoga is restraining the mind stuff (Chitta) from taking various forms (Vrttis) (Vivekananda, p. 9). Yoga is the control of the whirls of the mind (Trans. Feuerstein 2003, p. 31).

(Āsana) and breathing exercises (Prāṇāyāma) in the present times. Different versions and the schools of Yoga popular at present are different in terms of their emphasis on different limbs and slight difference in methods of practices of different limbs of Aṣṭāṃga yoga. These have become one of the top 10 complementary approaches to health in the USA according to the National Institutes of Health along with usage of natural products, deep breathing, chiropractic, etc.

Paths of Yoga: Four Distinct Ways and Their Ideals

The aim of four paths of Yoga is the search for sacred. Pargament (2008, p. 66) explicate the term search for sacred as attempts of or identification, articulation, maintain, or transformation of the divine being or divine object, Ultimate Reality, or Ultimate Truth as perceived by the individual. The domain of the sacred includes what monotheistic religions call God, Hindus call Brahman, and Buddhist Nirvana (p. 33). Since the time of the ancient Upaniṣadas, Brahman is viewed as the ultimate reality and is equated with the *Ātman* or the Self.

Most of the traditions of Yoga acknowledge what the seer of *Māṅḍūkya Upaniṣada* suggested that the Self is revealed in the experience of content-less pure consciousness which was called the Fourth State after the three common ones, namely wakeful, dream, and deep sleep. Hindu spirituality is the saga of discovery and description of various spiritual paths to attain such a state. Each individual is distinct by her aptitude, disposition, attitude, intellectual capabilities, etc. Paths of yoga appreciate these differences and offer solution suitable for spiritual endeavor. People who have intellectual capabilities and critical thinking ability are best suited to adopt *jñāna mārga*. It emphasizes on developing the intellectual understanding of Brahman. People who are more emotional in nature take up the path of devotion. Bhakti yoga is about creating an intimate relationship with the Divine. It requires purification of one's mind and nurturing of love and affection for Supreme. Action-driven people get inclined to the path of action, i.e., Karma Yoga. It allows aspirants to attain spiritual ideal through performing one's actions skillfully. *Aṣṭāṃga Yoga* encompasses all three aspects of trilogy to ultimately reach to the cessation of mental afflictions to experience the "pure consciousness" or the fourth state mentioned above.[14]

Each path of Yoga brings about its own distinct mechanism. The ultimate destination of these discrete mechanisms is same, i.e., spiritual freedom. However, it would not be possible to segregate them into water tight compartments. There would always exist a combination of two or more paths when person is pursuing *Sādhanā*. One path of Yoga may be the principle one, but other paths of Yoga would also accompany it. It depends on the psyche and inclination of the aspirant.[15]

[14]Pure consciousness is *beyond* the mental processes and has continued to appear in the writings of many Western scholars since the early 1970s (Fischer 1971; Wilber 1993; Forman 1990).

[15]In Hindu society and culture, there is the distinct institutional category of the "*sampradāyas*," which involve lineages of spiritual teachers and disciples. There are numerous *sampradāyas* with a large following and with histories that extend across centuries. Some of them, such as the Nātha *Sampradāya*, are specialized in Pataṃjali's *Dhyāna yoga*. Others, like the Vārkarī *Sampradāya,* primarily involve the practice of *Bhakti yoga*.

Table 1 Comparison of four paths of yoga

Facets	Jñāna yoga	Bhakti yoga	Karma yoga	Aṣṭāṃga yoga
Key driver (seat or locus of Sādhana)	Intellect-driven	Emotion-driven	Action-driven	Step by step involving body and mind
Emphasis	Emphasis on intellectual sharpness to gain knowledge of Brahman	Emphasis on feelings and emotion for the divine	Emphasis on selfless action rooted in dharma	Control of afflictions and equanimity
Major process	Dhyāna (deep meditation and contemplation)	Complete surrender to the supreme	Performing duty-bound actions	Mahāvratas or supreme moral acts, Mahāvrata, Āsana, Prāṇāyāma, Dhyāna
Experience	Experience of oneness	Experience of unification with beloved deity	Experience of equanimity and tranquillity in the thick of action	Samādhi

The Table 1 summarizes the comparison of the four paths of Yoga.

At this stage, we would like to summarize the basic tenets of paths of Yoga and Hindu spirituality before we explain the four primary Yoga tradition and their implications at workplace spirituality.

(a) The ultimate nature and objective of Yoga is spiritual.
(b) Sādhanā is of critical importance to realize the impact of Yoga in human life.
(c) Dharma is the essential element of Yoga Sādhana.
(d) Day to day affairs of life are not any lesser in spiritual value if performed with cosmic purpose and conducted according to Dharma of situation, time *Pātra.*
(e) There can be variety of approaches and methods of attaining spiritual liberation reflected in many pathways of Yoga.
(f) People can choose their paths of Yoga according to their temperament.

Path of Yoga: Relevance of Business Organization

The basic tenets of Hindu worldview, spiritual traditional wisdom, and pathways of Yoga were propounded much before the existence of kind of business organizations exist in the current times. Work organizations are the relatively a new form of collective life along with family and society (Gupta 1996). Meaning of our organizational lives inevitably linked to pursue a meaningful life on the whole and the pursuit of meaning in a deep and intense way is a spiritual quest. The different pathways of Yoga are the means to quench this quest. Sri Aurobindo (1994) explained that like the individual, the nation, society (or organization for that matter) also has a body, an organic life, a moral and aesthetic temperament, a developing mind and a soul, behind all these signs and powers, for the sake of which it exists. Like the individual, it is a group-soul that must become more self-conscious to attain an organic self-expressive life (in Pandey and Gupta 2008). It is in this context the role and the impact of Yoga needs to be studied in the workplace spirituality research and practices. Giacalone and Jurkiewicz (2003, p. 13) defined the workplace spirituality as a framework of organizational values evidenced in the culture that promotes employees experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy. We draw upon this definition for the proposition offered in this chapter.

This section of the chapter elaborates on the possibilities and ways of practice of variety of Yoga based practices in the business organization. There are two major parts in this section. First we explain how the common ideas and ideals of different pathways of Yoga have implications for management of business organizations. Next we present the different implication on business management of following different pathways of Yoga. Toward the end of this section, we present that how all major pathways of Yoga can enrich the business management.

The Common Ideas in Different Pathways of Yoga and Their Implications for the Field of MSR

We propose that notions of *Dharma*, *Karma,* and *Sādhanā* are common to all pathways of Yoga and can enrich the discourse of spirituality in management. Dharma is that to be upheld and which upholds the reference point of action and decision-making. Individual human life is the pivotal point of many roles like that of individual, role in family, society, and in larger eco system. *Dharma* accepts these as the graded realities of one unitary existence. Yoga accepts the oneness in origin and diversity in expression of the different grades of reality. *Dharma* is not only a logical deduction of the intellect but a matter of realization. In this way, *Dharma* is not only practical but also dynamic and progressive in nature and ultimately aims at spiritual liberation or *Mokṣa.*

Dharma

The word *Dharma* constitutes the core of the message of Indian philosophy (Suda 1970). *Dharma* is the key concept and is defined both cognitively and behaviorally as the values that guide one's behavior in life (Bhawuk 2011). Etymologically, the word *Dharma* has micro as well as macro meaning. In micro perspective,[16] it refers to the set of principles that is held or followed by an individual. However, macro perspective[17] of *Dharma* refers to those principles which hold the society. Oxford Dictionary defines *Dharma* as "*Dharma* is seen as the cosmic law both upheld by the gods and expressed in right behaviour by humans, including adherence to the social

[16]dhāryate iti dharmaḥ.

[17]dhārayati iti dharmaḥ.

order" (Oxford Dict. 2016). The universe is a large social system and human beings are its integral part. Dharma is the common thread which entwines the components of this larger system. *Dharma* means that which one lays hold of and which holds things together, the law, the norm, the rule of nature, action, and life (Aurobindo 1922). It is the principle which binds this universal system. All branches and forms of Yoga have as their foundation of *Dharma*. Without a foundation of *Dharma,* Yoga cannot lead to the ultimate goal of liberation or self-transcedence.

Dharma can be compared with the notion of righteousness, integrity, and morality. However, the notion of *Dharma* is distinct from them in three different ways – sacredness, oneness, and embracing the multiple roles perspective – and thus can contribute uniquely to the MSR literature. *Dharma* embraces the sacredness as it stems from spirituality while other related constructs wince from it. Being not limited to the codes, credo, and commandments it accepts the human consciousness as its seat and requires the development of wisdom in human beings to enable then to act according to the time, context, and people (*Deśa, Kāla and Pātra).*

Karma

Karma is another notion common to all the branches of Yoga which can enrich the discourse of spirituality in management. *Karma* as mentioned in the section on *Karma* Yoga characterized regarding human activities at physical, verbal, and mental levels. Rao and Paranjpe (2016) explained that the concept of karma presumes the conventional notion of "free will" and rarely implies action devoid of *Dharmik* insinuations. The quality of good or bad karma are decided based on whether *Dharma* is upheld or not. The doctrine of Karma is based on the notion of cosmic system where good or bad consequences of all actions naturally follow. In this way, it is different from the concept in Abrahmanic religion about the Day of Judgment. Though the interpretation of karma in the *Mīmāṃsā* system show a proximity to a retributive justice model largely subscribed in Christian view but Sanātana Dharma or Hindu Dharma tradition does not subscribe to eternal hell or heaven. The belief is that the *Jīva* or unliberated soul enjoys or suffers heaven or hell temporarily and that is in proportion the amount of merit or demerit of karma. Transcending the karmic cycle is the ultimate spiritual liberation. The concept of karma and the karmic cycle have been applied to help make sense of human suffering and to develop ways to be liberated from such suffering. The notion of Karma firmly establishes the responsibility of a person as the basis for his or her life experiences. The concept of karma and dharma are interweaved, since the practice of dharma is not possible unless karma, the choice of action or behavior is in accordance with *Dharma* and also equally connected with the other major goals of life explained above, namely, the pursuit of wealth (*artha*), pleasure (*kāma*), and final liberation (*mokṣa*). All the pathways of Yoga suggest that with *Sādhanā* an individual can surpass or can become more evolved, chaste, and attain spiritual liberation.

Sādhanā

Hindu systems of philosophy and religion recognize the periodical evolution and involution of the world and that is manifestation of God. Sage of *Taittirīya Upaniṣad* presents the steady ascent of expression of life from inorganic to organic (*Prāṇa*), from organic to the life forms of active mind or sentient being, from sentient beings to those that use their knowledge (*Vijñāna*). Spiritual life or a life of Bliss or *Ānaṃda* is the growth of rational and rational faculty is more evolved from purely sentient (Radhakrishnan 1968, 2016, p. 9). The effort of religion is to enable man to realize the divine in him, not merely a proposition or belief but as an experiential reality. The aim of life is the gradual revelation of our human existence of the eternal in us. Spirituality and ultimate objective of Yoga involve the search for that divine within oneself, which remains unchanged through the entire passage of life.

The three defects of mind – *Mala* or impurity, *Vikṣepa* or tossing, *Āvaraṇa* or veil – are the obstacles in attaining the realization. The notion of *Sādhanā* is very important in this regard in the path of Yoga. *Sādhanā* means any spiritual practice that aids the aspirant to realize the sense of the unity of all life in Brahman and being free from ignorance in the form of *Mala*, *Vikṣepa,* or *Āvaraṇa*. It is a means to attain the goal of yoga. In Hindu and Yogic tradition, human beings have to evolve themselves through *Sādhana*. *Bhagavad-Gītā* asks to raise the self by the self.[18] One should uplift one's self; one should not lower one's self. For, oneself is verily one's friend and is verily one's enemy. The *Sādhanā* is important for attaining the goal of spiritual liberation and self-knowledge. The nature of *Sādhanā* may differ according to the temperament and capacity but that is inevitable for self-development for most of the people for most of the situations. The various types of Yoga cater to the Sādhakas of different temperaments to pursue their *Sādhana*.

The notion of *Sādhanā* is also common to all the branches of Yoga that can have a qualitative impact on the discourse of spirituality in management. The spiritual practices like prayer, meditation, spiritual retreats, search for meaning and purpose at work, and the outcome of workplace spirituality experiences like self-transcendence, an experience of a sense of community or communion, are there in the MSR literature. The notion of *Sādhanā* has potential to enrich the discussion around these variables for three reasons; first, it is based on the notion of evolution of consciousness; second, it explains and accepts the diversity of different or various spiritual practices and in this way promotes the respect for different pathways of spiritual practices; and third it cogitates the human being as a seeker and not just a believer in spirituality.

A person can live at a very narrow self-consciousness, as an atomistic individual, or can be conscious of being integral to the universe (Radhakrishnan 1951). Transcending from the lower level to a higher level of consciousness is the spiritual pursuit and the goal of *Sādhana*. Greater consciousness is inevitably linked to a decrease in ego-centric biases, and seeing oneself as a part of the larger social and natural system (Aurobindo 1998). Humanistic values like altruistic love, compassion, respect, and responsibility are natural outcomes of this experience. Different pathways of Yoga

[18]One must elevate, not degrade, oneself by one's own "mind." The mind alone is one's friend as well as one's enemy. (6.05). The mind is the "friend" of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.06). Trsl: Radhakrishnan (1927, 2009, pp. 189–190).

include different practices like search and inquiry of meaning and purpose of life and our existence (*Jñāna Yoga*), devotional practices like remembering the name and quality of *Ishtdeva* or preferred form and expression of divinity (Bhakti Yoga), and the practice of Aṣṭāṃga Yoga or selflessly serving others (Karma Yoga). The notion of *Sādhanā* intimately linked to the acknowledgment of its different forms is preferred by the Sādhakas of different temperament with the singular goal of spiritual liberation or *Mokṣa.*[19] This recognition naturally leads to the respect for different forms of *Sādhanā* and rituals and processes linked to that.

Unique Potential Contribution and Implications of Different Pathways of Yoga to the Field of MSR

In this subsection, we present the unique implications of different pathways of Yoga for the field of MSR. We know that spirituality is subjective experience with objective manifestations. We also acknowledge that organizations are the fields constituted by the individual experience and behaviors as well as the experience and behavior at the group and organizational levels. In other words, human experience in organizations is uniquely individual as well as in the form of a group and organization. In order to understand the implications of paths of Yoga, we require a conceptual framework which can capture the subjective and objective aspect of spirituality and that which includes and connects individual, group, and organizational levels of spirituality at the workplace. We have selected two frameworks as the heuristics to present our idea.

First one is the conceptualization presented by Heaton et al. (2004) wherein they explained the workplace spirituality in the form of "pure spirituality" and "applied spirituality." Pure spirituality refers to "silent, unbounded, inner experience of pure self-awareness, devoid of the customary content of perception, thoughts, and feelings" and the term applied spirituality refers to "the domain of practical applications and measurable outcomes that automatically arise from the inner experience of "pure spirituality." They also suggest a meditation technique called "Transcendental Meditation"[20] to enhance the experience of pure spirituality.

Integrative model of spirituality at workplace of Pawar (2009) is the second framework we adapt to explain the implications of the paths of Yoga on MSR.

[19]ye yathā māṁ prapadyante tāns tathaiva bhajāmyahammama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ

As men approach me so do I accept them: men on all sides follow my path, O Parth (Arjuna). BG 4.11: Trsl: Radhakrishnan (2009, p. 158)

Rucīnāṃ vaicitryādṛjukuṭilanānāpathajuṣāṃ, nṛṇāmeko gamyastvamasipayasāmarṇava iva ॥7॥

As the different streams having there sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee (Lecture of Swami Vivekananda, first World Religion Congress in Chicago in 1893.).

[20]Transcendental meditation is a meditation technique developed by Maharishi Mahesh Yogi (1911–2008).

Integrative model of spirituality is based on the linkages and relationships between individual, group, and organizational level of spirituality at workplace. An individual-focused view of workplace spirituality is pertinent to inducing or facilitating spiritual development in an individual employee workplace. The group-focused view suggests that groups could develop into a community as a means of experiencing spirituality, and this can be extended to workplace. Organization-focused view considers the organizational aspects such as values and practices for workplace spirituality facilitation. The leadership-focused view explicates the mechanism for shaping organizational vision and culture to facilitate spirituality at work. In a nutshell, the facilitation of spirituality at workplace takes place by promoting employee experiences at individual, group, and organizational levels.

This section of the chapter explains how the different pathways of Yoga can nurture the spirituality at the individual, group, and organizational levels that facilitate the spirituality at workplace. We present the aspects of "pure spirituality" pertaining to each path of Yoga. We also attempt to decipher the group and organization level expression of the different paths of Yoga.

MSR from the Perspective of Jñāna Yoga

One of the oldest texts on Jñāna Yoga tradition is said to be the *Bṛhadakāraṇyaka Upaniṣada* where in Chap. 6 sage *Yājñavalkya* entreats his wife *Maitriyī* to know the nature of the Self through listening (*Śravaṇa*), reflection (*Manana*), and meditation (*Nididhyāsana*).[21] Rao and Paranjpe (2016) explain that the three steps of inquiry implies that one should look "inward" rather than "outward" world of objects for self-realization.[22] The Jñāna Yoga aims at realizing the self beyond thoughts, a separation between the "thinker" of thoughts and the "subject" who experiences them. Sādhaka of Jñāna Yoga can remain as *Sākṣī* or witness to their mental afflictions. The path of Jñāna Yoga uses several techniques for effectively dealing with the continuing flow of thoughts. However, sitting in isolation, in complete silence, and not distracted by people and situations around is relatively easier than being in the state of *Sākṣī* into the hustle bustle of life which most of the professions offer in present times when we are put to the test every day and become aware of our imperfections. The Mother and Sri Aurobindo, one of the most revered sages of modern India, speak of dynamic meditation as transforming meditation (p. 88, Growing within).

Jñāna Yoga perspective can enrich the discourse and practice of MSR on both the levels as explained by Heaton et al. (2004) at pure and applied spirituality. Listening (*Śravaṇa*), reflection (*Manana*), and meditation (*Nididhyāsana*), the threefold Sādhanā of Jñāna Yoga, can lead to personal insights about fleeting self-identities arising from attachment of different kinds and underlying spiritual stratum, which is

[21]*Ādi śaṃkara* is considered to be the most revered interpreter of Jñāna Yoga and Advait Vedanta (nondualistic perspective in Vedas) has enumerated similar steps in his text, namely *Vivekacūḍāmaṇī*.

[22]The practice of *Pratyāhāra* (sense control), *Dhāraṇā* (concentration), and *Dhyāna* (meditation) explained by *Pataṃjali* in the system of Aṣṭāṃga Yoga is combined with Jñāna Yoga by sages of the modern times like Raman Maharshi.

independent of and devoid worldly identities and afflictions, and as Wilber (2002) describes an all-pervasive “immanent and transcendent Ground of all being.”

According to Maharishi Mahesh Yogi (1972), all aspects of the personality are enriched and integrated from experiences of pure spirituality (in Heaton et al. 2004). This insights or experience of even a brief period may lead to various psychological outcomes. We take two examples to demonstrate its value to MSR practice and conceptual development: distancing and self-inquiry.

Psychological distance is an index of “closeness” concerning one’s self. It determines the level at which an object is mentally represented. According to the construal level theory (CLT) of psychological distance, anything that we do not experience as occurring now, here, and to ourselves falls into the “psychologically distant” category. Psychological distance has a positive impact on creativity (Jia et al. 2009) and decision-making (Polman and Emich 2011). Being observer to our thoughts (e.g., explained in Aurobindo 1992, p. 91) can induce a state of “psychological distance” and can have a positive impact on creative problem solving and decision-making.

Inquiry-based methods are already popular in education and organizational learning research. Essentially, it is a question-driven, open-ended process that provokes personal experience in participants for the scientific inquiry to understand this fundamental aspect of the organization or the field of knowledge and provide a valuable context for the learners or participants to acquire, clarify, and apply their learning in the context of organization or in the field of knowledge they inquire (Linn et al. 1996). Organizations face many operational and existential questions and dilemmas and challenges that require dispassionate inquiry free of ego-centric biases. Self-inquiry as a practice of Jñāna Yoga is a self-directed inquiry to be aware of our afflictions and identities and may help in dealing with individual, group, and organizational questions, issues, and challenges. In fact, self-inquiry supported with certain processes of Aṣṭāṃga Yoga can facilitate to address many questions and challenges and dilemmas faced in business organizations.

MSR from the Perspective of Bhakti Yoga

Bhakti Yoga is embracing the personal expression of divine and is adoration, worship, self-offering to what is greater than oneself (Aurobindo 1992, p. 101). In their works, which are viewed as “textbooks” of *bhakti,* both Nārada and Śāṇḍilya *define bhakti* as Supreme or all-encompassing Divine Love.

The text called the *Bhāgavatam* (or *Bhāgavata Purāṇa*) is viewed as the main source of the exposition of the basic principles and the main steps to Self-realization through devotion to God. The following nine forms of relating to the Divine are identified in it toward spiritual progress: (1) Listening to the stories about God; (2) Singing songs and chanting; (3) Remembering or repeating God’s name; (4) Offering foot-salutation; (5) Worshipping by offering flowers, food, incense, etc.; (6) Offering salutation and praise; (7) Offering service or becoming his servant; (8) Cultivating friendship or love for him; and (9) Offering one’s self to Him or Her. Goswami (sixteenth century interpreter of *Bhāgavatam* and Bhakti Yoga) suggest the different forms of relationship with God by relating to God as a servant with his master, a friend on an equal footing, the one’s subordinate such as a mother to her baby, or his lover or paramour in deep and unconditional love. Aurobindo explains that Bhakti is not an experience but a state of the heart and soul. The divine love is central to the experience and *Sādhanā* of bhakti. The divine love does not eliminate human love. The spiritual mind is more universal and impersonal. It is founded on the sense of Oneness and the Divine everywhere and leads the person free from attachment and ignorance.[23]

In Bhakti Yoga, there is special focus in the transformation of the spiritual aspirant's emotions (Rao and Paranjpe 2016, p. 288) in comparison to Jñāna Yoga where the emphasis is on thinking. We take two examples to demonstrate its value to MSR practice and conceptual development: love and compassion. The spiritual leadership model (Fry 2005) already incorporates the altruistic love and defined it as a "sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others." According to the spiritual leadership theory (Fry 2005), altruistic love is given from the organization and is received in turn from followers in pursuit of a common vision. Altruistic love drives out and removes fears associated with worry, anger, jealousy, selfishness, failure, and guilt and gives one a sense of membership. The sense of membership is a part of spiritual survival that gives one an awareness of being understood and appreciated.

Embracing the Bhakti Yoga and its practices and openness among the employees to talk about their *Iṣṭadeva* and their teaching may provide a spiritual anchor in the organization to promote the altruistic love that can be the basis of spiritual leadership. Fry and colleagues have demonstrated that spiritual leadership can enhance unit performance, organizational transformation, and recovery from the negative aspects of extended work hour culture to enhance employee well-being and corporate social responsibility without necessarily compromising the business results (Fry and Cohen 2009).

Compassion is an "attitude toward other(s), either close others or strangers of all of the humanity; containing feelings, cognitions, and behaviors that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding the other(s)" (Sprecher and Fehr 2005, p. 630). Compassion is an attitude to either close others or strangers of all of the humanity. A compassionate mind is motivated by cherishing other living beings and wishes to release them from their suffering. Similar to the nature of Buddhist practice of loving-kindness, Bhakti results in love for all because a *Bhakt* sees everything emanate from his/her *Iṣṭadeva* and naturally cultivates an attitude of universal, unconditional acceptance.[24] At

[23]yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyatitasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. Bhagavad Gita 6.30.

[24]*"sarvaṃ sarveṣu bhūteṣu" | "samaṃ sarveṣu bhūteṣu" | "tiṣṭhantaṃ parameśvaraṃ" | "vinasyatsva avinasyantaṃ" | "yaḥ paśyati sa paśyati"*

He who sees Me every where and sees all in Me; I am not lost to him nor is he lost to Me. BG. 6.30 (Transl: Radhakrishnan 2009, p. 204).

samaṁ paśyan hi sarvatra, samavasthitam īśvaramna hinasty ātmanātmānaṁ, tato yāti parāṁ gatim

For, as he sees the Lord present, equally everywhere, he does not injure his true Self by the self and then he attains to the supreme goal. BG 13.29 (Transl: Radhakrishnan 2009, p. 311).

workplace compassion can be expressed in the form of giving emotional support, giving time and providing flexibility to each other, giving material goods, etc. In work organizations, compassion is most often a collective rather than an individual response. Experienced compassion at work results in the frequent inducement of positive emotion at work and affective commitment (Lilius et al. 2008). Positive emotions and affective commitment at work are likely to have significant impacts on a variety of longer-term work attitudes, behaviors, and performance-and health-related outcomes.

MSR from the Perspective of Aṣṭāṃga Yoga

Yoga is a mind-body practice aimed at the integration of mind, body, and spirit. Its goals are to cultivate balance, calm, harmony, and awareness. In the classic yoga tradition, the objective of yoga is the transcending the ego-personality (Feuerstein 2011, p. 1). This was systematized by Sage *Pataṃjali* during the second century C.E. (Feuerstein 2011, p. 5). As mentioned above, it is also known as Aṣṭāṃga Yoga referring to its eight limbs. The multicomponent process of Aṣṭāṃga Yoga is aimed at restraining the mind stuff (Chitta) from taking various forms (Vrttis) (Vivekananda, p. 9) or controlling of the whirls of the mind (Trans. Feuerstein 2003, p. 31).

Yoga-based practices results in alleviating suffering and promoting physical and mental well-being (Cope 1999; Feuerstein 2011). The beneficial effects of yoga interventions on the numerous aspects of psychological health are scientifically examined and reported in large numbers in last three decades. For example, the extant literature suggests that Yoga Based Practices (YBP) can improve symptoms of depression, anxiety, stress, post-traumatic stress disorder, and other psychological problems (for reviews, see Kuntsevich et al. 2010; Field 2011; Balasubramaniam et al. 2012; Li and Goldsmith 2012) as well as promote well-being, life satisfaction, and happiness (Woodyard 2011). Luu and Hall (2016) report that Hatha Yoga and meditation improve both the executive function and the mood to a similar degree. These effects naturally impact the interpersonal interactions, group behavior, and organizational level change.

From the perspective of MSR the relevance of the major limbs of yoga like ethics, meditation, breath regulation, and postures are briefly mentioned here. Corner (2008) has explained the importance of Yama for MSR. A large body of knowledge substantiates that breath regulation and postures affect across cognitive, emotional, behavioral, and autonomic functions and have calming and stress reducing effect at physical and emotional levels. While explaining the self-regulation model of the impact of Yoga based practices Gard et al. (2014) elaborate upon the tools of yoga that improve the efficiency, bidirectional feedback, and integration between high- and low-level brain networks, and afferent and re-afferent input from interoceptive processes (e.g., multisensory, proprioceptive, vestibular, cardiovascular, pulmonary, musculoskeletal) in the context of stress.

MSR from the Perspective of Karma Yoga

To act or perform Karma is inevitable in the world; Karma Yoga answers the fundamental questions about Karma; i.e., what to perform, how to perform, and why to perform. The first question is addressed by the concept of *Svadharma*. One has to perform his or her own duties arising out of the chosen profession and acquired social role. These actions should be dedicated to *Lokasangrah,* which is the felt responsibility toward social order conceived out of recognition of interconnectedness. The answer to the question of "how to perform" lies in the doctrine of "*Niṣkāma Karma,*" i.e., performing action with Dharma at the center and not the personal benefit or losses.

From the perspective of MSR practice and research, we explain the two constructs which may be pertinent from the teachings of Karma Yoga: svadharma and loksangrah. In the Indian worldview, dharma is the key concept and is defined both cognitively and behaviorally as the values that guide one's behavior in life (Bhawuk 2011). The word "svadharm" is the combination of two terms: swa and dharma ("sva" means self and "dharma" derives from the root √*dhṛ*, which means to bear, to support, and to uphold). *Svadharma* is the action in accordance with one's nature. It is acting in accordance with one's skills and talents, one's own nature (*svabhāva*) and that which one is responsible for (*karma*). In the contemporary literature, two constructs capture the essence of *Svadharma* (Pandey et al. 2009): meaningful work and meditative work. Meaningfulness refers to work done for life not only for livelihood (Ashmos and Duchon 2000). Meditative work is an experiential aspect of spirituality that is deeper than cognition, involving the affective, behavioral part of self. It refers to the experience of being absorbed in work, losing sense of self, and becoming one with the activity (McCormick 1994).

Lokasangraha is defined as "working for world maintenance" (Radhakrishnan 2009, p. 141). Karma Yoga is based on the notion of universal interconnectedness. It states that all the creatures of this nature are interconnected (verse 3.14). The idea of *Lokasangraha* is first presented in the verse 3.20. *Loka* means society (people) and cosmic system (nature). *Sangraha* (**संग्रह**) means to gather, protect, nourish, regulate, etc. (Tilak 1915, 2015). *Lokasangraha* means binding people together, protecting them to achieve the welfare of the society, and leading them on the self-realization path. The notion of *Lokasangraha* involves well-being of all the people (Chakraborty 2006), the welfare of society as a whole and humanity (Sebastian 2003; Sharma 1999), and concern for the social and natural environment (Pandey et al. 2009). Rastogi and Pati (2015) have termed the concept of *Lokasangraha* as "service consciousness" in their article. In this arena of *Lokasangraha*, every individual has his own duty to perform and contribute toward the maintenance of the world order. Thus, Krishna asks Arjun to appreciate the fact that he is not merely an individual having limited egocentric needs, but the part of this universe and its social system. Krishna instructs Arjun to perform action to serve that greater social system, and this essentially represents an instance of self-transcendence at work. Pandey and colleagues have demonstrated the positive association of *Svadharma* and *Loksangrah* with customers' experience (Pandey et al. 2009), learning in teams (Pandey et al. 2016), and innovative behavior (Pandey et al. 2017).

Table 2 summarizes the two potential areas of MSR research pertaining to the four approaches of Yoga and their expression at individual, group, and organizational levels.

Conclusion

As discussed earlier, this chapter aimed at integrating the paths of yoga with the ongoing MSR research and practices. The idea and practices of Yoga is the unique contribution of Indic and Hindu culture and spiritual traditions. Some of the basic tenets are common to all the major paths of Yoga found in traditional wisdom literature and practices. These tenets suggest that all the paths of Yoga rest on the foundation of Dharma concerning time, context, and the individual who is following it. Life of an organism, of a community, of the planet, or of the universe is considered as a graded reality and interwoven in each other. They recognize the one source of all the different forms of manifestations in nature. The doctrine of Karma and importance of *Sādhanā* accepted in all the paths. People can choose from any of the paths or the combination of those for their spiritual development. Though there is the process of *Sanyas*, the renunciation of family life in all the paths of Yoga, it is not necessary or sufficient condition for the fruition of the practice of Yoga. Moreover, the family life is equally respected and acceptable for the people pursuing any *Sādhanā* using any of the paths of yoga. Yoga is essentially a spiritual process which has physiological and social manifestations and that makes the case for the paths of Yoga for practice and research in the field of MSR.

Jñāna Yoga (Path of Knowledge) is pursued through self-inquiry. Bhakti yoga or path of devotion is pursued through love for *Iṣṭadeva* (chosen form of God). Karma yoga is based on the practice of *Svadharma* (meaningful and meditative work) and *Lokasaṃgraha* (working for the world maintenance). Aṣṭāṃga Yoga is pursued through eightfold path of Sādhanā that includes Āsana (postures), *Prāṇāyāma* (breathing execercise), and Dhyāna (meditation). All the paths of Yoga provide the researcher and the organizational and management practitioner with a unique perspective and methods of spirituality at workplace.

We also found that most spiritual values like benevolence, generativity, responsibility, and integrity described in the framework proposed by Giacalone and Jurkiewicz (2003) are nurtured and promoted in different levels of emphasis in all the paths of yoga. For example, receptivity, justice, and integrity are naturally more emphasized in Jñāna Yoga. Benevolence, humanism, and respect are more pronounced in Bhakti Yoga. Responsibility and trust are essential aspects of Karma Yoga. Trust and generativity are essential aspects of first two steps of Aṣṭāṃga Yoga named as Yama and Niyama. Dharma and acceptance of diversity are the basis of all the paths of Yoga, which is intractably linked to integrity, respect, mutuality, and trust.

We have explained two potential areas about each path of Yoga, which has direct relevance for MSR practice and scholarship and summarized in Table 2. Essentially, all the paths explained in the chapter can make unique contribution to enrich the

Table 2 Paths of yoga and implication on MSR research

	Individual spirituality	Group level spirituality	Organizational level spirituality
Jñāna yoga Distancing and self inquiry	**Pure spiritual practice:** Self inquiry about the nature of self, perishable and imperishable aspects of self, embracing the oneness or non-dual nature of reality **Spirituality at workplace:** Inquiry about nature of work and nature of self	Group reflection on inherent oneness and group identities and their modifications Group level reflections on role of the group in organization	Constant questioning about what the organization stand for and identified with and defining and redefining the role of organization in the larger social and natural environment in light of the principles and values of oneness
Bhakti yoga Love and compassion	**Pure spiritual practice:** Love and surrender, individual faith in divine reality or deity **Spirituality at workplace:** Behaving according to the ideals taught by the divine authority	Embracing positive emotions of altruistic love and compassion in interpersonal and group interactions Conducive climate in the group to follow once faith	Incorporating the teachings of the deity or divine figure in rituals or policies Seeing the nature and all the manifestations of nature as the expression of the divine reality Defining the systems and processes as expression of spiritual or altruistic love to all the stakeholder Celebration according to the teachings of the *Ishtdeva*, deity or divine master
Karma yoga Svadharma and Loksangrah	**Pure spiritual practice:** Following the process for achieving excellence by self- regulation and maintaining equanimity at work **Spirituality at workplace:** Engaged in *Svadharma* (meaningful and meditative work) for the *Loksangraha* (work for the benefit of larger social and natural environment)	Authenticity and sense of community collective to support the group members to follow their Svadharma and Loksangrah	Noble cause for business, concerns for social and natural environment reflected in policies and processes
Aṣṭāṃga yoga or hath yoga Concentration and energy	Individual practices of *Bāhya* and *Aṃtaraṃga* yoga	Yam and Niyamas in group	Creating organizational mindset, collective consciousness_Organizational support and encouragement to learn the yoga based practices

employees' character and well-being and make the organizations a better form of collective life that affects the well-being of the social and natural environment. In this regard, the paths of yoga research can be linked to the research on virtue ethics. In this way, path of yoga with their various techniques and methods can complement and enrich the research in many fields like positive psychology, developmental psychology, etc.

Understanding and research on paths of yoga can substantially enlarge the repertoire of spiritual practices at the workplace and also enhance the appreciation of the diversity in the spiritual practices. Each path of yoga is a sub branch and offers multiple methods to attain the spiritual experience and spiritual development. Study and adaptations of those for the workplace can enrich the methodological and ethical foundations of MSR research and practices.

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A Buddhist Theory of Organizational Leadership

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Contents

Any errors of interpretation, translation, or writing about Buddhism in this chapter solely belong to the authors.

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Abstract

The intent of this chapter is to create the foundations for a Buddhist theory of organizational leadership. The objectives are threefold: (1) to identify the principles of leadership embedded in Buddhist psychology and philosophy; (2) to understand how representative Western-based theories of organizational leadership, including authentic, value-based and servant leadership, have been predated by a Buddhist theory of leadership that has existed for 2600 years; and (3) to identify the implications of a Buddhist leadership theory for organizations in the twenty-first century. We find that a Buddhist theory of organizational leadership offers significant insights into how individuals and organizations can effectively adapt to change not only at the individual level, but also at the group and organizational levels. To illustrate the theory, we present two founder-leaders of profit-making firms who have espoused and strived to lead by Buddhist principles.

Buddhism is not only a religion, but also a way of life, as welll as a scientific approach to understanding the nature of the mind via meditative inquiry. As a religion, it proposes a way to reconnect human beings and society to the nature of reality through the role model of the Buddha and the Way (*Dharma*) that he taught. As a way of life, it states that there are ethical norms and values for living with wisdom in harmony with oneself and others. As a science of mind, Buddhism lays out an integrative theory of consciousness that practitioners can use to investigate their lives and the causes of suffering. It counsels the individual to discard any aspect of Buddhist theory if direct experience does not concur with theory. In summary, the objectives of Buddhism are: (1) to create enduring happiness, cessation of suffering and abiding balance in all areas of self and society, and (2) to create a harmonious society based on equanimity, loving-kindness, compassion, and reciprocal joy for oneself and others. These objectives have major implications for engaged spirituality in the workplace.

Keywords

Spiritual leadership · Buddhist philosophy · Factors of enlightenment · Multiple-linkage leadership theory · Authentic leadership · Servant leadership · Responsible leadership · Mindful leadership · Values-based leadership · Loving-kindness · Compassion · Equanimity · Reciprocal joy

Now what, monks, is the noble eight-fold path? Right perception, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.
– The Buddha, *Magga-vibhanga Sutta*

Introduction

Buddhism is simultaneously a religion, a way of life, and a science of mind. As a religion, it proposes a way to reconnect human beings and society to the nature of reality through the role model of the Buddha and the Way (*Dharma*) that he taught.

As a way of life, it advises that there are empowering ethical values for living in harmony with oneself and others. As a science of mind, it lays out an extensive theory of consciousness and wisdom that each practitioner is advised to investigate in their own lives – and to reject any aspect that does not concur if with their direct experience. Thus, Buddhism is both deductive and inductive. As such Buddhism is simultaneously a theory of knowledge (epistemology), a psychology of consciousness, and a sociology of how people in societies should live together. Buddhism views the self and the world as interdependent/interconnected processes that "reveal a reciprocal dynamic between personal and social transformation" (Carroll 2007; Macy 1979, p. 38). In sum, the key objective of Buddhism is twofold: to create happy individuals and foster a harmonious society.

It originates from the life and teachings of Gautama Shakyamuni, commonly known as the Buddha. This religion and approach to living, currently numbering over 400 million adherents, is having an increasing effect on the operations of organizations not only in the East but also in the West. The philosophy and practice of Buddhism today spans most of the globe having centered in Southeast Asia, initially in India, and then migrating onward to Thailand, Laos, Viet Nam, Cambodia, China, Tibet, Japan, the Koreas, and onward to the Americas. It has come to infuse the belief system, values, and decision-making of numerous business leaders in both the east and the west, including Konosuke Matsushita, the founder of Matsushita Electric (Japan); Kazuo Inamori, a Japanese philanthropist, entrepreneur, Buddhist priest, founder of Kyocera and KDDI Corporations, and the chairman of Japan Airlines; John Mackey, the founder of Whole Foods (United States); Steve Jobs (the cofounder and former CEO of Apple Inc.); and Stewart Brand (founder/publisher of the Whole Earth Catalogue and cofounder of the Clock of the Now Project), to name a few, as well as numerous business leaders in China, Korea, and Southeast Asia. Oftentimes, these leaders have not explicitly declared themselves as being followers of the Buddha's philosophy and teachings, as John Mackey has, but from their values and actions, their beliefs-in-use can be inferred.

In the context of the emergence of Buddhism-influenced leaders, this chapter investigates the following questions:

1. What does a Buddhist theory of organizational leadership encompass when we examine some of the salient writings in Buddhist psychology and philosophy that are relevant to the subjects of leadership and human interaction?
2. How does this emergent theory of Buddhist organizational leadership compare and contrast with selected, generally accepted, Western theories and models of organizational leadership?

The chapter aims to generate the foundations for a theory of leadership in organizations, utilizing for its conceptual and theoretical base the 2600-year-old findings of Buddhist psychology and philosophy.

The chapter is inspired, in part, by the work of Huston Smith, one of the most widely read writers on comparative religion in the twentieth century. Huston states in his book, *The World's Religions*:

> Original Buddhism can be characterized in the following terms: 1. It was *empirical*. Never has a religion presented its case with such unequivocal appeal to *direct validation* . . . 2. It was *scientific*. It made the quality of lived experience its final test, and directed its attention to discovering cause-and-effect relationships . . . 3. It was *pragmatic* . . . 4. It was *therapeutic* . . . 5. It was *psychological*. 6. It was *egalitarian*. With a breadth of view unparalleled in his age and infrequent in any, he (the Buddha) insisted that women were as capable of enlightenment as men. . . . 7. It was *directed to individuals*. (pp. 97–98; italicized words added by the authors)

The previous seven qualities have made Buddhism a pervasive force in much of Asian organizational leadership due to its highly scientific basis and its infusion of a broad range of Asian cultures ranging from China, Korea, and Japan to Thailand, Viet Nam, and Myanmar.

In addition, Huston Smith's characterization of Buddhist thought suggests that an investigation of its principle tenets could be very helpful for researchers in and practitioners of organization studies, particularly as organizations become more fluid and temporary in nature (Smith 1991). See also Novak (1994) for extensive references to Buddhist and other perennial philosophy sources on the same themes. In the Buddha's empirical investigation of the nature of who we are as human interdependent beings, he arrived at three fundamental insights:

1. All created phenomena by their nature are arising and passing away, hence impermanent (Pāli: *aniccā*)
2. It is possible to experience peace and happiness in life; however, suffering is an inherently unavoidable aspect (*dukkha*) because of the impermanence of all phenomena
3. Pursuit of the "self" (*attā*) is a fruitless illusion since, upon close examination, the *self* is created by the mind and empty of any real existence by itself (*anattā*) (Goldstein and Kornfield 1987; Goldstein 2002; Pandita 1992)

These three insights have salient implications for the creation of a Buddhist theory of leadership, and challenge many commonly held Western premises, on which Western organizational theory is founded. (Note: all italicized words that are not English, are Pāli, the original language of the discourses of the Buddha. Pāli words have been included in many places since the English equivalents are often inadequate or unsatisfactory.)

To repeat, the overall aim of this chapter is to construct a Buddhist theory of organizational leadership. Our objectives are threefold: (1) to identify the implicit theory of Buddhist leadership; (2) to articulate and understand how salient western-based theories of organizational leadership are remarkably parallel to a Buddhist-based perspective; and (3) to understand some of the implications of such a theoretical perspective for the creation of adaptive organizations in the twenty-first century. We believe that a Buddhist perspective of organizational leadership offers substantial insight into the process for creating adaptive change at individual, group, and organizational levels. These objectives have major implications for organizational leadership and engaged spirituality in the workplace (Barrett 2003; Giacalone and

Jurkiewicz 2003; Kanungo and Mendonça 1994, Kriger and Barnes 1992); Kriger and Gray 2005; Kriger and Malan 1993; Loori 2002; Mason 2003; Matsushita 1984; Mitroff and Denton 1999; Moxley 2000; Pfeffer 2003; Piaget 1977; Rogell 2003; Rokeach 1973; Smith 2001; Snyder and Lopez 2002).

The chapter will proceed as follows. First, it will describe and elaborate a number of key concepts in Buddhist theory that are relevant for the construction of a Buddhist theory of organizational leadership. Second, it will use two organizational leaders, one from the East and one from the West, to portray how they have attempted to enact such an approach. Finally, it will compare this emergent Buddhist leadership theory with several Western theories of leadership. We begin with a number of key concepts, including impermanence, the notion of *no self* and the nature of suffering, since insights related to each are central concepts in Buddhist thought and fundamental to understanding how individuals relate to one another and what we will term "awakened" leadership.

Key Buddhist Concepts

"The great enigma for psychologists and philosophers is the mind."
– Bhante Wimala

The Three Foundational Insights Concerning Impermanence, "No Self" and Suffering

The Pervasive Presence of Impermanence in the World (*aniccā*)

"Whatever *IS* will be *WAS*."
– Bhikkhu Nanamoli

The first insight is that impermanence is observable in every aspect of the world, from our experience of inner states to the awareness of sights, sounds, tastes, smells, and sensations in the outer world. The Buddha discovered through self-experimentation that any attempt to freeze the world in our experience or grab onto it is inherently not possible causing the individual to unnecessarily suffer. Everything in our awareness, upon closer examination, is constantly changing. One of the aims of meditation is to see these changes as they arise within the field of awareness – without embellishing on them or overconceptualizing them, simply experiencing them as phenomena arising and passing away.

Engaging in such *choiceless awareness* (Patterson 2001) of what arises is found to have enormous benefits (Goldstein and Kornfield 1987), especially for leaders (Goleman 2003), since they then come to experience both their organizations and other individuals in a more direct and immediate way, which is far less destructive to one's emotional well-being. If an individual directs their awareness to inquire, "Who is it that is experiencing this flow of changing perceptions?" or "Who am I that is perceiving?" the Buddha discovered that there was no enduring self to be found within – simply a constant sea of changing sensations, thoughts, feelings, and perceptions (Goldstein and Kornfield 1987). As a result, it is advised that leaders become more inherently selfless in their actions and serve their organizations, and followers, by giving them constant credit for achievements and attributing collective results to others.

The Nonexistence of a Separate, Enduring Self (*anattā*)

A second central insight in the teachings of Buddhism is the idea that the personal self or "I" is fundamentally empty of intrinsic reality of its own and is only a product of the conceptualizing mind. The recognition of "no permanent self" (*anattā*) is highly foreign to most Western people, including organizational and social science researchers. The cultivation of such awareness is described at length in the *Abhidhamma*, a collection of writings that identify the inner mental states and feeling tones that a person is likely to encounter in cultivating awareness of *no self* through long-term concerted meditation practice (Bodhi 2000). Over the past 2600 years, since the time of the Buddha, millions of individuals have engaged in the deep practice of inner investigation, observation, and meditation seeking to disengage from attachment to the concept of an enduring self. This process results in the direct awareness that the "I" is nothing other than a construction of the mind, which is sometimes useful but often the cause of many false beliefs. The insight of *anattā* is rather foreign to the "normal science" paradigm that predominates in the West. In this view, the self or ego is central to the attribution and attainment of intentional action – a construct upon which most organizational theory is currently premised.

In the West, the personal self or "I" is held in rather special regard. From Freud's early identification of the individual ego to more recent conceptualizations of individual identity (Ashforth and Mael 1989; Kreiner et al. 2006), social identity (Tajfel and Turner 1986), and organizational identity (Albert and Whetten 1985; Corley and Gioia 2004), the notions of a "self" and self-identity have been central to Western psychological thought. According to Burke (1969, p. 21), identity refers to "uniqueness as an entity in itself and by itself, a demarcated unity having its own particular structure." In western psychology, much effort has been spent trying to discover ways to develop the "self" and "to make it whole" or, at a minimum, to free it from neurotic and dysfunctional states (see the extensive writings of Freud, Jung, Adler, etc. addressing this issue). Jung (1971), for example, writes about the process of individuation in which the self strives to become fully developed and unified. The distinctions between this view and a Buddhist one has been extensively discussed by Epstein (1995):

> Buddhist psychology, after all, takes this core sense of identity confusion as its starting point and further claims that all the unusual efforts to achieve solidarity, certainty or security are ultimately doomed. It not only describes the struggles to find a "true self" in terms that have impressed Western psychologists for decades. . ., but also offers a method of analytic inquiry unavailable in the Western tradition. (p. 6)

This difference in the treatment of the self in Buddhist versus Western psychology has key implications for theories of organization and leadership. Western psychology conceptualizes the leader as someone who exercises his or her talents, skills, competencies, on behalf of the group, organization, or society to manage situational dependencies in the changing internal and external environments (Bass 1990; Quinn 1996; Badaracco 2002; Yukl 2010, 2013; Pfeffer and Salancik 1978). For example, leaders have been described as “managers of meaning” (Smircich and Morgan 1982; Pfeffer 1981), those who make sense of organizational activities so that employees can find a place for themselves within the organization (Ibarra 1999). Because of their expertise, knowledge, experience, and referent power, leaders provide strategic insight for the rest of the organization and usually receive privileged status in the organization, allowing them to set direction, establish routines, and mete out rewards and punishments. This Western conceptualization differs markedly from Buddhist views of leadership (see Kriger and Gray 2005).

The Pervasive Presence of Suffering in the World (*dukkha*)

In the Buddhist paradigm (Kuhn 1962), there is thus no “I” that is posited to be directing one’s experience of the world. (This has led some to conclude that Buddhism must be a life-denying and pessimistic approach to life. Buddhism does not say, “Life is suffering”; it says, “Life, as we *normally* live it, *involves* suffering.” The Buddha taught Four Noble Truths about life, *not* just one (Rahula 1974). After analyzing the causes of suffering in the Second Noble Truth, the Buddha goes on to state that it is possible to end this suffering (Third Noble Truth) and prescribes a path called The Noble Eightfold Path to the cessation of suffering (Fourth Noble Truth).) As discussed earlier, this concept is called *anatta* or “absence of self.” For Buddhists, clinging to the notion of an ego or self, and its attendant desires, is one of the foremost causes of human suffering (Goleman 2003). Buddhism teaches that these desires for “specialness” are insatiable. They are sometimes referred to as “hungry ghosts” that have the effect of dissipating mental energy (Dogen 1975). The Buddha taught that attempts to satisfy the insatiable desires of the ego only lead to a deep feeling of futility and suffering. Nanamoli (1992, p. 211) poignantly notes, “Close examination of existence finds always something of the qualities of the mirage and of the paradox behind the appearance. *The ends can never be made quite to meet*” (emphasis added). By abandoning the constant construction of self and subsequently perceiving of oneself as a reflection of the perceptions of others, we can reduce personal suffering.

Thus, suffering or *dukkha* is seen to arise via the discursive or “comparing mind” (Suzuki 1970; Goldstein and Kornfield 1987). Through the process of continually comparing ourselves to others, we construct unnecessary boundaries between ourselves and other people. Such comparisons relegate individuals to positions of either inferiority or superiority, a process which perpetuates distinctions and differences, and further increasing suffering. “The more that we can unhinge from this comparing mind and see others as similar to, rather than distinct from, ourselves, the more we approach selflessness and the less suffering we foist upon ourselves” (Gray 2007). This unhinging process can be arrived at via the continual cultivation of a so-called *beginner’s mind,* which is ever open to new possibilities in each moment (Suzuki 1970). Such an orientation of mind in a leader prepares both the leader and followers to be open to fresh solutions and opportunities, a state sometimes referred to as *don’t-know mind*, which is never fixed or set (Seung Sahn 1976).

The Psychology and Philosophy of Buddhism

The psychology of Buddhism rests upon right perception and discernment, consisting of two steps:

1. Taking the correct standpoint (right view)
2. Drawing the right conclusions (right understanding)

The Buddhist meditative practice of Vipassanā operationalizes these two thought processes. The word "Vipassanā" comes from the Sanskrit root *pashyati*, which means "to see." The prefix "vi" denotes seeing in a special manner or seeing *into* and *through* things. Thus, Vi- passanā is right seeing or deep insight into the essential nature of things (Gunaratana 2011).

As the story goes, during the Buddha's first time out of the palace of pleasure when he was 29 years of age, he saw four sights: an old man, a sick man, a corpse, and an ascetic. This led him to two insights:

1. The insight of impermanence (*aniccā*)
2. The insight of suffering (*dukkha*)

We all more or less know that things change and that life involves suffering. Where did Buddha's uniqueness lie? Like a good scientist, he probed deeply into the cause of suffering. During the night of his enlightenment, he discovered the real cause of suffering. This is due to our attachment to things impermanent based on our erroneous assumption of a "separate self." This led to his most important discovery of "not-self" (*anattā*). These are known as the Three Marks of Existence (Pāli: *tilakkhaṇa*; Sanskrit: *trilakṣaṇa*): Impermanence (Pāli: *aniccā*; Sanskrit: *anitya*); Suffering (Pāli: *dukkha*; Sanskrit: *duḥkha*); and Not-self (Pāli: *anattā*; Sanskrit: *anātman*).

Anattā does not mean "no-self" *per se* as it is most often interpreted; but rather no "separate" self. This "mistaken" attribution – that we are a *separate* self – severs us from the harmonious oneness of things. This erroneous belief in a separate self, according to the Buddha, is the root cause of human self-centeredness, greed, excessive competition, and conflict that prevents the realization of true happiness and the creation of a "harmonious society" – two of the greatest ideals humans can aspire to.

To recapitulate, belief in a "separate self" leads to clinging to impermanent processes and objects (seeking security in the wrong places) and when things change or do not configure as expected, we suffer.

The Five Hindrances and the Seven Factors of Enlightenment

In Buddhist psychology, five hindrances (*nivarana*) are identified which prevent the attainment of right understanding, of oneself, others, and organizations. These five hindrances include:

(a) Attachment to desires – which leads to greed and craving, and in turn to wrong motivation
(b) Ill-will (e.g., anger, resentment, aversion) – which leads to wrong (unskillful) efforts
(c) Sloth and torpor (e.g., laziness) – which depletes motivation and energy
(d) Restlessness and worry – which leads to wrong understanding, which in turn decreases mindfulness as well as energy
(e) Doubt – which decreases effort, energy, concentration, mindfulness, understanding, and right thought (six of the eight aspects of the eightfold path) (see Lakkhana 2004; Dalai Lama and Goleman 2003)

To counter the five hindrances, a person is counseled to develop the seven factors of enlightenment, which are: (1) mindfulness (*sati*), (2) investigation (*dhamma vicaya*), (3) courageous effort or energy (*viriya*), (4) rapture (*piti*), (5) tranquility (*passaddhi*), (6) concentration (*samadhi*), and (7) equanimity (*upekkha*) (Goldstein and Kornfield 1987). Each of these factors can be cultivated in a number of ways over time, requiring extended and continuous application of right effort, right intention, and right understanding to develop fully into liberation from the defilements of the mind (Tanahashi and Schneider 1994; Tejaniya 2008, 2011).

The development of the factors of enlightenment, and the embodiment of the attendant values, result in not only more healthy but also more effective organizations (Kriger and Hanson 1999). When the mind is more aware, individuals are more awake to emerging possibilities and opportunities. Similarly, the more that investigation – the second factor of enlightenment – is present, the more that leaders and followers are likely to actively ask good questions and be exploratory in their behavior (*dhamma vicaya*). The third factor, courageous effort (*viriya*), will enhance efforts at exploration and further increase the ability to be mindful. Similarly, the factors of rapture or joy (*piti*), tranquility (*passaddhi*), concentration (*samadhi*), and equanimity will all enhance the probability of realizing intended organizational outcomes. Each of the seven factors of enlightenment tend to reinforce each other and to act to increase both individual and collective efforts to reach intended goals and objectives.

Interdependent Co-arising and the Bodhisattva Leadership Model

> Whoever sees dependent arising,
> Also sees suffering
> And its arising
> And its cessation as well as the path.
> – Nagarjuna (cited in Garfield 1995, p. 318)

Interdependent co-arising, also translated as "dependent origination," "dependent co-arising," "interdependent causation," or "conditioned arising," is a highly salient, richly nuanced and central term in the Buddhist paradigm (Thanissaro 1998, 2008;

Macy 1979, 1991). Interdependent co-arising (*Pratītyasamutpāda* in Sanskrit; *paṭiccasamuppāda* in Pāli:) is the principle that everything arises in dependence upon multiple causes and conditions – i.e., nothing exists as a singular entity independent of other entities or events (Pandita 1992). According to interdependent co-arising, cause and effect co-arise (*samutpada*) and thus everything is a result of multiple causes and conditions which are mutually dependent on one another, which in modern terms is the description of a complex dynamic system (Senge 1990). This overarching principle of dependent origination has significant implications for a theory of Buddhist leadership since it implies that leaders and followers are deeply interconnected, highly dependent on one another, and cannot exist without the other. The resultant theory has many characteristics in common with servant leadership, where the leader is meant to serve the needs of the followers in the realization of the organization or group's values and collective intentions (Greenleaf 1977, 1998; Spears 2004).

Servant leadership is similar to transformational leadership, in that both emphasize the empowerment of followers (Dhiman 2017). However, as Stone et al. (2004) point out, servant leaders influence followers through service itself, while transformational leaders rely primarily on their charismatic personalities. "The values emphasized in servant leadership are primarily about helping people and fostering a relationship of trust and cooperation" (Yukl 2010, p. 343). Gandhi's life is a living testimony to the efficacy of servant leadership (Dhiman 2015).

The core values of servant leaders include: (1) integrity, (2) altruism, (3) humility, (4) empathy and healing, (5) personal growth, (6) fairness and justice, and (7) empowerment. All of these are emphasized in Buddhism, where particular emphasis is placed on integrity (right intention and motivation), empathy, and healing (compassion and loving-kindness), and fairness and justice (in Buddhism this is the moral code, *cila*). Clearly, servant leadership and a Buddhist leadership theory have many commonalities which includes the sharing of some similar limitations: (1) that the welfare of the followers will in general have a higher priority than the short-term performance of the organization; (2) that downsizing processes will be especially problematic for both, given the high valuing of the welfare of the organizational members over the institution; and (3) the leader's emphasis on humility, equality, and empowerment may be viewed as a weakness in cultures that have strong values for power distance (Yukl 2013).

Above all else, the principle of interdependent co-arising (dependent origination) implies that for an organization to achieve its stated financial objectives and meet shareholder expectations, its leaders may be called upon to use tactics that force followers to engage in behaviors that are not freely affirmed by members. Such action will be in conflict with the *bodhisattva* principle in Buddhism of cultivating compassion and nonattachment to action, a principle which implies that both leaders and followers should engage in selfless behavior without an attendant *doer*. In contrast, in the West, the notion and primacy of the *doer* in any consciously intentional action is crucial for understanding who is responsible for results and who is in charge of an organization or a subunit.

Being and Doing Without a "Doer" or Self

Our exploration of Buddhist leadership theory builds on several important concepts including the distinctions between: (1) being, doing, and having (Kriger and Seng 2005); (2) the comparing or judging mind in contrast with cultivating the "beginner's mind" of not knowing what is likely to happen (Suzuki 1970; Seung Sahn 1976); (3) the Middle Path of balancing extremes versus engaging in determined consequentialism (March 2006); (4) a self-centered orientation versus compassionate concern for the well-being of all beings (Macy 1979); and (5) developing compassion whenever possible, rather than invoking unnecessary control (Goleman 2003).

One of the major challenges which organizational leaders face is the enactment of value-guided action with inner meaning that connects with fellow workers, whether laterally, above or below in the hierarchy (George 2004; Kriger and Seng 2005), i.e., that connects with the inner and outer experience of all stakeholders. This is related to the ontological level around which we form our worldview for the adoption of action. Stated in very direct terms, it is a question of whether leadership is based on "doing," on "having," or on "being." "Doing" and "having" are experientially to people familiar in Western organizational settings, but the Western world has largely lost the direct experience and understanding of "being." We call ourselves in English *human beings* – not human *doings* or human *havings*, yet, particularly in the West, and increasingly in the East, the focus is clearly on *doing* and *having* to the detriment of *being*. While this may seem like a minor observation, upon closer examination, most of the extant Western leadership theories are based on: (a) *having* the right skills, competencies, resources or personality traits, or (b) *doing* (behaving or expressing) things at an appropriate time for the situation (contingency leadership of one sort or another). If we consider leadership from the perspective of *being,* the emphasis shifts from activity, acquisition, and accomplishment (doing and having) to stillness, mindfulness, and letting go (states of being). Investigating leadership with inner meaning from the vantage point of a spiritual tradition, such as Buddhism, means gaining greater appreciation of the differences between being, doing, and having (Kriger and Seng 2005).

The Comparing Mind

> We are what we think. All that we are arises with our thoughts.
> With our thoughts, we make our world.
> – Gautama Buddha, *Dhammapada* 1

The "comparing mind" is the human tendency to perceive oneself as distinct and different from others, along with the temptation to make comparisons and judgments about who is superior and who is inferior. This kind of thinking is rampant in most organizations, East and West, particularly as regards the seeking of favors, promotions, raises, and recognition from superiors in the organization. Viewing organizational leadership through the lens of *anattā* requires that we do away with these distinctions, and presents the radical idea that there are few real distinctions between leaders and followers. Since leaders are often selected precisely because they excel or stand out in some way from others in the organization, the lack of having a clear distinction between who is a leader and who is a follower is hard to grasp. In Western organizational leadership literature, the closest parallel may be to the creation of leaderless groups (Manz and Sims 2001) or to connective leadership (Lipman-Blumen 2000).

We now investigate how the Buddhist concept of *anatta* can deepen this leadership approach. For example, disengaging from the comparing mind implies that others are in general more similar to ourselves, rather than distinct in terms of their essential nature. It also does away with taking credit for one's actions and replaces it with a belief in the seamless interdependent achievements arising out of the activities of organizational members. Selflessness replaces selfishness – a virtue that leaders themselves must cultivate – a particularly difficult task given our Western belief that leaders are more effective the more they are charismatic and unique due to their outstanding personal characteristics (House 1977; Bass 1988; Conger 1989; Conger and Kanungo 1998) or even messianic (Bion 1961). In his comparison of Western psychotherapy and Buddhism, from the perspective of no self, Epstein (2004) challenges us to imagine having "thoughts without a thinker." The implication of this is that a leader can or should have nonownership and nonattachment to the fruits of their actions.

A number of Buddhist principles emerge from the preceding discussion of core concepts. In turn, they relate to and underpin the previously mentioned seven factors of enlightenment. For a summary of these leadership and organizational principles from a Buddhist perspective, see Table 1.

Table 1 Leadership and organizational principles from a Buddhist perspective

P1:	Organizations are impermanent mental creations with no real substantiality of their own (*anattā*); hence, the denial of impermanence (*anicca*) will lead to increased suffering (*dukkha*)
P2:	The greater the application of the principles of the eightfold path (Pandita 1992; Bodhi 2010, 2011: i.e., right understanding, wise speech, wise intention, wise effort, right livelihood, right concentration, wise action, and wise mindfulness) then the greater the ability of a leader to work effectively with both internal and external stakeholders
P3:	The greater the presence of the five hindrances (*nivarana*) in oneself or others then the more that the overall health and effectiveness of an organization will be diminished
P4:	The greater the presence of the four *brahmaviharas* – empathetic joy (*mudita*), equanimity, inner balance (*upekkha*), compassion (*karuna*), and loving-kindness (*metta*) then the greater the overall health and effectiveness of the organization
P5:	As mindfulness increases (being aware of internal and external events as they arise) then the greater the likelihood that wise decisions and ethical actions will result
P6:	The greater the presence of wise intention in an organization then the greater the tendency for wise effort, wise understanding, and right energy to arise, resulting in greater overall long term organizational effectiveness. (Essentially, intention sets the target for the individual efforts, use of energy and wise deployment of resources.)
P7:	Since morality (*cila*) is a necessary condition for the arising of equanimity (balance), then the more that *morality* decreases the greater the decrease in lasting energy and effort

The Middle Way

For the Buddhist practitioner, the method of decreasing suffering is known as the "Middle Way." It is called the Middle Way because the leader is called upon to navigate continually between and balance extremes – pleasure and pain, excessive energy and slothfulness, delusion and wisdom, self-indulgence and self-mortification (Epstein 2004). Indeed, the *middle way* or *middle path* (*majjhima patipada*) constitutes the essence of the path discovered and advocated by the Buddha for attaining liberation from suffering. The term *Middle Way* is the first teaching that the Buddha delivered after his awakening (see the *Dhammacakkappavattana Sutta*). It advocates that a leader, or any aspirant, will engage in skillful means by avoiding either the extreme of affirming the existence of the self or the denial of the self, and remains awake to the continual arising and passing away of impermanent phenomena (*anicca*). Essentially, the principle of dependent origination, as discussed earlier, posits that all phenomena are simply the result of interdependent causes and effects that do not exist by themselves outside of the stream of causes and conditions. For a leader, this means that one is meant to continually strive for action which is in harmony with the environment (social, economic, and physical), resulting in no undue harm to other sentient beings.

Two exemplars of organizational leaders who have publicly acknowledged that Buddhist values and beliefs have infused and guided their personal and organizational decision making are described in the following section.

Two Founder-Leaders of Profit-Making Firms Who Have Espoused Buddhist Principles

> Abstain from all unwholesome deeds,
> Cultivate the capital of wholesome deeds.
> Purify your own mind completely—
> This is the teaching of the Buddhas.
> – *The Dhammapada* 183

Leader Example #1: Konosuke Matsushita, Founder of Matsushita Electric

Konosuke Matsushita (KM) founded Matsushita Electric Corporation (MEC) with a total initial capital of 400 yen (with 100 yen of it being his own capital). For perspective, this 100 yen was equivalent to 5 months of his salary at the Osaka Light Company, his prior employer. (See Matsushita 1984). His first successful product was a simple bicycle lamp. MEC, the eventual owner of the Panasonic and National brands, became a manufacturer of a wide range of consumer electronics and industrial goods ranging from electric power equipment to DVDs and stereo players. By the time of Konosuke's death in 1989, MEC had grown to over $40 billion in revenues (about 3.5 trillion yen). In 1994, MEC had revenues of $49.5 billion, compared with $35.0 billion for Walmart Stores (its iconic founder being Sam Walton) and $35.5 billion for Honda Motor Company (founder, Soichiro Honda) (Kotter 1997). By almost any standard, KM was a remarkable entrepreneur during a time when his nation lost the Second World War and he experienced numerous personal tragedies including the early death of his oldest son.

In November 1946, KM left behind all his operating responsibilities for MEC and founded the PHP Institute, which was short for "peace and happiness through prosperity" (Kotter 1997, p. 198). The stated purpose of PHP was to study the positive aspects of human nature, and to help keep Japan from ever again embarking on anything as suicidal as WWII. KM spent the bulk of the rest of his life working long hours to train future leaders in Japan who would take the philosophy of PHP forward into leadership positions in Japanese society, irrespective of their political party.

The core of the PHP philosophy, although more extensive, can be summarized in the following five principles (implicit aspects of the eightfold path are noted in italics in parentheses):

1. Human beings are by nature basically good and responsible (*right understanding* and *right action*).
2. The human race has demonstrated a capacity for growing and progressing, both materially and spiritually (*right action*).
3. Human beings have the power of choice (*right intention*).
4. We have the capacity to bring material and intellectual resources to bear on the difficult problems facing the world (*right livelihood, right concentration* and *right intention*).
5. Solving difficult problems requires, above all, an open mind and the willingness to learn (*right mindfulness*, *right intention*) (see Kotter 1997, pp. 203–207).

Embedded in the above PHP principles, as well as the philosophy and values espoused personally by KM, we find many of the aspects of the Buddha's eightfold path in action. Although there are numerous stories of KM's humility and self-sacrifice to help those who worked for him and how he had taken financial stakes in his corporation, there were times when he lapsed and was perceived as far less than a realized Buddha. However, he continually adapted to the times and the larger social, economic, and political environments he found himself in, implicitly demonstrating a deep tacit knowledge of the multiple-linkage model (Kriger and Seng 2005; Yukl 2010, 2013).

Leader Example #2: John Mackey, CEO and Founder, Whole Foods

John Mackey is the visionary founder and CEO of Whole Foods, Inc. Starting with only $45,000, he developed the firm in 30 years into a corporation 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 sees himself as a practitioner of Buddhist principles, also draws inspiration from Adam Smith's work *The Theory of Moral Sentiment* and Smith's belief 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 formulates this as follows:

> 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 (*right livelihood*) . . . our potential as human beings, is to take joy in the flourishing of people everywhere (empathic joy) . . . To extend our love and care beyond our narrow self-interests (*compassion*) is neither antithetical to our human nature nor to our financial success. Rather, it leads to the fulfilment of both (*right intention*) . . . The ideas I am articulating result in a more robust business model than the profit maximization model that it competes against (*right speech*) . . . These ideas will triumph over time, not by persuading intellectuals and economists but by winning the competition test of the marketplace (*right intention, right action*). (quoted in Sisodia, p. 264; italicized items in parentheses by the author are indicating implicit affirmation of core aspects of the Buddhist eightfold path)

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 website:

> Balancing the interests, desires, and needs of stakeholders . . . requires participation and communication by all our stakeholders (*inter-dependent co- arising*). It requires listening compassionately, thinking carefully, and acting with integrity (*right action, right intention*). 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 (*compassion* and *right action*).

Implicit in the company's "Declaration of Interdependence" are aspects of wisdom and underlying values that reflect the Buddhist perspective of Mackey as well as the eightfold path and *brahmaviharas*. For example, "interdependence" is the same as the Buddhist belief in the *interdependent co-arising* of all beings and phenomena, i.e., that everything is found to be interdependent when one traces back the chain of causes and effects. Further, there is an emphasis on caring and compassion for all relevant stakeholders and involving them actively in the direction and policies of the firm. These are the *brahmavihara* qualities of loving-kindness and compassion. 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 (*right intention, right action*). This policy and practice is an example of recognizing the nature of impermanence (*aniccā*) by periodically adjusting and taking into account the views of all relevant parties (exemplifying nonattachment to one's own views and to sense of self, *anattā*).

Both these leadership exemplars illustrate different styles of wise leadership, where the emphasis is not just on executing skillful leadership, but also on wise leadership (Kaipa and Niroda 2013). This entails choosing not only between autocracy and empowerment of others, but also listening to and inspiring others to be involved in the search for the best overall solutions for all relevant stakeholders. On a deeper level, each leader illustrates how traditional Buddhist values and wisdom can be applied in contemporary organizational settings, albeit in unique ways reflecting the needs of their respective organizations and cultures. Nonetheless, it should be noted that neither of these leaders are perfect exemplars of the Buddhist ideal, neither in word nor in deed.

A Comparison of Buddhist and Western Leadership Models

Selected Western Leadership Theories

Western organizational theories have been extensively written about in over 10,000 articles and books. Bass (1990) and Yukl (2013) describe the strengths and weaknesses of numerous Western leadership theories including: (1) charismatic leadership (Roberts 1985; Conger and Kanungo 1998); (2) transformational leadership (Bass and Stedlmeier 1999); (3) the multiple-linkage contingency model (Yukl 2010, 2013); (4) servant leadership (Greenleaf 1977, 1998); (5) spiritual leadership (Fry 2003; Kriger and Seng 2005); and (6) authentic leadership (George 2004, 2015; Avolio and Gardner 2005; Shamir and Eilam 2005).

Table 2 compares the overall orientation of Western industrial-organization models of leadership with a Buddhist theory of leadership (Bodhi 2010) using eight categories: (1) the leader as; (2) sample exemplars; (3) leadership through; (4) validity criteria; (5) core vision; (6) core statement of belief; (7) source of wisdom for leaders; and (8) basis for moral leadership.

These categories are not intended to be exhaustive, and the exemplars chosen for Western leaders can certainly be debated as to whether others may be more exemplary. However, even a cursory examination of the table shows that the two approaches are divergent in many ways. We note that in the West, leadership is exercised primarily through the development and exercise of power and influence (e.g., Jack Welch, General Electric), charisma (e.g., Richard Branson, Steve Jobs) and, increasingly, authenticity (George 2004, 2015; Dhiman 2011b). Interestingly, Bill George, the former Chairman and CEO of Medtronic, refers at the end of his book on authentic leadership in his suggested readings list to writings by the Dalai Lama, Krishnamurti, and the poet Mary Oliver, all of whom are either Buddhists or write with Buddhist principles embedded in their worldviews. Thus, authentic leadership theory, along with servant and ethical leadership approaches, are arguably Western leadership approaches which are very parallel to Buddhism.

However, the differences between Western and Buddhist approaches are much greater when we examine the *Abhidhamma*, the key sourcebook on the foundations of Buddhist psychology. In it are listed 52 mental factors which are to be found in a

Table 2 Comparisons of Western industrial organization (I/O) and Buddhist views of leadership

	Western industrial organization	Buddhist philosophy
1. Leader as:	Transactional; transformational; charismatic; autocratic; participative; delegating; ethical; authentic; servant	Teacher, role model, embodying the Way of wisdom or a set of ethical norms
2. Exemplars:	Jack Welch, Lou Gerstner, Steve Jobs, Richard Branson	Shakyamuni Buddha, the Dalai Lama, varying Zen masters, Hui Neng, Huang Po, Thich Nhat Han
3. Leadership through:	Power and influence, serving, authenticity	Being an example for compassionate action and avoiding harming others
4. Validity primarily established through:	Superior stock market performance	Realization of primary values, right action, and the eightfold path
5. Core vision:	Profitability and growth	Wisdom, compassion, liberating others from suffering
6. Core statement of belief:	Be number 1 or 2 in your industry/maximize profit, revenues, ROI	Taking refuge in the Buddha, the Path, and the community
7. Source of wisdom for leaders:	Personal experience and tacit knowledge	Investigation of inner self; Pāli Canon and *Abhidharma*
8. Basis for moral leadership:	Moral values, authentic behavior	*cila* – the 10 Precepts; mindfulness; nonattachment

follower of Buddhist practice (see Bodhi 2010, Appendix II, pp. 379–380). The Buddhist psychological landscape is thus more extensive and fine-grained than the standard Western I/O psychological approaches, which tend to use statistical analyses such as factor analysis and meta-studies to boil down relevant variables and constructs to the minimum set possible. In essence, Western psychology values the application of Occam's Razor to arrive at a parsimonious and minimal acceptable set of constructs, whereas the Buddhist approach is to develop inductively as many experience-based criteria as possible, in order to understand the workings of the mind-body in as detailed a manner as possible. In sum: the former attempts to generate simplicity in order to be more "scientific" by generating a minimal set of laws or rules, whereas the latter aims to embrace the complexity observable in the inner world of people in order to free them eventually from unnecessary suffering.

There is, however, one more approach we can take to understand the commonalities and differences between the two worldviews.

A Buddhist Multiple-Linkage Contingency Model

Figure 1 diagrams a contingency model of organizational leadership from a Buddhist perspective, based on the prior *multiple-linkage* models by Yukl (1981, 1989, 2010,

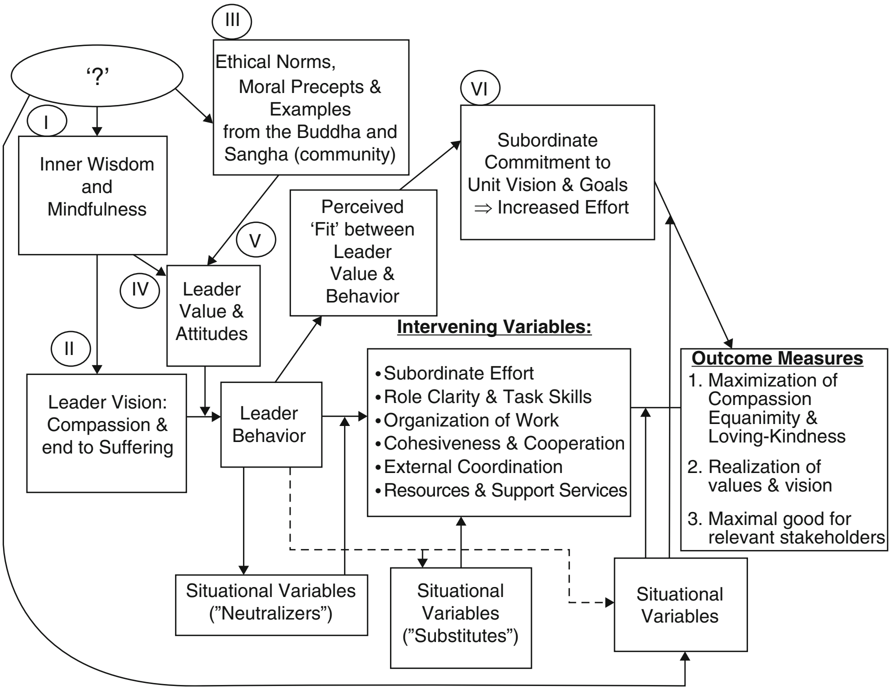

Fig. 1 A Buddhist version of the multiple linkage model of organizational leadership. (Adapted from Yukl (2013) and Kriger and Seng (2005))

2013) and the adaptation of this model for spiritual leadership by Kriger and Seng (2005). The current proposed model (Fig. 1) builds on Buddhist psychology from the *abhidhamma* (Bodhi (tr.) 2010), coupled with the fundamental teachings and principles from the discourses of Shakyamuni Buddha (Bodhi 2005). The most salient difference in the evolution of this version of the multiple-linkage contingency model is in the outcome variables that each approach would emphasize for the determination of unit/organizational effectiveness.

In this model based on Western industrial organization assumptions, profit growth and profitability measures, such as return on assets (ROA), ROI, growth in earnings, and profitability, are emphasized as the basis for rewards. In contrast, in the proposed Buddhist multiple-linkage model of organizational leadership, the following performance outcomes are emphasized: (1) the maximization of compassion, equanimity, reciprocal joy and loving-kindness (the *brahmaviharas* or "four immeasurables"); (2) the realization of overall values and vision; and (3) the pursuit of maximal good for all relevant stakeholders, not simply for the owner/shareholders.

Such a difference between the respective intended unit outcomes of the dominant Western models of organizational leadership and a Buddhist one has implications not only for leaders, but also for the societies in which their organizations are embedded. Traditionally in Buddhist countries, the free giving of support in the form of food as gifts (*dana*) to practicing monks is part of the very fabric of these societies. In many cultures such as Burma and Thailand, these traditions are unfortunately rapidly breaking down. Nonetheless, the major social norm of the Buddhist community, or *sangha,* is to bring the teachings of the Buddha to the lay population. This is still alive in many of the value structures of profit-making organizations in traditionally Buddhist countries such as Japan, Korea, and Thailand.

The Differences Between a Buddhist Approach to Organizational Leadership Compared to Western Leadership Approaches

There are a number of key differences between the proposed model of Buddhist organizational leadership. In this section, we shall examine: (1) the advantages of this paradigm, (2) the disadvantages of this approach, and (3) the application of *the Buddhist* concept of the *middle way* for the reconciling of these pluses and minuses.

The Advantages

The objective function and attendant values for an organization run by a Buddhist leader is proposed to be markedly different from an organization that is lead using the standard industrial organization economic model that has an objective function which emphasizes profit maximization (i.e., ROI, ROA, ROE, and ROS) and maximization of shareholder value (i.e., stock price). As stated earlier, a Buddhist leader will value and attempt to maximize the four *brahmaviharas* of compassion, loving-kindness, empathic joy, and equanimity. The development of these four qualities both in leaders and followers is predicted to result in decreasing experience of the five hindrances and also a decrease in overall individual and collective suffering. It should be noted that the *brahnmaviaharas* are both means and ends, which is consistent with the paradigm which proposes that there is an interdependent co-arising between and among all phenomena. This, in turn, is proposed to result in more healthy organizations with attendant experience of healthy values and supporting behaviors (Malan and Kriger 1998). Similarly, mindfulness is also a means for the achievement of greater organizational effectiveness (Boyatzis and McKee 2005; Dhiman 2009, 2012; Thanissaro 1998) and a desired outcome for individuals who wish to be liberated from suffering and, ultimately, enlightened (Weick and Putnam 2006).

We now return to the propositions (P1–P7) in Table 1 to examine the predicted advantages of the Buddhist paradigm.

Proposition 1 states that organizations are impermanent mental creations with no real lasting identities of their own (*anattā*), where the denial of pervasive impermanence (*anicca*) is proposed to lead to greater suffering (*dukkha*). In conjunction with Proposition 2, which states that “the more that organizational members cling to ideas or beliefs about what their organization is or should be (e.g., a vision, a mission, or objectives), the greater the likelihood that they will create greater suffering (*dukkha*) for themselves and others around them, unless it is balanced with increased mindfulness and equanimity." A number of studies have emerged that find that mindfulness training is associated with less stress and greater individual health and overall individual effectiveness (Brown and Ryan 2003; Cloninger 2006; Davidson et al. 2003; Epstein 1995; Goleman 2003; Kabat-Zinn 1982, 1990; Kabat-Zinn et al. 1992; Lutz et al. 2004; Miller et al. 1995; Teasdale 1999).

Proposition 3 states that the greater the application of the principles of the eight-fold path (Pandita 1992; Bodhi 2010): i.e., right understanding, wise speech, wise intention, wise effort, right livelihood, right concentration, wise action, and wise mindfulness then the greater the ability of a leader to work effectively with internal stakeholders (i.e., workers and managers) as well as external stakeholders (e.g., shareholders, financial managers, and government agencies).

The Disadvantages

The main disadvantage of following and applying the Buddhist approach to leadership is that there is little or no overt emphasis on economic or financial measures of effectiveness such as profits, sales growth, return on investment, return on sales, or earnings growth. In large measure, this is because Buddhist practice and philosophy has been created by the Buddha and his followers who were all monks and ascetics and not very interested in worldly affairs. Thus, it is predicted that companies which are based on Buddhist values and principles will perceive economic returns and values as inferior to the valuing of the *brahmaviharas* (compassion, equanimity, loving-kindness and empathic joy) as well as less important than the happiness of all those affected by the firm.

Furthermore, companies whose leaders base their decisions on Buddhist values are more likely to have lower price/earnings multiples, all other things being equal, since economic values and maximizing profits are found to be less important than more universal society-enhancing values such as compassion, reciprocal joy, loving kindness, and equanimity.

Practicing the Middle Way

Reconciling Buddhist and finance-driven values is paramount to getting the proposed leadership to work. This is because ethical behavior is central to the entire Buddhist approach to living in a wise way. The likely result is greater transaction costs but also decreased incidents of unethical behavior, such as shirking and taking things which do not belong to the individual (Williamson 1996).

Conclusion

Buddhism is more a way of life and philosophy than a religion in the traditional sense. It is an applied psychology created via deep and intensive long-term self-exploration of how the mind works for anyone who wishes to apply it. Rahula (1974, p. 3) explains:

> There are no articles of faith in Buddhism. In fact, there is no sin in Buddhism, as sin is understood in some religions. The root of all evil is ignorance and false views. The freedom of thought and tolerance, as well as the spirit of sympathetic understanding advocated by the Buddha, is quite astonishing. This freedom is necessary because, according to Buddha, man's emancipation depends on his own realization of truth.

The Buddhist viewpoint aims at achieving abiding societal happiness through mind training, development, and control, irrespective of one's external circumstances. Through the wisdom of seeing things *as they are*, it helps individuals in their cultivation of unconditional loving-kindness toward all humans, animals and plants. This understanding has profound implications at several levels of analysis: the individual, team, and organizational (Dhiman 2017).

As we begin to see, a Buddhist leadership model when enacted by organizational leaders is a far more complex and nuanced one than Western approaches, even the authentic and servant leadership models, because of the centrality of the concept of interdependent co-arising and pervasiveness of compassion, wisdom and equanimity as qualities to be continuously embodied. Here, individuals are seen as deeply dependent upon the complex dynamic systems of relationships which they are embedded within, both human (i.e., animate) and inanimate (i.e., the environment). This is even more evident when we examine the core leadership and organizational principles that emerge from a Buddhist paradigm (Table 1).

As discussed earlier, Table 1 identifies nine core principles that emerge from a study of the discourses of the Buddha (Bodhi 2000, 2005; Thanissaro 1998). These principles are admittedly not easy to enact consistently in twenty-first century organizations, where stakeholder preferences are continually shifting and economic, political, social, legal, environmental, and technological forces are constantly changing. Organizational leaders in such hyperturbulent environments are then exposed to numerous sources of suffering. For example:

P2: The more that organizational members cling to ideas or beliefs about what their organization is or should be (e.g., a vision, a mission, or objectives), the greater the likelihood that they will create suffering (*dukkha*) for themselves in overreaching for goals and striving for objectives, unless it is balanced with appropriate levels of mindfulness and equanimity.

Similarly, in terms of the complexity of the challenges facing the Buddhist leader:

P8: The core tasks of strategy, and strategic management, in the Buddhist view is the formulation and application of skillful means based on right understanding and right effort to realize core societal and religious values and virtues.

The balancing of key aspects of the eightfold path, such as wise mindfulness, wisdom, and wise ethics, are all deemed as crucial values and virtues to be attained. Collectively the eightfold path and its constituent kinds forms of wisdom are forms of deep innate tacit knowledge that any leader can draw upon and live in the workplace - as long as they listen to both the internal environment of the heart-mind nas well as the signals coming from the external environment (Kriger and Malan 1993). This is not an easy task, especially in a world where economic returns are mostly held to be more important for the realization of the "good life" than the values of the *brahmaviharas*. Hence, we find organizational leaders, such as John Mackey and Konosuke Matsushita, who have attempted to live by Buddhist principles and ideals, engaged in a continual balancing act between profit maximization and the enactment of Buddhist ethics, right action and compassionate values.

This chapter has attempted, in a brief space, to present the foundations for a Buddhist theory of organizational leadership. This has been undertaken in the awareness that entire shelves have been filled in libraries with the Buddhist canon of the Buddha's discourses and subsequent commentaries. This body of teachings has emerged in the respective Theravada, Mahayana, and Vajrayana traditions over a period of more than 2000 years. It is our hope and intent that subsequent cross-cultural leadership scholars might be able to use this foundation to begin to develop testable research questions and empirical research that would assess the efficacy of the Buddhist perspective for organizational leadership in modern organizational systems. The present work briefly scratches the surface of what needs to be done to develop a complete theory of Buddhist organizational leadership.

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Emotional Intelligence, Performance, and Fulfillment

Adam Wood and Svetlana S. Holt

Contents

Abstract

There are several ways to look at what constitutes and brings us fulfillment. In this chapter, we argue that emotional intelligence may be one of its major prerequisites. Self-actualization is the realization of the potential of the self, becoming the most one can be. This may be an ultimate goal, but remains elusive even if lower levels of need are met, and are typically only achieved when previous levels are "mastered." Being skilled at understanding and handling emotions in others and in oneself, channeling them into productive outcomes, and the ability and willingness to connect all play an essential role

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in success, even over technical skills and capabilities. Possessing emotional intelligence helps us recognize how sensitive events can help or hinder other processes. In examining what contributes to happiness, research has found support for the impact of both wisdom and emotional intelligence on levels of happiness.

Keywords
Emotional intelligence and fulfillment · Impact of emotions on performance · Emotional intelligence in self-actualization

In 2012, Maya was at the top of her professional game. She had just received her JD from a highly accredited program and passed both her CPA and BAR exams – all in just under 4 years, and with virtually no student debt due to several generous merit scholarships and sponsorship from her employer, one of the "Big Four" consulting firms. She was a thorough and meticulous analyst, a knowledgeable and resourceful lawyer, and very effective in acquiring and retaining top-tier clients. With the promotion to VP of Compliance, her career was about to launch into a stratosphere of abundance and success.

However, there was a problem: Maya hated her work. She loathed going into the office every morning and ended her day with a stress headache. She could not face up to the next step: working several grueling years to make partner. At the same time, quitting this career path seemed unthinkable. She was not prepared to throw away the years of school and climbing the ladder of professional success. While she reflected on what it would take living a happy and fulfilling life, she realized that the secret was in the elusive balance between doing what mattered and what she loved.

What would she do if money were not an issue? It turned out she wanted to make unique, one-of-a-kind, ceramic teapots! So, she took the plunge, but it was even harder than she imagined. When she announced to her boss, her family, and friends that she was leaving the corporate world to make her teapots, inevitably, she was met with scorn and skepticism. Fortunately, Maya's husband was understanding and supportive, although as surprised as everyone else. That spring, she got a part-time job at *Michael's* to earn some money to buy clay, created a basic website, rented a tiny space in a ceramics studio, and started designing and making tea pots. Five years later, she is happier than she has ever been in her life. She loves making custom ceramics and sharing them with her customers, family, and friends.

Every day, she wakes up inspired about what she will be working on next. She has achieved that elusive work-life balance. Because she runs her own business, she makes her own hours; she also enjoys gardening, baking, and dancing. The pressure to be more successful and more famous is hard to avoid, so it is still a challenge not to get caught up in the so-called "rat-race." For Maya, though, fulfillment is in the happiness of making her own porcelain, both in terms of how and when she wants to.

Defining Emotional Intelligence

Aristotle argued that “anyone can become angry – that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way – that is not easy” (trans. 1970). The economic value of emotional intelligence (EI) has been mentioned extensively in recent organizational behavior research. Emotional intelligence is important in organizations for several reasons. “From the perspective of work, feelings matter to the extent that they facilitate or interfere with the shared goal” (Goleman 1998, p. 287). In the age of information and highly specialized work teams, emotional intelligence is becoming a vital skill as people must accomplish their work by collaborating with each other, and their ability to communicate effectively becomes as critical, if not more critical, as technical skills and capabilities.

Within the academic environment, several studies have been performed that predict school grades and intellectual problem-solving from emotional intelligence levels (Astin 1993; Barchard 2003; Boyce 2001). Within leadership and organizational behavior, findings suggest that those lower in an organization appreciate emotional intelligence in their supervisors; while a positive relationship has also been found between subordinates’ commitment to their organization and their supervisors’ emotional intelligence (Chen et al. 1998; Rehfeld 2002; Stubbs 2005; Weinberger 2003).

In addition, neuropsychological research suggests that emotional aptitudes may be predictors of cognitive abilities (Goleman 1995). Some speculation exists as to the relationship of emotional intelligence and age. Generally, men and women tend to have similar overall levels of emotional intelligence but have gender-specific profiles of stronger and weaker points (Bar-On 1997). A hypothesis exists that emotional intelligence develops with age (Mayer et al. 2004). According to Mayer et al. (2004) however, “careful demonstrations are necessary of what emotional intelligence actually predicts” (p. 206).

Existing Schools of Thought on Emotional Intelligence

Emotional intelligence has been referred to as a skill (Goleman 1995), an aptitude (Mayer and Salovey 1997), as well as a combination of both (Roberts et al. 2001), as definitions lack unanimity. Overall, existing theory on emotional intelligence can be divided into two dominant schools of thought. The “purist” position, espoused by Mayer and Salovey with their colleagues, considers emotional intelligence an ability similar to spatial or verbal skills. “Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth” (Mayer and Salovey 1997, p. 87). The purists define emotional intelligence as the ability to reason with and about emotions, and to combine feelings with thinking. They describe emotional intelligence as a “member of a class of intelligences including the social, practical, and personal intelligences" (Mayer et al. 2004, p. 197). The mixed model, supported by Bar-On (1997) and Goleman (1995, 1998), combines emotional processing with personality aspects, such as optimism and persistence. The mixed models are currently the ones predominantly applied in business and organizational settings.

Connecting Emotional Intelligence and Intelligence Quotient

Human beings cannot carry out thinking without feeling. According to Hilgard (1980), human minds operate on the levels of cognition, affect, and motivation. The sphere of cognition includes the functions of memory, reasoning, judgment, and abstract thought. The sphere of affect involves emotions, moods, and other feeling states. The sphere of motivation deals with biological or learned goal-seeking behaviors. Based on the conclusions of many psychologists, emotional intelligence is composed of the first two – the domains of cognition and affect (Damasio 1994, 1999).

Psychologists have grouped intelligences into abstract (the ability to understand and manipulate verbal and mathematical principles), concrete (the ability to understand and manipulate objects), and social (the ability to understand and relate to people) (Ruisel 1992). Rooted in the notion of "Social Intelligence," first introduced by Thorndike (1928) and defined as an ability to understand people, emotional intelligence belongs to what Gardner (1983) refers to as intra- and interpersonal classes of intelligences.

Given that intelligence quotient (IQ) is generally thought to have a strong genetic component and is therefore less susceptible to remediation, other aspects of performance can be enhanced. According to research (Pellitteri 2002; Rotter 1954; Ruf 2000; Salovey and Sluyter 1997), the difference of the success, the missing piece of the puzzle, could be due to emotions. What we currently know about emotional intelligence is based on the findings in psychology and neuroscience.

Paul MacLean, a neurologist, introduced the notion of the limbic system as the brain's emotional center almost 50 years ago (Seligman 1990). Howard Gardner, a Harvard psychologist, proposed the theory of "multiple intelligences" in 1983. He identified seven types of intelligence, including two personal varieties he called "knowing one's inner world" and "social adeptness" (Gardner 1983, p. 98). Joseph LeDoux, a neuroscientist at New York University, was the first to discover the role of the amygdala in the emotional brain. His research revolutionized the understanding of emotional life as he was one of the first to work out neural pathways for feeling that bypass the neocortex (thinking brain). This research explains that the hippocampus (memory brain) provides memory of context, vital for information meaning, but the amygdala arousal will imprint in memory the most. Cognitive abilities are determined by the neocortex, the outer layer of the brain, but the other areas of the brain, the amygdala in particular, come into play through a more primitive layer. These emotional centers have an immense influence on the functioning of the neocortex (Brackett 2001; Mayer and Salovey 1997).

Thus, the human brain has been hypothesized to have two memory systems – one for ordinary facts and one for emotionally charged ones (Goleman 1995). When an impulsive feeling overrides rational thinking, it is the amygdala that serves as the storage of emotional memories. It is this interplay of the neocortex and the amygdala that is the essence of emotional intelligence and also helps us understand how emotional events can aid or hinder intellectual processes. Emotions, then, matter for rationality, as the emotional faculty guides moment-to-moment decisions, enabling or disabling thought (Wadsworth 1989). Emotionality may also be helping to cultivate multiple perspectives and consider more possibilities in times of uncertainty. Better still, a person may recognize that different kinds of moods lead to different types of reasoning. On the other hand, suppressing emotions take energy away from processing information (Baumeister et al. 2000).

Maurice Elias of Rutgers University posits that emotions are human beings' warning signals as to what is really going on around them (Wilkins 2004). Our emotions are valuable sources of information that help us to make decisions; without emotions, we do not know how we feel about our choices. "The world that we live in is exceedingly complex, and accessing our emotions is still important to behaving adaptively and surviving" (Caruso and Salovey 2004, p. 12). In 1990, Jack Mayer, a psychology professor at the University of New Hampshire, and Peter Salovey, a psychologist at Yale, conceptualized "emotional intelligence" as it is referred to today. According to Mayer and Salovey (1993), emotional intelligence subsumes Gardner's (1983) intra- and interpersonal intelligences and involves abilities in four domains.

Furthermore, according to the authors, emotional intelligence meets traditional standards for intelligence: it can be broken down into a set of mental abilities; the abilities are intercorrelated; the abilities correlate positively with traditional intelligence; and, the abilities develop with age and experience. As ultimately emotional intelligence constitutes the ability to regulate one's feelings, the concept is two-sided: one side involves the intellectual understanding of emotion; the other side involves emotion reaching into the intellectual system and generating creative ideas. Some researchers believe that most intelligences are only moderately correlated with each other (Guilford and Hoepfner 1971). Thus, a person with high cognitive intelligence may have a high level of emotional intelligence, but it is also possible that his/her emotional intelligence level is below average.

In many ways, how we manage ourselves determines how we handle relationships; in addition, emotional intelligence determines our potential of learning practical skills. Significant research indicates that emotional states affect the brain's ability to process information. Thus, perhaps, implicating a connection between the quality of our emotional management and our decision-making ability.

Interaction of emotion and thinking has been studied for many years. Positive emotions have been found to encourage exploration and discovery, expand our thinking, help generate new ideas, and encourage us to consider multiple possibilities. Negative emotions also have a place in our lives as they enhance thinking as well, but in a different way: they encourage a clearer focus and attention to detail, motivating the search for errors (Bower 1981; Fredrickson 2001, 2003;

Isen 2000). How we feel, then, does impact our judgment (Mayer and Salovey 1997), and the better the mood is matched to the message, the better we pay attention. Overall, our emotions do seem to make us smarter, helping shape rational thought, and therefore, those who are good at using emotions to facilitate thinking can be more effective motivators of others (Caruso and Salovey 2004). Damasio (1994) shows through the study of patients with various degrees of brain damage that when parts of the brain involved with generating emotion are not functional, it is impossible to make rational decisions. Further, Mischel and Ebbesen (1970) found that sorrow makes it hard for small children to delay gratification.

Ruf (2000) believes that rather than being an inborn ability, emotional intelligence – defined as effective and rewarding social interactions – is a skill that needs to be facilitated in individuals who deviate significantly from the norm in their intellectual intelligence. According to Ruf, highly intelligent individuals who are not aware of the source of their social difficulties resort to defensive behaviors to ward off unrewarding interactions; therefore, it is necessary to facilitate bridging the gap between their emotional and social development and those of the majority of the population. So, if emotional intelligence is as important as IQ, and the two are connected, the appropriate measure needs to be selected.

Measuring Emotional Intelligence

With proliferating research into emotional intelligence over the past decade, a variety of instruments now exist to explore this field. Researchers, however, have divergent views as to exactly what these instruments should measure and how they should be administered. Those scales that assess self-reports tend to overlap with existing scales of personality. The literature points in several directions in terms of emotional intelligence definitions, and observations from differently designed instruments vary in the levels of their reliability and predicted outcomes – social behaviors, stress management, or academic performance, to name a few. Two of the most important focal points are what emotional intelligence predicts and what defines the highly emotionally intelligent person (Matthews et al. 2002).

Popular literature often claims that emotional intelligence can be learned, but to date there is no research to support this contention. Furthermore, not enough correlational studies exist for various emotional intelligence interpretations and measurement approaches. It is unclear which kinds of evaluations are best suited to help assess the sets of subjects' aptitudes and serve as starting points in helping them through their working, social, and academic careers to higher levels of achievement and self-fulfillment. Some researchers equate emotional intelligence to good character, social skills, or motivational drives (Goleman 1995). There are also general personality scales to measure attributes of self-esteem, social dominance, empathy, and self-actualization (Bar-On 1997). Although there are over 60 emotional intelligence inventories and assessments listed in Schutte and

Malouff's (1999) book, *Measuring Emotional Intelligence and Related Constructs*, and many non-peer reviewed tests for emotional intelligence or Emotional Quotient (EQ) are available on the internet, there are three that stand out as useful business tools. These are the (a) the Emotional Quotient Inventory (EQ-i), (b) Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), and (c) Emotional Competence Inventory (ECI).

Bar-On's EQ-i. Based on 19 years of research by Reuven Bar-On and tested on over 48,000 individuals worldwide, the Bar-On Emotional Quotient Inventory is designed to measure a number of constructs related to emotional intelligence. Bar-On uses EQ to describe his view of emotional intelligence as "... an array of non-cognitive ... skills" that are useful in predicting success in specific areas of life. The EQ-i is a self-report, where the score is a reflection of one's own answers to the test questions. The Bar-On EQ-i assessment consists of 133 items. It gives an overall EQ score, as well as scores for the following five composite scales and 15 subscales: Intrapersonal Scales (Self-Regard, Emotional Self Awareness, Assertiveness, Independence, and Self-Actualization), Interpersonal Scales (Empathy, Social Responsibility, and Interpersonal Relationship), Adaptability Scales (Reality Testing, Flexibility, and Problem Solving), Stress Management Scales (Stress Tolerance and Impulse Control), and General Mood Scales (Optimism and Happiness).

Goleman's ECI. Goleman defines emotional intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships" (Goleman 1995, p. 317). Goleman views emotional intelligence as a set of competencies that can be measured by his Emotional Competency Inventory (ECI). The ECI is a 360-degree feedback tool. The score is a reflection of feedback from one's boss(es), peers, and direct reports. The instrument is designed for use only as a development tool, not for hiring or compensation decisions. However, the ECI model has changed from the original model published in Daniel Goleman's book, *Working with Emotional Intelligence*. The following changes were made: (a) five clusters reduced to four, and (b) 25 competencies were reduced to 20. Developed by Richard Boyatzis and Daniel Goleman, ECI is designed to assess competencies from four quadrants.

Goleman admits to having based his work on the findings of Salovey and Mayer, "While they have continued to fine tune their theory, I have adapted their model into a version I find most useful for understanding how these talents matter in work life" (Goleman 1998, p. 318). Goleman agrees with Salovey and Mayer that emotions contain information, moods influence thought, every mood has its use, and emotional intelligence pays off financially.

Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT). Developed by Jack Mayer, Peter Salovey, and David Caruso, the originators of the term emotional intelligence, the MSCEIT is the result of several years of research. This instrument measures four branches of emotional intelligence: identifying emotions (the ability to recognize how one's self and others are feeling), facilitating thought (the ability to generate an emotion and reason with this emotion), understanding emotions (the ability to understand complex emotions and how they transition from one stage to another), and managing emotions (the ability to regulate emotions in self and others). The order of the branches from perception to management represents the degree to which the ability is integrated within the rest of an individual's major psychological subsystems (Mayer 1998, 2001). Within each branch there is also a developmental progression of skills from the basic to the sophisticated (Mayer and Salovey 1997). In this model, emotional intelligence is viewed as consisting of four separate components.

The only pure *ability* measure of emotional intelligence, the MSCEIT involves puzzles that require takers to use their ability to read emotions in faces and to solve emotional problems. The score depends on answering each question with the best answer. To score the test, answers are compared to a sample size of thousands and to those from a body of experts. The MSCEIT is scored similar to a standard intelligence test. Subjects are then provided with a score range in order to help them interpret test results (*expert*, *skilled*, *competent*, *consider developing*, and *develop*). The score is an estimate of a person's actual ability (Mayer et al. 2002).

All three emotional intelligence tests and their developers have shown through research and practice that emotional intelligence can be measured as an ability (Mayer et al. 2004), a skill (Bar-On 1997), or a competency (Goleman 1995). A great deal of criticism in the emotional intelligence area, however, pertains to self-report scales (Church 1997; Higgs 2001; Zeidner et al. 2001). Therefore, the advantages of the ability-based conception are the clarity of definition, the difficulty of faking the ability, and the unique contribution to prediction based on objective data not subject to response style biases (Boyatzis et al. 2000).

Brackett and Mayer (2003) examined the predictive and incremental validity of the MSCEIT, EQ-I, a self-report EI test (SREIT), and the Big Five personality measurements and found mild intercorrelations between the measures. MSCEIT correlates with SREIT at $r = 0.18$; MSCEIT with EQ-I at $r = 0.21$; and MSCEIT with the overall Big Five at $r = -0.08$. Multiple correlations for Big Five traits regressed on total scores for MSCEIT, EQ-I, and self-report EI test show the strongest correlation between EQ-I and Big Five ($r = 0.7$). Therefore, the MSCEIT is a discriminable measure of emotional intelligence defined as a mental ability, emotional intelligence is a distinct construct, and "keeping EI restricted to an ability model makes it possible to analyze the degree to which EI specifically contributes to a person's behavior" (Brackett and Mayer 2003, p. 11).

In a large enough group, namely over 1,000, consensus scoring and expert scoring criteria and outcomes are similar. For example, test scores on the MSCEIT, calculated by either general or expert scoring, correlated between $r = 0.96$ and 0.98 (Mayer et al. 2003). The MSCEIT was standardized on a 5,000 person sample size with the results statistically weighted to be representative of the adult population of the United States in terms of age, gender and ethnicity. As a test of abilities, the MSCEIT is designed to help people learn about themselves and to better understand their strengths. The overall reliability is $r = 0.91$ or 0.93, depending on whether expert or general consensus scoring is employed (Mayer et al. 2004). The test-retest reliability is $r = 0.86$ (Brackett and Mayer 2003).

The Role of Self-Actualization in Fulfillment

There are several ways to look at what constitutes and brings us fulfillment and self-actualization. Sincere expressiveness generates benefit for others, giving one's talent to a meaningful cause, achieving something desired, and something that brings contented, happy feelings. In this chapter, we argue that emotional intelligence may be one of its major prerequisites. Questions such as, "Who am I?," "Where am I going and why?" have dozens of different possible answers; they depend on who might be asking, where they're being asked, and the societal pressures on the topic at hand. We each carry with us several "selves": the ought self, the ideal self, and the actual self; which of these should be followed? The ought self is the one demanded by society – the person who most perfectly fits the demands and pressures of their environment and toes all the lines society deems to be worth enforcing. The ideal self is the person any given individual most stridently desires to be (regardless of any effort expended in pursuit of said ideal) – all of a person's hopes, dreams, aspirations, and interests in the development of their own existence. The actual self is the individual in the here-and-now.

Everyone has dreams. Not dreams that come to us while we sleep, rather are our aspirations for our future. Future families, future homes, future careers, future adventures: all of these and more make up the mosaic of hopes that are unique to every human on the planet. That said, not all humans share the same drive or sense of direction needed to get them to these goals. The discussion about self-actualization, fulfillment, and happiness is prescribed to a handful of concepts, all closely related, and could be viewed within the context of "the American Dream." Among these ideas are wealth, fame, freedom to behave as is seen fit (within reason), consumerism, possession of status items, and various other definitions of "success." The problem for the modern age is that, disillusioned with the "dream" as many people are, corporate presence and identity has grown exponentially in the past few decades. As a result, everything is branded. Advertisements are everywhere. Companies attempt to personify friendliness by having social media accounts. Corporations lobby politicians behave in much the same way that a handful of motivated citizens do, though the corporations have a whole lot more resources to bear in this field.

Unfortunately, this drive for external effects as a form of self-actualization is decidedly antihuman. The rhetoric given is that what people need, what will truly make them happy, is possession of inanimate objects. Objects that talk about the wealth of the person who owns them. Objects that telegraph social status, rather than actually telegraph anything between individuals. "Buy this thing," they say, "and your neighbors will marvel at your wealth, your intelligence, your forward thinking, and those little things that make you a unique individual!" As if none of these ideals could be communicated through actual face-to-face communication, interpersonal interaction, or other kinds of human relationships.

This push for the ownership of the object extends into the acquisition of the object – the time and energy spent working is woven into the social narrative of individual worth in that society. It is more socially desirable to disappear into the work given to you than otherwise; doing so, supposedly, telegraphs a person's desire to be helpful to others, to be more concerned with customers, fellow employees, and other social groups over the self. It has become almost a badge of honor to admit that one is overworked and under-rested (Adler 2008). Doing so signals an almost warrior-like disposition, such that "doing what 'must' be done" comes before the self, even if doing what "must" be done results in damage or destruction of the self.

The result of this antihuman rhetoric is quite definite. People work longer and harder hours in the United States than many other wealthy western nations. France and Germany especially are touted as countries that push their workers less than America, but there are many others as well. In America, the average full-time worker spends 47 hours at work per week, and 6 out of 7 days of the week, full time (Saad 2014). Moreover, depression is now the most common affliction treated by medical means. Long and hard hours with little time for rest hurt the body, leaving the mind unable to care for itself (Hidaka 2012). Add onto this popular rhetoric that the only way to be socially acceptable, let alone desirable, is to own "things," which can only be made possible through exchange of money earned working long and hard hours, and it is no surprise that the average American is far less happy than citizens of other major wealthy nations (SDSN 2016).

But where does discussion about happiness and fulfillment fit into this system, in the face of increasing dissatisfaction with capitalist ideals, cynicism, and failing belief in the "American Dream"? To appreciate the value and complexity of the topic, it is necessary to consider a few basic facts about human psychology. First and foremost is how central ego defense, or the defense mechanism in general, is to the operation of the human psyche. A defense mechanism is defined as "an unconscious psychological mechanism that reduces anxiety arising from unacceptable or potentially harmful stimuli" (Schacter 2011). Large segments of psychology and everyday human rationalization are devoted to or can be applied to ego defense. The ego, as the self's view of itself, is one of the most important aspects of self-actualization: the realization or fulfillment of one's talents and potentialities. This is also a key point in why overworking people makes them unhappy because the body must be taken care of before any amount of effort exerted in satisfying the self can have any effect (Maslow 1943).

The higher end of Maslow's hierarchy plays an essential role in fulfillment. The first level of the hierarchy addresses physiological needs. These are the items needed for human survival, such as food, water, shelter, warmth, etc. Without these, life itself cannot be maintained, and without guarantee of life, nothing else matters. Second is safety needs, which are, in essence, barriers against needing to worry about having to focus again of physiological needs above all else. Personal safety, financial security, and other "safety nets" against accidents or illness fall into this category. Third in the hierarchy are love and belonging needs, including friendship, intimacy, and family. It is notable that as important as physiological needs are to human beings so too are social needs; people with zero social connections or opportunities tend to suffer both mentally and physically as a result (Maslow 1943).

The most important levels of Maslow's hierarchy, at least for the sake of this argument, are the fourth and fifth levels. The fourth is esteem, such as the need to be respected, accepted, and valued by others and by the self. Finally, there is the need for self-actualization. As described by Abraham Maslow, “What a man can be, he must be.” Self-actualization is the realization of the potential of the self, becoming the most one can be. This is the ultimate goal of all humans, but remains elusive even if all the previous levels of need are met, and are typically only achieved when previous levels are “mastered” (Maslow 1943).

Ego defense serves as a safety barrier to a person’s esteem and self-actualization, so effort can continue being focused on self-actualization, instead of being forced to return to esteem needs. When a challenge is made to a person’s esteem, the response is typically to either address it or dismiss it. Addressing genuine roadblocks to esteem are difficult and take time and effort, and often mental shortcuts or biases are used to make the task easier, especially in cases of self-esteem. Cognitive biases, including the fundamental attribution error, confirmation bias, selection bias, and hindsight bias are just a few of the mechanisms that accede the minimal amount of effort to be focused on maintaining or defending self-esteem when effort is already being directed toward self-actualization.

The Role of Emotional Intelligence in Fulfillment

Emotional intelligence, as a general concept, is viewed as the ability to recognize, understand, and manage the processes related to affective awareness and regulation, as it relates to both oneself and others (Davies et al. 1998; Mayer et al. 2004). It has also been implicated in goal achievement in terms of influence on others. While several conceptual models of emotional intelligence have evolved over the years, generally EI includes the elements of self-awareness, self-regulation, motivation, empathy, and social skills (Goleman 2004; Mayer et al. 2001). These include the ability to recognize both one’s own and others’ emotions, as well as being able to influence those emotional states.

Being skilled at understanding and handling emotions in others and in oneself, channeling them into productive outcomes, and the ability and willingness to connect all play an essential role in success, even over technical skills and capabilities. Possessing emotional intelligence helps us recognize how underlying events can help or hinder intellectual processes. How we feel about ourselves and others affects our capability to concentrate, remember, think, and creatively express ourselves. Positive emotionality can help nurture multiple perspectives and cultivate more possibilities. Negative feelings, such as anger, addictively energizing, can be put to good use when an instance of injustice needs to be rectified. Happiness, on the other hand, is an appropriate emotion to experience when we need to generate creative ideas by “thinking outside the box.” When we are happy, we are less critical about our own actions and those of others. We are also better able to see the “big picture” while paying less attention to small details.

Experiencing pleasant mood and low energy may be an ideal state to be in when meeting new people. As positive mood ensures open-mindedness, low energy minimizes the risk of overbearing potential new friends by our own stories.

Conversely, low energy and unhappy mood ensures attention to minute details. Such mood, therefore, lends itself well to double-checking one's work for minor and major errors, especially when stakes are high. In this respect, emotional intelligence implies recognizing the moods of others and of ourselves, knowing what moods would be appropriate for the challenge at hand, and most importantly, having the skill to take the team (and our own selves) from where we are to where we need to be for optimal performance.

Some individuals are naturally talented when it comes to recognizing the emotions of others through nonverbal clues; others seem to always know how to choose just the right word and pick the right moment to make a suggestion, or to change the mood in the room by asking a thought-provoking question. In the philosophy of appreciative inquiry, such talents and skills can and should be developed further and used to compensate, as needed, for the areas where we are not as accomplished. Individuals skilled at managing emotions are more satisfied with their everyday interactions, which may translate into stronger interpersonal connections resulting in career advancement.

The Function of Emotions

Early studies of emotion targeted the intrapersonal aspects of emotion. More recently, however, study has shifted toward the role of emotions in interpersonal functions. The social constructivist perspective on emotion rejects the notion that emotions are primarily biological phenomena but instead posits that emotions are cultural constructions (Averill 1980). In this sense, emotions are understood at the social level of analysis in that they serve primarily social purposes. Social constructivists believe that emotions are not just influenced by culture, such as with "display rules," but are, in fact, the products of culture. This view of emotions is derived from a broad social constructivist paradigm that originated from Marx and Durkheim. As such, Averill (1980) defined an emotion as "a transitory social role (a socially constitute syndrome) that includes an individual's appraisal of the situation and that is interpreted as a passion rather than as an action" (p. 312).

For the social constructivist, emotions cannot be defined in terms of a bounded set of characteristics. Instead, they play social roles which prescribe the responses of a person according to the situation. In this way, the rules of emotion are learned. Similar to the cognitive perspective, emotions depend on specific appraisals between the person and his or her environment. This framework necessitates that the way in which a person appraises his or her environment is determined by the surrounding culture. Knowing what emotions the people around you are experiencing provides clear benefits. From an evolutionary perspective, detecting when somebody around you is fearful can give an essential advantage (Darwin 1872). Interpersonally, sensing another person's anger could signal that behavioral change is desired. Increasing emotion perception can provide for increased group cohesion, as well as the potential for improved group and organizational communication and efficacy.

There is now little contention that "emotions guide specific judgments and perceptions to respond to significant problems or opportunities" (Barrett and Campos 1987; Schwarz 1990). Understanding the conditions under which the recognition of others' emotions can be enhanced would appear to be a path to more successful social interactions. Accurately perceiving and understanding another's emotions can yield great benefit in a nearly every situation, such as during a conflict or within an organization. These developed advantages have been demonstrated in numerous studies which have shown that individuals can quite accurately predict others' levels of extraversion, social anxiety, assertiveness, and intelligence after brief encounters, even in people with whom they are not familiar (Murphy 2007). Furthermore, in a strategic sense, knowing when and how to make one's own emotions known to others can yield key benefits. For example, van Dijk et al. (2008) suggested that "a social functional analysis of emotions in bargaining suggests that bargainers attend to their opponent's emotions because this may provide them with crucial information about what behavior they might expect of their opponent" (p. 600). Conversely, the dangers of misinterpreting emotional signals can fundamentally detrimental.

Intrapersonal Versus Interpersonal Benefits

Up until recently, researchers have focused primarily on intrapersonal sources and outcomes of emotions. These intrapersonal effects of emotions are generally depicted as the influence of one's emotions on his or her own behavior and corresponding outcomes, while the interpersonal effects of emotions are viewed as the influence of one's emotions on another's behavior. Much of this past analysis on the intrapersonal effects of emotions has yielded a variety of findings concerning the emotional influence the individual's own thought and behavior, including that happiness tends to increase one's creativity, activate top-down processing, and speed decision-making times through elimination by aspects (Tversky 1972; Isen and Means 1983). An examination of negatively valenced emotions has shown that the emotion of anger tends to activate more punitive heuristics in the individual, make people less likely to trust others, and increase the possibility of risk-seeking choices (Lerner and Tiedens 2006).

The social-functionalist approach to emotions, from an interpersonal perspective, argues that emotions help transmit one's intentions and likely future behavior (Morris and Keitner 2000; Keltner et al. 2006). Extending beyond the individual, there is an implied benefit to the social functions of emotions, both evolutionarily and interpersonally. Indeed, Averill (1980) departed from previous frameworks that cast emotion as limited within the intrapersonal realm by introducing a social level of analysis. In this way, emotions are viewed primarily as social constructs that serve social purposes, reflecting the concept that humans are social beings living in changing and interpersonally connected, yet fluid environments.

Beyond Individual Differences

The majority of previous research in the area of emotion recognition has been limited to depicting emotional perception as either a dispositional trait or an ability of the individual. Some of this work has looked at whether certain individuals are more adept, or have a higher ability, to perceive expressive cues in others. In 1974, Snyder advanced self-monitoring theory as a process through which people regulate their own behavior primarily to "look good," so that they will be perceived by others in a favorable manner. This concept of self-monitoring is proposed as including elements of "self-observation and self-control guided by situational cues and social appropriateness." Historically, it distinguishes between high self-monitors, who monitor their behavior to fit different situations, and low self-monitors, who are more consistent across situations.

Self-monitoring theory was developed to measure the tendency to adapt across situations versus to remain relatively consistent regardless of the social circumstances. Sensitivity to expressive behavior in others and corresponding ability to modify one's self-presentation together are what is typically viewed and conceptualized as self-monitoring. Of course, to change one's presentation, there needs to exist an awareness of expressive behavior in others, as well as a corresponding capability to modify one's self-presentation.

Some focus on interpersonal perception has been narrowed to the emotional spectrum. Salovey and Mayer (1990), for instance, proposed this as a type of emotional intelligence which they describe as an "ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions." More recently, work by Der Foo et al. (2004) has begun to examine some effects of emotional intelligence on negotiation outcomes, such as that those higher in emotional intelligence reported higher satisfaction levels but lower objective outcome scores. Again, however, the tests used in such studies tend to measure emotional intelligence as either a general "character" or an intrinsic ability (cf. Bar-On 1997; Gowing 2001; Mayer et al. 2002; Wong et al. 2004). Most of this research considers traits and dispositions that affect outcomes but not the conditions under which emotion perception might be hindered or enhanced.

Fulfillment from Emotions

While fulfillment is arguably separate from simply personal happiness, there exists some overlap between these constructs. Fulfillment could also be viewed as a facet of overall life satisfaction, which has been defined as a component of happiness as it relates to their life evaluation (Diener 2000). It follows that those with higher levels of fulfillment would also report higher levels of happiness than those with lower levels of fulfillment. In researching what contributes to happiness, Zacher et al. (2013) found support for the impact of both wisdom and emotional intelligence on levels of happiness. In fact, while both were positively related to happiness, wisdom was no better of a predictor than emotional intelligence on happiness: “our findings revealed that a self-reported wisdom composite based on Ardelt’s (2004) conceptualization did not have unique effects above and beyond the influence of composite emotional intelligence on life satisfaction and positive affect” (Zacher et al. 2013, p. 1714). Consequently, increased levels of emotional intelligence would likely contribute to an overall happier life, since more self and other awareness, in terms of regulating one’s own emotions and recognizing others, should smooth social interactions and provide better social outcomes.

Past studies have shown that happy workers are more likely to be productive workers (Staw et al. 1986); that positive mood in bank tellers leads to positive emotional contagion among their customers (Pugh 2001); that positive mood inductions lead to better, more efficient decision making (Isen 2001; Isen and Labroo 2003); that positive affect-induced doctors came to the correct solution significantly earlier than controls (Estrada et al. 1997); that there is a strong relationship between greater positive mood and creativity (Amabile et al. 2005); that positive affectivity is associated with reduced absenteeism (George and Jones 1996; Pelled and Xin 1999), as well as with increased helping behavior (Isen et al. 1976); that higher positive affect exhibited by a retail sales group was positively correlated with higher ratings of customer service (George 1995); that high trait positive students were viewed as better leaders (Staw and Barsade 1993); and that leaders in positive versus negative moods had groups who tended to perform better (Sy et al. 2005).

Meanwhile, while fewer in number certainly due to reasons of ethicality and lack of practical implications, studies on negative affectivity have shown negative mood to be predictive of poorer performance by social welfare workers (Wright et al. 2004), that negative affect results in more detailed and analytic processing (cf. Schwartz et al. 1991), and that those with negative trait affect make better, more accurate, realistic decisions (Alloy and Abramson 1988). Following a similar pattern of concentrating on overall positive and negative affect, within the arena of negotiation and conflict resolution, studies have shown that positive mood helps to resolve conflict (Lyubomirsky et al. 2005), increases cooperation levels and decreases the likelihood to engage in conflict among negotiators (Baron 1990; Barsade 2002), creates more positive feelings in a negotiator’s counterpart (Druckman and Broome 1991), and increases the possibility of closing a deal in a distributive negotiation task (Kopelman et al. 2006). Conversely, negative moods have been shown to induce negotiators to be more competitive and achieve poorer outcomes (Forgas 1998).

Another unaddressed issue is the potential for mood maintenance in positive affect situations and mood repair in negative affect scenarios. As proposed in the hedonic contingency model (Wegener and Petty 1994), individuals are likely to continue participating in positive activities while in a happy mood with the goal of maintaining that mood. In the negotiation context, this means that people “may concede to the demands of an opponent displaying negative emotion because people self-regulate to prolong positive moods and exposure to negative stimuli minimizes positive moods” (Baumeister et al. 1998; Kopelman et al. 2006, p. 84). In this way, individuals in a negative emotional state can be motivated to take action to get the most out of the negotiation (Mayer et al. 1991). This potential confound is paid little heed in studies involving positive and negative affect. The mechanism of mood maintenance could be a key mediator that influences motivation, level of engagement, and expectations for future interactions. Moreover, in order to increase the external validity of experiments involving negotiation, it is important to ascertain whether such mood maintenance exists in the negotiation process outside of the lab.

Benefits from Increased Emotional Intelligence

In a strategic sense, knowing when and how to make one's emotions known can create key advantages. Conversely, the dangers of misinterpreting or ignoring emotional signals can be deleterious. For example, van Dijk et al. (2008) posited that "a social functional analysis of emotions in bargaining suggests that bargainers attend to their opponent's emotions because this may provide them with crucial information about what behavior they might expect of their opponent" (p. 3). Elfenbein et al. (2007) also found that higher levels of recognition in facial expressions was predictive of better outcomes in a buyer-seller negotiation task, both in terms of creating and claiming value. Such outcomes add to the argument for the predictive validity of emotion perception and recognition on negotiation and organizational outcomes.

The social benefit to communication necessitates both sending a message and receiving, processing, and correctly interpreting that message. In this way, emotional intelligence has been shown to be an asset in negotiation (Fulmer and Barry 2004; Elfenbein et al. 2007). Research into the emotions component of negotiation has only recently begun in earnest and the majority of it has focused on how displayed emotion influences process and outcomes, such as how negotiators who exhibited positive emotions were likely to incorporate future business relationships in the negotiated contract (Kopelman et al. 2006). However, it can be argued that unilateral communication is not communication at all. Emotional cues or messages may be sent by a person or group, but without being received and correctly interpreted by another, they serve little purpose. Moreover, how and when those intended emotional cues are interpreted can significantly affect the outcome.

Another way to analyze the benefits of emotion perception is to begin by removing the advantages of that process. Since facial expressions have been described as key indicators of emotional states (Ekman et al. 1969) and have been proposed as transmitting information about our intentions to others (Keltner and Haidt 1999), such a potential series of studies could involve with an experimental design in which a dyadic negotiation process is stymied, either by a visual block between two individuals or through a computer-mediated environment where visual behavior cues are not available.

Emotional Intelligence Within Groups

Expressive behavior from others, in the form of social cues, serves as feedback mechanisms which inform a person that it may be necessary to alter one's behavior with the goal of better communicating or even managing one's impression. In dyadic or small group interactions, such informational cues tend to be readily offered and therefore easily perceptible, to those who are aware. However, as the group size increases, such individual cues are offered less frequently by other participants and are thereby less available to the person seeking such social indicators. This resulting information asymmetry acts to thwart the process of interpretation.

While certain emotion expressions may be more quickly perceived in a group, such as has been shown with the "anger superiority effect," whereby people locate angry faces faster than happy ones (Hansen and Hansen 1988), participants of smaller groups are likely to display the highest amount of nonverbal expressive cues. The fewer participants in an interaction, the more expressive indicators are exchanged between them. This effect is highest within a dyadic relationship where each person is either initiating or receiving, resulting in the highest amount of expressive behavior. As a corollary, the more people in a group, the decreased availability to social cues are available which provide feedback. In a larger group, a single participant is more likely to be receiving information at any given time, most probably targeted at the entire audience of group members. This process diffuses the responsibility of normal, socially interactive cues across the group, effectively buffering or muting the interaction, making it much more difficult to interpret and disrupting the expected social exchange of emotion cues. (Perhaps this unexpected asymmetry contributes to fear of public speaking.)

Conclusion

There is no humanist aspect to the "success" narrative driven by a materialistic-driven society because meaningful interpersonal relationships cannot be packaged or sold. Some would argue that they are anathema to economics as a whole, as people are more likely to turn to their friends for help, if they believe their friends can help them, than they are to turn to someone who demands money in exchange for whatever they might offer as "support." This narrative also has an effect on those who do not make any effort to partake in it, as characterized in the "herd immunity" metaphor.

Getting to spend time and effort on self-actualization is rare in such job-driven societies. Even apart from the fact that significant chunks of personal time must be devoted to jobs necessary for maintaining physiological and safety needs, one is often left without much time or energy to devote to items that come higher up the hierarchy. Think of the joke that people make when attending college: your options are sleep (physiological needs), grades (safety needs), or a social life (belonging needs). Now pick two. The assumption is that one's social life should be the one that gets ignored as a result of limited resources. In those cases where, say, the social life is chosen over grades (we all know students like this), it is because there are external safety nets (supportive families, for instance) that exist to catch them when they fail.

Then, there is also "downwards social comparison," in which a person can make themselves feel better by drawing comparisons between their own life and the life of someone who is not doing as well (Festinger 1954). These situations allow individuals to defend their own existence as one with as-of-yet unrealized potential. For instance, "It is not strictly my fault that I have neither the time nor the energy to self-actualize; see, these people who are drowning in money and adoration are doing worse, personally, than I am! At least I manage to go to work every day!" Research shows that successfully appealing to an individual's sense of self has a significant effect on influence attempts aimed at changing behavior. If an influencer can successfully suggest to a person that the actions they are undertaking do not mesh comfortably with their self-concept, then they are more motivated to make some level of change to reduce the cognitive dissonance (Markus and Wurf 1987). It follows that the human mind makes a great deal more effort to escape negative arousal than it does to seek positive arousal, since the notion that a sort of comfort comes directly from the absence of specific discomforts (Hull 1935). This is the drive-reduction theory of motivation. Maslow suggests that, although it is the last fulfilled of the needs that all humans share, the pursuit self-actualization is an important part of human health and requires a necessary expenditure of time and energy with the intent of eliminating, as much as possible, the cognitive dissonance in one's life (Maslow 1943).

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Part II

Mindfulness at Work

Mindfulness in the Workplace: Meaning, Role, and Applications

Satinder Dhiman

Contents

Partially based on author's previously published research.

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Abstract

Mindfulness has come to be recognized as one of the most enduring buzz words in the recent times. Research has shown that mindfulness improves markers of health (Creswell 2016), reduces physiological markers of stress (Pascoe 2017), and can literally change our brain (Congleton 2015). The research on mindfulness also suggests that meditation sharpens skills like attention, memory, resilience, and emotional intelligence and competencies critical to leadership effectiveness and productivity (Seppala 2015). After reviewing the research on the myriad applications of mindfulness in the "wider context" of psychological well-being, this chapter will focus on the role and application of mindfulness in the workplace, both from the leadership and employees' perspective.

After defining the construct of mindfulness from multiple perspectives, the first part of this chapter will explore how Theravada Buddhism understands mindfulness. The Theravada tradition based on Pali Canon will be utilized to survey Buddhist approach to mindfulness since it represents, according to most Buddhist scholars, the most "oldest," and the most "genuine" form of Buddhist teachings. (Bodhi, *In the Buddha's words: an anthology of discourses from the Pali Canon* (edited and introduced). Wisdom, Boston, 2005; Bodhi, *The numerical discourses of the Buddha: a complete translation of the Anguttara Nikaya* (the teachings of the Buddha). Wisdom, Boston, 2012; Bodhi, *The Buddha's teachings on social and communal harmony: an anthology of discourses from the Pali Canon* (the teachings of the Buddha). Wisdom, Boston, 2016; Bodhi, *The Suttanipata: an ancient collection of the Buddha's discourses together with its commentaries* (the teachings of the Buddha). Wisdom, Boston, 2017; Carrithers, *The Buddha*. Oxford University Press, Oxford, 1988; Nanamoli, *The life of the Buddha: according to the Pali Canon*. BPS Pariyatti Editions, Seattle, 1992, 2001; Rahula, *What the Buddha taught* (revised and expanded ed). Grove Press, New York, 1974). The second section will present a critical review of the existing mindfulness literature in healthcare and in cognitive and clinical psychology to create a pathway to the exploration of mindfulness in the workplace. Finally, this chapter incorporates views from 12 in-depth, structured interviews conducted by the author with mindfulness scholars, business leaders, and management consultants who have had firsthand knowledge of the application of mindfulness in the workplace.

Keywords

Mindfulness · Mindfulness in the workplace · Mindfulness and stress · Mindfulness and neuroplasticity · Mindfulness and creativity

Mindfulness: Meaning, Role, and Applications

It is only when we've awakened that we realize how much of our lives we've actually slept through. ~Langer (2005, p. 16)

Introduction

Given our "fast and fragmented lives" – both personally and professionally – few topics are more pertinent in the present times than the art of conscious living and working. Since awareness is considered a universal human capacity and the most fundamental quality of our being, mindfulness accords great application potential in myriad fields involving personal and collective well-being.

Mindfulness has come to be recognized as one of the most enduring buzz words in the recent times. Research has shown that mindfulness improves markers of health (Creswell et al. 2016), reduces physiological markers of stress (Pascoe et al. 2017), and can literally change our brain (Congleton et al. 2015). The research on mindfulness also suggests that meditation sharpens skills like attention, memory, resilience, and emotional intelligence and competencies critical to leadership effectiveness and productivity (Seppala 2015). After reviewing the research on the myriad applications of mindfulness in the "wider context" of psychological well-being, this chapter will focus on the role and application of mindfulness in the workplace, both from the leadership and employees' perspective.

After defining the construct of mindfulness from multiple perspectives, the first part of this chapter will explore how Theravada Buddhism understands mindfulness. The Theravada tradition based on Pali Canon will be utilized to survey Buddhist approach to mindfulness since it represents, according to most Buddhist scholars (Bodhi 1995, 2005, 2012, 2016, 2017; Buddhadasa 1994, 1997; Carrithers 1988; Gethin 1998; Goldstein 2003, 2009; Goenka 1999, 2004; Gombrich 1988, 2008; Hart 1987; Harvey 2008; Nanamoli 1992; Nyanatiloka 1970; Piyadassi 2005; Rahula 1974; Silananda 2002), the "oldest" and, hence, the most "genuine" form of Buddhist teachings. The second section will present a critical review of the existing mindfulness literature in cognitive and clinical psychology to create a pathway to the exploration of mindfulness in the workplace. Finally, this chapter incorporates views from 12 in-depth, structured interviews conducted by the author with mindfulness scholars, business leaders, and management consultants who have had firsthand knowledge of the application of mindfulness in the workplace.

Self-Awareness, Self-Remembering, and Mindfulness

Weick and Putnam (2006, p. 275) speak about a sign on the wall of a machine shop run by the New York Central Railroad that reads: "Be where you are with all your mind." This essentially sums up the practice of mindfulness and suggests its potential application in myriad fields. Recently, we have seen mindfulness practice making its way to wellness and health clinics (Kabat-Zinn 2005; Ludwig and Kabat-Zinn 2008; Mindfulness and Leadership 2008), prison houses (1998) (*Doing Time, Doing Vipassana*: Winner of the Golden Spire Award at the 1998 San Francisco International Film Festival, this extraordinary documentary takes viewers into

India's largest prison – known as one of the toughest in the world – and shows the dramatic change brought about by the introduction of *Vipassana meditation*. In 1993, Kiran Bedi, a reformist Inspector General of India's prison learned of the success of using Vipassanā in a jail in Jaipur, Rajasthan. This 10-day course involved officials and inmates alike. In India's largest prison, Tihar Jail, near New Delhi, another attempt was made. This program was said to have dramatically changed the behavior of inmates and jailers alike. It was actually found that inmates who completed the 10-day course were less violent and had a lower recidivism rate than other inmates. This project was documented in the television documentary, Doing Time, Doing Vipassana. So successful was this program that it was adopted by correctional facilities in the United States and other countries as well. http://psychology.wikia.com/wiki/Vipassana#Vipassan.C4.81_in_prisons.), government offices (Parihar 2004) (http://www.vipassana.co/research/The-Impact-of-Vipassana-in-Government), law firms (Carroll 2007; Keeva 2004), and business leadership (Jyoti 2000; Muyzenberg 2008; Carroll 2004, 2007, 2013; Marturano 2015; Nakai and Schultz 2000).

Several authors and practitioners have also emphasized the usefulness of meditation and/or mindfulness in promoting our overall well-being within or without Buddhist construct (Hölzel et al. 2011; Houlder and Hourlder 2002; Inoue 1997; Kabat-Zinn and Santorelli 2002, Kaufman 2005; Kaza 2005; Kernochan et al. 2007; Kofman 2006; Kornfield 2008; Lazar et al. 2005; McCormick 2009; Metcalf and Hateley 2001; Michie 2008; Olendzki 2005; Reitz and Chaskalson 2016; Santorelli 2000; Schuyler 2007; Segal et al. 2002; Shaw 2008a, b, 2009; Silsbee 2004; Spears 2007; Suzuki 1970; Vajiranana 1975; Van den Muyzenberg 2011; Wheeler 2008; White 2007; Whitmyer 1994; Williams 2008).

Mindfulness is a complex and multidimensional concept, with exceedingly rich and evolving history. Historically, a Buddhist practice, mindfulness is a universal human capacity (Ludwig and Kabat-Zinn 2008) as well as a skill that can potentially be cultivated through many diverse paths (Bishop et al. 2004; Shapiro and Carlson 2009). In its original Buddhist form, the practice of mindfulness refers to cultivating awareness of the body and the mind in the present moment.

The faculty of self-awareness, a facet of mindfulness, has always been prized by various wisdom and spiritual traditions (Wilber 2000). Socrates believed that "an unexamined life is not worth living" (Durant 1962) and declared cultivating *gnothi seauton* – self-knowledge – to be the most important purpose of life. Various other wisdom traditions of the world also highlight the importance of garnering a heightened sense of awareness by keeping the attention focused on a chosen object through intense absorption, meditation, contemplation, concentration, remembrance, and recollection. For example, Sufi masters use a special form of meditation called a *Zikr* to develop "yearning for the divine" through constant remembrance and recollection (Shah 2004).

Christian Desert Fathers likewise used the royal art of "the prayer of the heart" according to which prayer is employed to garner the knowledge of the Divine (Merton 2004). The Philokalia, a collection of texts written between the fourth and fifteenth century by masters of the Greek Orthodox tradition (Kadloubovsky and

Palmer 1979), speaks of the virtue of developing mental silence and inner attention in the service of the Divine. In the modern times, Gurdjieff-Ouspensky, two Russian mystics, have laid special importance on "self-remembering" as a unique way to psychological self-evolvement (Ouspensky 1973; Burton 2007). And Krishnamurti (2002), a modern Indian philosopher, popularized the phrase "choiceless awareness" to denote a state of pure alertness where we are fully aware of the moment-to-moment reality "as it is," yet our awareness is not focused on any particular physical or mental object.

Although Hindu, Sufi, and Christian Orthodox traditions employ some form of mindfulness to attune to reality, yet, in no other spiritual tradition, mindfulness has played such a key role in developing awareness of the present reality as it has in the Buddhist spiritual path. In no other tradition, mindfulness has received such a comprehensive treatment as it has in the Buddhist doctrine and discipline, both in the ancient manuals and commentaries and in the modern Buddhist writings.

Mindfulness Construct: Defining Mindfulness

"Mindfulness," as the traditional English word, has been around for over 300 years (Still 2005; Dryden and Still 2006, p. 3). In the early part of the twentieth century, the term "mindfulness" was coined by the British scholar, T.H. Rhys-Davids, to translate the Pāli word *sati* (Thanissaro 1996). During the last 20 years, the word mindfulness has gained unprecedented popularity mainly due to Jon Kabat-Zinn's (1990) mindfulness-based stress reduction program that he pioneered at the University of Massachusetts Medical School during the 1980s. Other teachers who have contributed to bringing mindfulness to the mainstream consciousness in the Western cultures include Nyanaponika (1962), Langer (1989, 2006), and Golstein and Kornfield (2001).

Although the interest in application of mindfulness technique has grown exponentially over the last two decades, the term mindfulness has not been defined operationally (Bishop et al. 2004). The word has many connotations, and various authors have described the term differently to suit their needs and purposes, mostly acknowledging – explicitly or implicitly – its Buddhist roots. Here is a sampling of a few of those definitions:

- "A process of bringing a certain quality of attention to moment-to-moment experience" (Kabat-Zinn 1990).
- "Moment-to-moment, nonjudgmental awareness cultivated by paying attention" (Kabat-Zinn 2008).
- "Mindfulness is the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to things as they are" (Williams et al. 2007, p. 47).
- "Remembering to bring attention to present moment experience in an open and nonjudgmental manner" (Huxter 2008).
- "Keeping one's consciousness alive to the present reality"(Hanh 1975).

- "Awareness of what happens in your own mind and in the world around you" (Sangharakshita 2004).
- "Process of drawing novel distinctions or noticing new things" (Langer 1989).
- "Simply the knack of noticing without comment whatever is happening in your present experience. It involves just seeing from moment to moment what the mind is up to, the endless succession of ideas and feelings and perceptions and body sensations and memories and fantasies and moods and judgments arising and passing away" (Claxton 1990).
- "When you are mindful you are highly concentrated, focused on what you are doing, and you are collected – poised and calm with a composure that comes from being aware of yourself and the world around you as well as being aware of your purpose" (Houlder and Hourlder 2002).
- "Mindfulness is the capacity to be fully aware of all that one experiences *inside the self* – body, mind, heart, spirit – and to pay full attention to what is happening *around us* – people, the natural world, our surroundings, and events" (Boyatzis and McKee 2005).
- "A kind of nonelaborative, nonjudgmental, present-centered awareness in which each thought, feeling, or sensation that arises in the attentional filed is acknowledged and accepted as it is" (Bishop et al. 2004).

As is evident from the foregoing definitions, mindfulness refers to "intentional awareness of what is unfolding in the present moment" (Williams et al. 2007). When used in the therapeutic sense, the definitions of mindfulness tend to incorporate an element of nonjudgment to facilitate wider acceptance of its use (Richard 2008). Within Buddhist context, mindfulness almost always denotes an awareness of moment-to-moment changes that are taking place in our body and mind.

Mindfulness in the Earliest Buddhist Writings

This section presents the fundamental teachings on *Satipatthana* as preserved in the Pali Canon of Theravada Buddhism (the School of the Elders). The Buddha wrote no books or treatises. His earliest discourses are recorded in Pāli bhāshā – *the language of Buddhist texts* – which is closely related to Sanskrit.

Two Forms of Meditations: Samatha and Vipassana

Meditation constitutes the essence of Buddhism, the very foundation of Buddhist practice. Meditation is to Buddhism What Prayer is to Christianity (Conze 1959, p.11). Buddhism believes that our mind is intrinsically pure; however, it gets "stained" or "defiled" by extrinsic impurities such as greed, hatred, and delusion. The purpose of meditative practice is to expunge these adventitious impurities to help restore the pristine purity of our natural mind so that it can see things as they truly are. The practice of meditation, therefore, starts with stilling or calming the mind to enable it to attain a measure of serenity and then turn it toward insight into reality.

The two main types of Buddhist meditation are (1) *samatha meditation*, which deals with the development of serenity or calm, and (2) *vipassana* ("vipassana"= *vi* (accentuated) + *passana* (seeing or insight). It comes from the Sanskrit root, *pashyati*, to see. Vipassana is right seeing or subtle seeing, a deep *insight into the essential nature of things*.) *meditation*, which involves the development of insight.

Calm meditation aims to provide the mind essential clarity and makes the mind serene, stable, and strong. By preparing the mind to "see the things as they really are," it serves as a necessary foundation for insight meditation. Together, calm and insight meditations form the Buddhist path leading to the realization of final awakening or enlightenment. Explaining the role and relationship of calm and insight meditation, Peter Harvey (1990, pp. 253, 255) has observed: "Calm meditation alone cannot lead to *Nibbana* (Sanskrit: Nirvana), for while it can temporarily suspend, and thus weaken attachment, hatred, and delusion, it cannot destroy them; only Insight combined with Calm can do this....Calm "tunes" the mind making it a more adequate instrument for knowledge and insight....Insight meditation is more analytical and probing than Calm meditation, as it aims to investigate the nature of reality, rather than remaining fixed on one apparently stable object."

In an introduction to *Visuddhimagga – The Path of Purification* – Bhikkhu Nanamoli (2003, p. xIiii; originally published 1972) has noted that "concentration is training in intensity and focus and in single-mindedness. While Buddhism makes no exclusive claim to teach jhana concentration (samatha=samadhi), it does claim that the development of insight (vipassana) culminating in penetration of Four Noble Truths is peculiar to it. The two have to be coupled together to attain to the truths and the end of suffering. Insight is initially training to see experience as it occurs, without misperception, invalid assumptions or wrong inferences."

The Practice of Mindfulness

Mindfulness refers to a special form of awareness or presence of mind. Although we are always aware to some degree, yet, this awareness rarely goes beyond the surface level to reach mind's deeper layers. However, with the practice of mindfulness, the normal awareness or attentiveness is applied with greater intensity and "at a special pitch." A renowned Buddhist scholar-monk, Bodhi (1994a), explains the practice of right mindfulness as follows:

> The mind is deliberately kept at the level of *bare attention,* a detached observation of what is happening within us and around us in the present moment. In the practice of right mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgments and interpretations have to be suspended, or if they occur, just registered and dropped.... To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance. (p. 76)

Satipatthana Sutta

The most important and the most original discourse on the subject of meditation delivered by the Buddha is called *Satipatthana Sutta.* The "Discourse on the Foundations of Mindfulness" (*Satipatthana Sutta*) occurs twice in Buddhist scriptures (1) as the 10th Discourse of Middle Collection of Discourses (*Majjhima Nikaya*) and (2) as the 22nd Discourse of the Long Collections of Discourses (*Digha Nikaya*). In the second version, it is called *Maha-Satipatthana Sutta* ("Maha" means great) and differs from the first version only by a detailed treatment of the Four Noble Truths (Rahula 1974; Saddhatissa 1971; Conze 1959; Nanamoli 1998; Nyanaponika 1962; Narada 1988; Piyadassi 1991; Soma 1981; Sayadaw 1990, 1999; Gunaratana 2002; Thanissaro 2004; Goenka 2006; Analayo 2007).

The elaboration of four foundations of mindfulness "seem to be a direct outcome of Buddha's awakening." In the opening and concluding sections of *Satipatthana Sutta*, Buddha himself has declared it to be the *direct path* to liberation (Analayo 2007, pp. 16–17). Underscoring its universal importance, Buddha has observed, "Mindfulness, I declare, is helpful everywhere" (cited in Khantipalo 1986, 2006, p. 8).

The Buddha described *sati* as the *ability to remember*, to be aware of what one is doing in the movements of the body and in the movements of the mind:

> And what is the faculty of sati? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves. . . the mind in & of itself. . . mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world. *(SN 48:10, trans.* by Thanissaro Bhikkhu)

Although the Pali word "sati" originally meant "memory" or "remembrance," in its general Buddhist usage, it has been mostly employed to denote a certain quality of "attentiveness" or "awareness" of the present that the Buddhist doctrine specifies as "good" "wholesome" "skillful" or "right." It is not just the "bare attention" that is referred to here, rather, it is the "appropriate" or "wholesome" attention, denoted by the Pali word *yonisomaniskara*. Buddhist psychology identifies three "unwholesome" roots of the mind: greed, hatred, and ignorance. If our attention emanates from any of these three unwholesome roots, then it is not "appropriate" and will not give us the knowledge of *reality as it truly is*. Used in this sense, it is called *sammasati* or right mindfulness and forms the seventh factor of the Noble Eightfold Path (Nyanaponika 1962, pp. 9–10).

The *Satipatthana Sutta* (Sanskrit, Sutra) is divided into four sections that list "four foundations of mindfulness" – the four spheres in which to develop mindfulness – as follows (Analayo 2007; Bodhi 1994a, b; Conze 1959; Harvey 1990; Piyadassi 1991; Nyanatiloka 2000; Goenka 2006):

- Contemplation of the body: *proceeds from mindfulness of*:
  - Breathing, postures, and bodily activities
  - Analysis of the body into its anatomical parts to develop disenchantment Series of "Cemetery Meditations" to underscore "impermanence"

- Contemplation of the feelings: *through mindfulness*:
  - Developing understanding and detachment regarding:
    - Pleasant, unpleasant, and neutral feelings
  - Developing insight into their "fleeting" nature
  - Overcoming three defilements of attachment, aversion, and delusion
- Contemplation of the states of mind: mindfulness regarding different:
  - Moods and emotions as they arise and pass away
- Contemplation of the mental objects, such as:
  - Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and worry, and doubt
  - Five aggregates: form, feelings, perceptions, mental states, and consciousness
  - Six sense spheres: eye and visible forms, ear and sounds, nose and odors, tongue and tastes, body and body impressions, and mind and mind objects
  - Seven factors of enlightenment: mindfulness, investigation of dhammas, energy, joy, tranquility, concentration, and equanimity
  - Four Noble Truths: the truth regarding the reality of suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering

As is clear from the above classification, we start with the contemplation of the body – the first sphere of mindfulness – and move to the contemplation of the next three spheres, the spheres of the mind. We begin with the body because it is our most immediate experience and is most "accessible to us." From the body, we proceed to the contemplation of feelings and note their emotive and ethical qualities. As Harvey (1990, p. 255) has noted: "Once mindfulness of body is established, attention is turned to feelings. They are observed as they arise and pass away, noting simply whether they are pleasant, unpleasant, or neutral, born of the body or of the mind. No 'significance' is attached to them; however, they are viewed simply as passing phenomenon." Then we move to observe the fleeting phenomenon of mind and mind objects. To quote Harvey (1990, p. 255) again, "Finally, mindfulness investigates *dhammas*, such as the five hindrances or seven factors of enlightenment, noting when they are present, when they are absent, how they come to arise, and how they come to cease."

Speaking of the flexible and interrelation of the *Satipatthana* contemplations, Analayo (2007, p. 269) has observed: "In actual practice, the different contemplations described in the discourse can be combined in a variety of ways and it would be a misunderstanding to take the progression in the discourse as prescribing the only possible sequence for the development of *satipatthana*."

Mindfulness of Breathing (Anapanasati)

All forms of Samatha meditation start with an object or phrase to gain one-pointedness of the mind. In most meditation traditions, "breath is considered to be a gateway to awareness." Breath is employed as a choice object for concentration of the mind since it is closely linked to the mind and because "it is always available to us" (Bodhi 2000, p. 80). For example, in the Sufi and the Greek Orthodox Church tradition, *breath* is employed as a primary vehicle to immerse and “accustom the mind to descend into the heart and to remain there” (Kadloubovsky and Palmer 1979, p. 33). Similarly, Patanjali, the famous author of *Yoga-Sutras*, did realize (like Buddha) that the “breath had close connection with the mind and that was the reason why excitement, anger, agitation, etc. led to short and irregular breathing” (Tandon 2007, p. 76).

The meditation practice most respected by Buddhists is called “mindfulness of breathing” or *Anapanasati*. This method of mind training is given “most prominence in the Pali Canon” (Nanamoli 1998, p. vi). Referring to its great importance, Bhikkhu Bodhi (1994a, p. 80) has observed, “By itself mindfulness of breathing can lead to all the stages of the path culminating in full awakening. In fact, it was this meditation subject that the Buddha used on the night of his own enlightenment.” In the same vein, Henepola Gunaratana, the author of a modern meditation classic, *Mindfulness in Plain English*, recommends to “start with focusing your undivided attention on your breathing to gain some degree of basic concentration” (2002, p. 45). Accordingly, the following pages will describe the practice of mindfulness of breathing in greater detail.

The basic Buddhist practice here is the practice of being mindful of our breathing. It is said that proper breathing is more important than food. In the practice of yoga also, proper breathing holds a special place. In fact, breath provides the conscious connection between our body and our mind. It is a common knowledge that when we are agitated, we breathe differently than when we are calm and relaxed. Our breath has a wonderful capacity to help us awaken to complete awareness (Rosenberg 2005).

Thich Nhat Hanh, a modern Zen master, uses the term “mindfulness” to refer to “keeping one’s consciousness alive to the present reality. . ..We must be conscious of each breath, each movement, every thought and feeling, everything which has any relation to ourselves” (1992, p.16, p. 1).

How can we practice mindfulness, we may object, when modern life seems to be maddeningly hectic and so many activities claim our precious little time? Ajahn Chah, a renowned Thai meditation master, is reported to have said: “If you have time to breathe, you have time to meditate.” Thich Nhat Hanh has the following recommendation: “Keep your attention focused on the work, be alert and ready to handle ably and intelligently any situation which may arise – this is mindfulness. . .Mindfulness is the miracle by which we master and restore ourselves. . .it is the miracle which can call back in a flash our dispersed mind and restore it to wholeness so that we can live each minute of life” (1992, pp. 20–21).

The 118 discourse of *Majjhima Nikaya* called *Anapanasati Sutta* is perhaps the “most comprehensive single discourse on the subject” (Nanamoli 1998, p. vi). The following excerpts present the basics of Anapanasati in the words of the Sutta (Nanamoli 1998):

> Respiration-mindfulness, bhikkhus, developed and repeatedly practised, is of great fruit, of great benefit; respiration-mindfulness, bhikkhus, developed and repeatedly practised, perfects the four foundations of mindfulness; the four foundations of mindfulness, developed and repeatedly practised, perfect the seven enlightenment factors; the seven enlightenment factors, developed and repeatedly practised, perfect clear vision and deliverance.

> And how developed, bhikkhus, how repeatedly practised, is respiration-mindfulness of great fruit, of great benefit?
>
> Here, bhikkhus, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

(i) "Breathing in long, he knows, "I breathe in long"; or breathing out long, he knows, 'I breathe out long.'"
(ii) "Breathing in short, he knows, "I breathe in short"; or breathing out short, he knows, 'I breathe out short.'"
(iii) "Experiencing the whole body (of breath), I shall breathe in," thus he trains himself; "experiencing the whole body, I shall breathe out," thus he trains himself.
(iv) "Calming the bodily formation, I shall breathe in," thus he trains himself; "calming the bodily formation," I shall breathe out, thus he trains himself. (p. 5)

Regarding the simplicity of mindfulness of breathing, Bhikkhu Bodhi (2000, p. 81) explains: "The meditation requires no special intellectual sophistication, only awareness of the breath. One merely breathes naturally through the nostrils keeping the breath in mind at the contact point around the nostrils or upper lip, where the sensation of breath can be felt as the air moves in and out. There should be no attempt to control the breath or to force it into predetermined rhythms, only a mindful contemplation of the natural process of breathing in and out. The awareness of breath cuts through the complexities of discursive thinking, rescues us from pointless wandering in the labyrinth of vain imaginings, and grounds us solidly in the present. For whenever we become aware of breathing, really aware of it, we can be aware of it only in the present, never in the past or the future."

Here is the basic practice of mindfulness of breathing, in the words of Rahula (1974, p. 70):

> Breathe in and out as usual, without any effort or strain. Now, bring your mind on your breathing-in and breathing-out; let your mind be aware and observe your breathing in and breathing out. . .Your mind should be so concentrated on your breathing that you are aware of its movements and changes. Forget all other things, your surroundings, your environment; do not raise your eyes or look at anything. Try to do this for five or ten minutes.

After some practice, we are assured, we develop a "knack" for being mindful so that we can extend this awareness to all spheres of our life. Whatever we happen to be doing, eating, washing dishes, walking, etc. at the moment, we should try to become fully aware and mindful of the act we are performing at the moment. This is called living in the present moment and in the present action. When informed about the English saying about *killing two birds with one stone*, Suzuki Roshi, a modern Soto Zen master, is reported to have said: "In Zen, our way is: One Bird, One stone."

Insight Meditation (Vipassana)

As noted above, mindfulness of breathing occupies a prominent place in the practice of calm and insight meditation. Although each religious tradition has some form of serenity meditation as part of its spiritual repertoire, the practice of insight meditation is the distinctive contribution of Buddhism to the spiritual heritage of the world. Mindfulness of breathing is employed in both calm meditation and insight meditation with different purpose and emphasis. In calm meditation, the purpose of employing mindfulness is to gain a certain measure of clarity and serenity of the mind through the power of concentration. However, in insight meditation, concentration achieved through mindfulness of breathing is employed in a more analytical manner to gain an insight into the very nature of the phenomenon, i.e., seeing reality in the light of three signs of existence, namely, impermanence, unsatisfactoriness, and not-self.

Bhikkhu Bodhi (1994, 2000) clarifies:

> Mindfulness facilitates the achievement of both serenity and insight. It can lead to either deep concentration or wisdom, depending on the mode in which it is applied. . ..To lead to the stages of serenity the primary chore of mindfulness is to keep the mind on the object, free from straying. . ..To lead to insight and the realizations of wisdom, mindfulness is exercised in a more differentiated manner. Its task, in this phase of practice, is to observe, to note, and to discern phenomena with utmost precision until their fundamental characteristics are brought to light. (pp. 78–79)

Insight meditation refers to analytical meditation that is practiced to gain direct insight into the very nature of ultimate reality. It means “understanding things as they really are, that is seeing the impermanent, unsatisfactory, and non-substantial (non-self) nature of five aggregates of clinging” (Piyadassi 1991, p. 229).

In an important passage of *Samyutta-nikaya* iii 44 (Connected Discourses), the Buddha explains it thus:

> The five aggregates, monks, are impermanent (*anicca*); whatever is impermanent, that is *dukkha*, unsatisfactory; that is without self (*anatta*), that is not mine, that I am not, that is not myself. Thus should it be seen by perfect wisdom (sammappannaya) as it really is. He who sees by perfect wisdom as it really is, his mind not grasping, is detached from taints, he is liberated. (Piyadassi 1991, p. 231)

So what is the purpose of gaining this insight into the real nature of things? How does a person benefit from this hard-won understanding? In the words of the recurring refrain of *Satipatthana Sutta*, the Buddha assures, thus: “He lives independent, clinging to nothing in the world.” (Analayo 2007, pp. 3–13).

In the opening and concluding section of the *Satipatthana Sutta*, the Discourse on the Foundations of Mindfulness, the Buddha emphatically declares:

> This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path,

for the attainment of Nibbana, namely the four foundations of mindfulness. (Nyanaponika 1968, p. 7)

The cultivation of mindfulness has been extolled as the key meditative practice – the "heart of Buddhist meditation" or even the "heart of the entire doctrine" (Nyanaponika 1962, p. 7) – leading to enlightenment and liberation. Buddha himself declared the four foundations – *satipatthanas* – of mindfulness as the *direct path to realization.* The ultimate aim of Satipatthana is nothing less than the final liberation from samsara – the cyclic rounds of births and deaths perpetuated by our own desire-induced actions. Buddhists believe that "for a proper understanding and implementation of mindfulness meditation, the original instructions by the Buddha on *Satipatthana* need to be taken into consideration" (Analayo 2007, p. 1).

The Anatomy of Right Mindfulness

Nyanaponika Thera, the German-born Buddhist scholar-monk, who along with Thich Nhat Hanh is most responsible for raising awareness about mindfulness in the West, has explained right mindfulness as comprising two aspects: (1) bare attention and (2) clear comprehension. As bare attention, mindfulness refers to the "clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception" (Nyanaponika 1968, p. 30). However, as the Theravada Buddhist scholar-monk Bhikkhu Bodhi (2006, p. 15) has noted, the "bare attention is never completely bare" and that the "context and intention one brings to practice and how one practices are very important." What bare attention really implies, according to Bodhi, is that we have removed our habitual "emotional reactions, evaluations, judgments, and conceptual overlays." Clear comprehension, according to Nyanaponika, is the right knowledge or wisdom, based on right attentiveness. "Thus, 'Satipatthana,' in the entirety of both of its aspects, produces in the human mind a perfect harmony or *receptivity* and *activity*" (Nayanaponika 1962, pp. 55–56; italics in the original).

Thanissaro Bhikkhu (1987), a modern Theravada scholar-monk trained in Thai Forest Tradition, has observed that the popular books on meditation assign so many meanings to the word mindfulness that "the poor word gets totally stretched out of shape" and warns us "not to load the word mindfulness with too many meanings or to assign it too many functions." Thanissaro Bhikkhu further reminds us to always remember that mindfulness is a part of the larger path mapped by the Buddha leading up to the final goal of liberation from existential suffering. The fourfold foundations of mindfulness constitute only a part (7th factor) of this path called the Noble Eightfold Path. Buddhists believe that all eight factors of the path should be simultaneously cultivated to reach the goal of full enlightenment. The Buddhist path, according to Goleman (1988), begins with mindfulness, proceeds through insight, and culminates in Nirvana.

Two Broad Divisions of Mindfulness: Eastern and Western

Mindfulness, as it is currently used, seems to draw its meaning from two fields, Buddhist philosophy and cognitive psychology; firstly, when it is used within the Buddhist context or at least when its Buddhists roots are explicitly or implicitly acknowledged, and secondly, when mindfulness is used in its traditional English language meaning or as Western scientific research paradigm, without any reference to Buddhist meditative practices. Most modern-day healthcare-related adaptations of mindfulness belong to the first category. Ellen Langer (1989, 2000a, 2005, 2009), a Harvard psychologist, uses the term mindfulness exclusively in the cognitive sense. Langer uses the term mindfulness in its traditional English meaning, as the *opposite* of mindlessness. Weick and Putnam (2006) categorize these divisions as the “Eastern” and “Western” usage of the term mindfulness, respectively.

Approaching mindfulness as a metacognitive skill, Bishop et al. (2004, p. 232) have proposed a two-component operational model of mindfulness that involves the following: (1) “self-regulation of attention so that it is maintained on immediate experience, thereby allowing for increased recognition of mental events in the present moment,” and (2) “adopting a particular orientation toward one’s experiences in the present moment, an orientation that is characterized by curiosity, openness, and acceptance.” Bishop et al. (2004, p. 234) further see mindfulness as “a process of gaining insight into the nature of one’s mind and the adoption of a de-centered perspective on thoughts and feelings so that they can be experienced in terms of their subjectivity (versus their necessary validity) and transient nature (versus their permanence).”

Mindfulness as a Cognitive State of Mind

Ellen Langer (1989), a Harvard social psychologist, has adopted the term mindfulness in the cognitive sense to denote a state of alertness and lively awareness that is the opposite of “mindlessness.” Langer (2000b, pp. 1–2) describes mindfulness as a process of “drawing novel distinctions” or “noticing new things” which can lead to a number of outcomes, including (1) a greater sensitivity to one’s environment, (2) more openness to new information, (3) the creation of new categories for structuring perception, and (4) enhanced awareness of multiple perspectives in problem solving. The hallmarks of this mindful condition, according to Carson and Langer (2006, p. 30), are (1) ability to view both objects and situations from multiple perspectives and (2) the ability to shift perspectives depending upon context. The first felt experience of mindfulness in essence is nothing short of awakening. Almost in the vein of Buddhist masters, Langer (2005, p. 16) observes insightfully: “It’s only after we’ve been awakened that we realize how much of our lives we’ve actually slept through.” Langer’s research shows that when we are mindful, we are seen as charismatic, genuine, and authentic by those around us. *This observation points to the potential role of mindfulness in life and leadership.*

Langer (1989) likens the mindful state to:

> Living in a transparent house. . . .When in the living room, we can still see the object in the basement even if we chose not to think about it or use it at the moment. If we were taught mindfully, conditionally, we could be in this ever-ready state of mind. (p. 201)

Langer's description of the subjective "feel" of mindfulness – as "a heightened state of involvement and wakefulness or being in the present" – is very much in line with the Buddhist conception of mindfulness. Clearly, Langer's work is not based on a conscious link to Buddhism. As Carson and Langer (2006, p. 30) note: "The cognitive state of mindfulness is distinct from the Buddhist tradition of mindfulness, although post-meditative states may indeed be mindful in the cognitive sense." She agrees that the end result of both approaches – mindfulness as a cognitive state or mindfulness as a meditative practice – may very well be the same. In an interview conducted for this study, Langer (2009) opined: "It is amazing that all you need to do is to notice new things and you get all the same effects that you will get from years and years of meditating."

Langer's studies of mindfulness with relevance to social issues fall in three major categories: health, business, and education. Langer and her research associate conducted several investigations in elderly populations and found that mindful treatments had dramatic effects, such as decreased arthritis pain and alcoholism and increased life span (Langer 1989). In the cognitive-behavior therapy realm, mindfulness fosters a state of self-acceptance since it encompasses an attitude of acceptance of and exploration of present experience rather than of self-evaluation and self-criticism (Carson and Langer 2006, p. 31). Similarly, Langer's studies of mindfulness in business context have shown that increases in mindfulness are associated with increased creativity and decreased burnout. For Langer, the capacity for mindfulness involves the development of a "limber state of mind" (p. 70) and always remaining aware that the "various possible perspectives will never be exhausted" (p. 69).

Langer believes that mindful, creative activities hold the key to living meaningful, fulfilled lives. In her book titled *On Becoming an Artist: Reinventing Yourself Through Mindful Creativity*, Langer (2005, p. xxi), backed by her landmark scientific work on mindfulness and artist nature, shows us that "leading a more mindful and rewarding life is readily available to anyone who can put evaluation aside and just engage in new, creative endeavors." Langer defines creativity in terms of mindfulness – *the art of noticing new things* (2014); she approaches creativity in its most pragmatic terms; and she highlights the fact that creative activities hold the key to living meaningful, fulfilled lives.

Applications of Mindfulness

The term "mindfulness" has come to be used in a variety of ways and contexts in the modern times. Starting as a meditation technique more than 2500 years ago, mindfulness has found its way in the recent times in universities, schools, hospitals, health clinics, prison houses, wellness centers, police departments, government offices, law firms, corporate boardrooms, and other organizations.

Mindfulness and Mainstream Medicine and Psychology: Therapeutic Applications

Mindfulness-Based Stress Reduction (MBSR)

MBSR remains "the most frequently cited method of mindfulness training in clinical literature" (Baer 2003, p. 123). MBSR program, derived from Buddhist meditative practices but adapted to secular context, was originally developed as a stress reduction and pain management technique at the University of Massachusetts (UMass) Medical School during the early 1980s by Jon Kabat-Zinn and his colleagues. It is generally conducted as an 8-week course in which the participants meet for 2 to 2 and 1/2 hours for instruction in mindfulness and various coping strategies. The participants are encouraged to practice these skills outside group meetings (first with the help of audio recordings) for about 45 min per day, 6 days per week. The practice (as summarized in Richard 2008, p. 234) consists of two main categories:

I. Formal practice: This comprises three distinct exercises: (a) the "body scan," a gradual movement of attention/awareness through the body feet up to the head, carried out while lying down; (b) "sitting meditation," directing attention/awareness to the sensations of breathing while sitting; and (c) "mindful movement," various slow, gentle stretches and postures designed to develop mindfulness when moving.
II. Informal practice: This involves mindfully carrying out various everyday activities (e.g., walking, standing, and eating), the aim being to cultivate a continuity of awareness in all activities in daily life. It is this which is described as the "heart of the practice" in MBSR but which requires the continuing support of regular formal practice if it is to retain its ability to stabilize the mind (Kabat-Zinn 1990, 2000, 2003).

In all the three formal practices mentioned above, mindfulness of breathing, suggested by Kabat-Zinn (1990, p. 71), serves as "a very powerful and effective anchor for all other aspects of meditative awareness." Clearly, all of these formal practices are abstracted from Vipassana system (as taught by S.N. Goenka based on U Ba Khin's method, particularly body scan and directing attention to body sensations in sitting meditation), and the informal practice takes cue from Thich Nhat Hanh and his colleagues' work (2008) on mindfully carrying out daily activities with awareness of breath serving as an abiding anchor. There are, however, subtle differences (Richard 2008, pp. 233–235): for example, there is little or no regard for the "recollective aspect of mindfulness afforded by early Buddhist concentration; the need and the extent of the role for a preliminary degree of *samadhi* is unclear as well as the 'subsequent development of *samatha* seem not to be an important consideration of the MBSR training."

Kabat-Zinn (1990, pp. 33–40) describes the following seven attitudinal qualities that serve as a foundation of mindfulness practice:

1. Nonjudging – Nonjudging is described as a "stance of an impartial witness to your experience" and involves "suspending judgment and just watching *whatever* comes up, including your own judging thoughts, without pursuing them or acting on them in any way."
2. Patience – The wisdom of patience involves an understanding and acceptance of the fact that things can only unfold in their own time.
3. Beginner's mind – Beginner's mind reminds us the simple truth that each moment and experience is unique with unique possibilities. It involves a willingness to see everything as if for the first time. This perspective prevents us from getting stuck in the rut of our own expertise and brings freshness, clarity, and vitality to our experience in each moment rather than seeing things through a fog of preconceptions.
4. Trust – Developing a basic faith in one's intrinsic goodness and wisdom and in the validity of one's own thoughts, feelings, and intuition. The practice of mindfulness fosters trust in one's own being and thereby makes it easier for us to trust others.
5. Non-striving – Non-striving is "having no goal other than for you to be yourself" as you currently are. In the meditative domain, says Kabat-Zinn, the best way to achieve your own goals is to back off from striving for results and instead to start focusing carefully on seeing and accepting things as they are, moment by moment.
6. Acceptance – Acceptance here refers to an openness and willingness to see things as they actually are in the present moment which sets the stage for acting appropriately in one's life under all circumstances. Acceptance, however, does not mean passive resignation to one's circumstances or conditions nor does it mean to like everything or to abandon our values or principles.
7. Letting go – "Letting go is the way of letting things be, of accepting things as they are." This attitude of nonattachment to our both our pleasant and unpleasant feelings is the key to a successful mindfulness practice. Through mindfulness we can develop our ability to acknowledge the arising and passing of experience without becoming entangled in the content of it.

Mindfulness at Work: Buddha's Arrival in the Workplace

It has been said that the "order or confusion of society corresponds to and follows the order or confusion of individual minds" (Nyanaponika 1962, p. 22). The modern civilization which excels in "manufacturing irrelevances" – to use a phrase coined by Aldous Huxley – has splendidly managed to shorten our attention span through myriad trivial pursuits geared toward instant satisfaction. In this age of "continuous partial attention," and in our "TV-oriented and movie drenched carnival culture," mindfulness has a great potential role to play in developing clarity through attentiveness and in sharpening the power of concentration by ensuring immunity from distraction, delusion, and discursive thoughts. The practice of mindfulness accords greater value and presence to the activity at hand and thereby enhances our performance of the task and the resultant fulfillment.

Many business leaders and writers have acknowledged the benefits of meditative practice both in their personal and professional lives (Chapman-Clarke 2016; Marturano 2015; Steinhouse 2017). “Meditation has been integral in my career; it is the single best thing that happened to me in terms of my leadership,” says Bill George, the ex-CEO of the Medtronics Inc., who also sits on the supervisory boards of the Goldman Sachs Group Inc., Exxon Mobil Corp., and Novartis AG, and is a professor of management practices at the Harvard Business School. “Meditation enables one to focus on what is really important; and I haven’t had high blood pressure since the 1970s.” The owner of the world’s most popular Internet search engine, Google Inc., has had regular meditation sits for the past 2 years at its London, Pittsburgh, Mountain View, California, Sydney, and New York locations. In addition, the company in October 2007 initiated a “search inside yourself” meditation and mindfulness course (Brandt 2008).

In addition to Google, corporations such as the Hughes Aircraft and Deutsche Bank have introduced meditation classes for their employees. Given the psychological pressures and the current financial state of American economy, meditation, according to Brandt (2008, p. 2), in corporate America is more than an expression of an executive’s good will or personal interest. Companies lose an estimated $300 billion annually to lowered productivity, absenteeism, healthcare, and related costs stemming from stress, according to a study by the American Institute of Stress. Stress-related ailments account for upward of 60% of all doctor visits, according to the study.

In an informative brochure for annual retreats organized by the *Center for Mindfulness in Medicine, Health Care, and Society, University of Massachusetts Medical School*, aiming to bring awareness and insight to the business of life and life of business, Kabat-Zinn (2009) reminds us that “in this era of mounting fluidity, uncertainty, and rapid change, against the backdrop of an increasing recognition of the interconnectedness and interdependence of the global marketplace and the global village, a deep grounding in mindfulness can help build more coherent, cohesive, and effective communities of purpose and value within the work environment. It can also lead to an improved climate for problem identification and problem solving, and wiser and more effective policy decisions, thus making work more satisfying, both for ourselves and for those with whom we work.”

Mindfulness, for Kabat-Zinn (2009), is about “being fully awake in our lives” to gain an “immediate access to our own powerful inner resources for insight, transformation, and healing.” Mindfulness meditation is not for the faint-hearted, reminds Kabat-Zinn to his participants during a 5-day intensive retreat for leaders and innovators: “It is for individuals interested in the adventure and challenges of self-exploration and transformation, for those who wish to taste and explore new ways of knowing and new ways of being.” For individuals who are immersed in the warp and woof of the business of life as well as the life of business, mindfulness “can give rise to greater insight and clarity, as well as greater empathy for oneself and others, and can help us be more in touch with our own deepest and most trustworthy moral and ethical instincts, reminding us and grounding us in what is most important in our own lives."

Participants come away more focused, calm, and inspired. Says one participant: "My experience was profound. I came away more deeply committed to the practice of mindfulness because both intuitively and experientially I know it significantly enhances all aspects of my life." Another participant describes its value in all walks of life, thusly: "I find myself constantly going back to that place of comfort and tranquility I discovered through the Retreat. Wherever I am – during a stressful work day, waiting in a traffic jam, or any time I feel pulled in different directions – I know that I can go on 'retreat' and touch base with my being in a way that makes my life more healthy, happy, and productive" (*Power of Mindfulness Retreat with Jon Kabat-Zinn Brochure, 2009*).

More specifically, the following benefits accrue to the participants of these retreats, as a result of mindfulness training:

- Greater integration of your doing life with your being life
- Increased access to emotional intelligence for work and family
- Enhanced clarity and creative thinking
- Deeper insight into business and social situations and their connection to wise livelihood and meaningful work
- Increased energy and sense of well-being
- Heightened appreciation of what is really important
- A more refined sense of how you want to be as you pursue your life's calling

As Marturano (2009), director of the Corporate Leadership Education, Center for Mindfulness, has noted: "As leaders practicing mindfulness, we strengthen and hone the ability to see the big picture and selectively focus attention – to listen deeply and learn to respond rather than react. At the same time, mindfulness practice gives us the ability to relate in a disciplined and efficient manner to the steady stream of thoughts that can clutter the present moment and obscure the stillness from which true innovation and clear-seeing emerges."

In an explanatory study examining the effects of mindfulness on people's life, Hunter and McCormick (2009, p. 4) present their analysis of eight interviews with managers and professionals who had a meditative practice. Their initial analysis of the interviews tentatively suggests that practitioners of mindfulness "are more accepting of their work situation; are more selfless; are less concerned with material acquisition and wealth; have a more internal locus of evaluation; are more likely to derive meaning in life from more sources than just work; are better able to cope and remain calm in difficult work situations; enjoy their work more; are more adaptable at work; and have more positive interpersonal relations at work." These potential benefits of mindfulness are very similar to those shared by several participants of Jon Kabat-Zinn who led annual retreats organized by the *Center for Mindfulness in Medicine, Health Care, and Society, University of Massachusetts Medical School.*

Mindfulness in Leadership

In a video prepared by *The Institute for Mindfulness in Management, Netherlands*, Kabat-Zinn (2008) likens organizations to organisms and underscores the role of mindfulness in the survival of an organization: "Mindfulness is incredibly important to organizations because organizations are like organisms; they are alive, they are made up of people and if you are not aware of the various ways in which people's mind expresses itself, then the organization can really get into some kind of mental space where no one is talking to anyone else and no one is really listening. People discount what other people are saying. So there are all sorts of examples in business as in every organization when at certain point the organization goes from being really successful to losing its way. . ..The kind of things people talk about when they are through this training translates into feeling in some sense more comfortable in their skin, more able to share, delegate responsibility, to trust in other people, to see the beauty in other people, to keep in mind the real purpose of the collective enterprise we call business."

Boyatzis and Mckee (2005, pp. 2–4) view mindfulness as an essential element of resonant leadership and define it as the capacity to be fully aware of what is happening inside and around us. Cultivating mindfulness, according to these authors, "is not just a nice-to-have or something to be done for private reasons: it is actually essential for sustaining good leadership." By bringing together the fields of cognitive psychology and Buddhist philosophy, these authors are able to apply the abstract concept of mindfulness to the actual *practice* of leadership. They recommend a three-pronged regimen for cultivating mindfulness: reflection, meditative practice, and supportive relationship.

Mindfulness means being acutely awake, aware, and attentive. Boyatzis and Mckee (2005, p. 5,7) bring out the intrinsic ethical dimension of mindfulness, thusly: "When we attend to ourselves holistically, and become more fully engaged with people, our communities, and our environment, it become much less likely that we will do harm and more likely that we will do good. . ..Mindfulness, then, is both an antidote to shutting down (and creating dissonance) and also a necessary condition for creating resonance."

Much of leader's work consists of navigating the unknown and understanding the environment and people. Mindfulness plays a crucial role in both of these situations. When we are mindful, as observed by Boyatzis and McKee, we are more in control of ourselves and situations simply because we see reality more clearly. These authors equate developing mindfulness with developing emotional intelligence: "When you are resonant within yourself, you can create resonance with others" (p. 28).

A new generation of business leaders is turning to mindfulness as a cutting-edge leadership tool. Consider some of the popular titles that have recently been published which suggest the application of mindfulness in the workplace and leadership arena: *Putting Buddhism to Work* (1997), *What would Buddha Do at Work* (2001), *Buddha 9 to 5* (2007), *The Art of Happiness at Work* (2003), *The Awakened Leader* (2007), and *Mindful Coach* (2004); more specifically, *Mindfulness and Meaningful Work*

(1994), *The Mindful Corporation* (2000), *The Mindful Leader* (2007), *The Leader's Way* (2008), and *Conscious Business* (2009); and more recently, *Mindful Work: How Meditation Is Changing Business from the Inside Out* (2015), *Leading Well from Within: A Neuroscience and Mindfulness-Based Framework for Conscious Leadership* (2016), *Mindful Management: The Neuroscience of Trust and Effective Workplace Leadership* (2016), *Leading Well: Becoming a Mindful Leader-Coach* (2017), *Mindful Business Leadership* (2017), and *Mindfulness at Work: Turn your job into a gateway to joy, contentment and stress-free living (Mindful Living Series); Still Moving: How to Lead Mindful Change* (2017).

Michael Carroll, a Buddhist-trained HR executive with many years of experience in both the corporate and Zen worlds, states that "mindfulness – learning to be fully present in the moment – can be a transformative leadership tool for gaining clarity, reducing stress, and optimizing job performance." Carroll contends that a mindful leader demonstrates an inner authenticity that manifests itself in four marks: elegance, command, gentleness, and intelligence.

In his book *Mindful Leader*: *Ten Principles for Bringing out the Best in Ourselves and Others*, Carroll opines that the regular practice of mindfulness meditation can help develop ten innate leadership talents needed to revitalize our workplace: simplicity, poise, respect, courage, confidence, enthusiasm, patience, awareness, skillfulness, and humility. Developing these innate talents through mindfulness, the author believes, can lead to cultivating courage, establishing authenticity, building trust, eliminating toxicity, pursuing organizational goals mindfully, and leading with wisdom and gentleness (Carroll 2007).

Carroll (2007, p. 2) provides the following examples of what is happening in the United States and across the world in terms of people taking the time to "stop and sit still:"

- Confronted with the distressing fact that over 60% of medical interns were exhibiting symptoms of severe burnout, Dr. Craig Hassed of Monash University Medical School in Melbourne, Australia, taught his doctors to meditate.
- Companies such as the Raytheon, Procter & Gamble, Unilever, Nortel Networks, and Comcast and many law firms have offered their employees classes in mindfulness meditation.
- When Harvard Law School sponsored a conference of practicing attorneys to investigate why lawyers tend to get trapped in adversarial mindsets and suffer from remarkably high rates of depression, it began the conference by practicing mindfulness meditation.
- "Protecting and Serving without Fear," a seminar offered to law enforcement agents in Madison, Wisconsin, taught the attending police officers how to meditate.
- Executives such as Bill Ford Jr., the chairman of the Ford Motor Company; Michael Stephen, the former chairman of the Aetna International; Robert Shapiro, the ex-CEO of the Monsanto; and Michael Rennie, the managing partner of the McKinsey, meditate and consider such a practice beneficial to running a corporation.

Carroll (2007, pp. 7–8) sums up the essence of being a mindful leader, thusly: “Learning to open up to our daily experience and discover a willingness to ‘be’ counterbalances our incessant drive to ‘achieve’ – and this ability to present in the moment is a natural wisdom that lies at the heart of being a mindful leader.”

In the concluding sections, we present key findings of 12 in-depth interviews conducted by this author with Buddhist scholars, practitioners, leaders, and couches.

Buddhist Scholars’ Interviews

[The Buddhist scholars interviewed included Ajahn Amaro (2009); Bhikkhu Bodhi (2009); Carroll (2009); Chordon (2009); Goldstein (2009); Hopkins (2009); Harvey (2009); Thanissaro (2009); Shaw (2009); and Sopa (2009). Richard (2008) was contacted to seek clarification of some Buddhist concepts during the early part of this study].

Regarding the role of the practice of mindfulness in one’s daily life, all interviewees felt that mindfulness is of high importance in one’s everyday life. Bodhi and Amaro underscored the importance of meditation in strengthening one’s mindfulness. Amaro even referred to mindfulness as the path to deathlessness, because the mind never dies. Amaro, Thanissaro, and Hopkins also stressed the alertness that mindfulness brings in its wake. They stressed the importance of being alert in day-to-day activities and held that against the background of mindfulness. Goldstein felt that mindfulness is the key because if we’re not mindful, then we are just playing out the habits of our conditioning. In Bodhi’s view, it is important to make it a point to have at least two periods of meditation each day in the morning and the evening for about an hour. He also suggested applying this mindfulness to one’s conduct and to one’s actions.

Amaro stated that some of the most potent teachings of the Buddha pertain to mindfulness. To underscore its importance, Amaro quoted verses 20 and 21 of *Dhammapada*: Mindfulness is the path to the deathless. Heedlessness is the path to death. The mindful never die. The heedless are as dead already. Thanissaro pointed out that mindfulness is the remembrance and alertness would be paired with it, since that’s the quality that makes sure you’re alert of what you are doing. In Hopkin’s view, mindfulness is a faculty that doesn’t allow for forgetfulness of one’s object of concentration.

To the question regarding the benefits of mindfulness in the personal life, the overarching themes that most interviewees presented were greater awareness, resulting in many other positive qualities, such as wholesome and wiser choices (Goldstein); less forgetfulness, less scatter-mindedness, and less trouble (Hopkins); more tranquility, patience, and appreciation (Harvey); better listening, improved relationships, better moods, and greater adaptability to changing circumstances (Amaro); greater sensitivity and better focus on what is important (Hopkins); calmer, more aware, energy, patience, concentration, resolve and determination, and joyfully appreciative of simple natural things (Harvey); and more skillfulness and scrupulousness in behavior (Thanissaro).

Regarding the challenges of applying mindfulness in the daily life, the interviewees agreed that distraction is the main challenge, even though they presented various examples and manifestations of distraction. In general, they referred to two categories of distraction: personal distractions, which can come in the way of leisure, preoccupation, or emotional wanderings, and professional distractions, which are usually fueled by excessively busy schedules, multiple demands, and multitasking. Among the challenges, the interviews identified the following specific challenges: easy access to information on the Internet (Bodhi); over-busyness and five hindrances ((1) sense-desire, lust, or greed; (2) hatred, anger, aversion, or fear; (3) sloth and torpor or sleepiness and sluggishness; (4) restlessness and worry or agitation in the mind and body; and (5) doubt or uncertainty) (Harvey); and fixed views and being preoccupied with too many things (Amaro).

Regarding suggestions to overcome these challenges, the interviewees stated paradoxically that the challenges to mindfulness in daily life can be overcome by practicing mindfulness! Goldstein suggested mindfulness of the body and mindfulness of speech, which can keep one centered and grounded. Bodhi and Shaw elaborated on meditation as a means to overcome the challenges. Bodhi added that one could enhance focus through meditation and gather better qualities while getting rid of worse ones. Amaro stressed the act of consciously working on adaptability. Thanissaro suggested breathing exercises, which could be classified as some type of meditation. Hopkins, finally, recommended reflection on impermanence, as this will restore one's priorities and a sense of perspective.

Regarding the topical question about the role of mindfulness in the professional/work life, most interviewees felt that mindfulness played an *equally* important role in both their personal and their professional lives. There was also an agreement on the fact that mindfulness enhances insight, understanding, considerateness, and responsibility in relationships. Bodhi referred in that regard to need for listening and the six principles of harmony, while Harvey affirmed that mindfulness helps in constructive communication. He agreed that harmony is a good thing to aspire for at work but indicated that "sometimes certain things need to said in the right way at the right time" and that he "wouldn't go for harmony at all price, at all cost." Shaw underscored this by pointing out the opposite: it helps you refrain from negative communication such as gossip and backstabbing. Hopkins, finally, stressed the positive effect mindfulness can have on openness in relationships and thoughtfulness in communication.

To the question regarding how mindfulness benefits the professional/work life, the interviewees again referred to the overarching theme of awareness and harmony. Goldstein explained the benefits from his position as a teacher of mindfulness and how this quality spills over into his personal life, creating a mutually positive effect. He also underscored the role of mindfulness in "sorting out interpersonal conflicts in a harmonious way." Harvey listed awareness-related qualities as patience, energy, concentration, and understanding. Shaw included the important factor of healthy detachment and a better view of our actions. Thanissaro alerted us on the fact that mindfulness opens the realization of negative patterns, so that one can refrain from falling in their traps again. Hopkins, finally, mentioned the greater insight which mindfulness brings in one's daily life.

Regarding the challenges in applying mindfulness in one's work life, the common theme among the interviewees was distraction. Whether it was through too much work (Harvey), too much competitiveness and too much temptation (personally and materialistically – Bodhi), too much focus (Shaw), too many deadlines (Thanissaro), or too much pressure (Hopkins), the factor of distraction was an unmistakably the unifying theme. Thanissaro also presented an interesting insight that a professional challenge may be that mindfulness alone is not enough for success at work: one will also need negotiation skills, clarity, and good personality skills to have a positive work experience. Harvey alerted that sometimes the interpersonal conflicts in the organization get very intense which can be challenging and added that "the biggest thing is that people often get too busy to practice, and so it slips away."

Regarding the suggestions to overcome these challenges in applying mindfulness in one's work life, the main strategy of overcoming the challenges lies in *awareness of the actions that can help one maintain it*. Goldstein suggested finding the appropriate discipline to keep going and subsequently making sure you do it. Bodhi advised to take some moments in-between busy practices to regain mindfulness. Harvey recommended regular meditation to keep up the practice of mindfulness. Shaw reflected on his own body mindfulness, which helps him remember to stretch regularly and do something else. Thanissaro suggested breathing checks, and Hopkins recommended turning inward to find mindfulness when things become challenging.

Regarding the organizational benefits of the practice of mindfulness, the interviewees were in agreement that mindfulness could bring about great benefits for organizations, due to the fact that organizations are made up of people. They all underscored that mindfulness will bring greater well-being for each employee and, through that, will translate in greater performance, efficiency, joy, sensitivity, adaptability, insight, creativity, harmony, mental capacity, and less distraction, backbiting, or stress. Bodhi warned that organizations might have the best chance on bringing this practice into the workplace if they adopt it as a secular practice and don't tie it to Buddhism. Shaw stressed four different levels of well-being: (1) physical well-being (through external, work environment-related comfort), (2) emotional well-being (through consideration of co-workers' feelings), (3) mental well-being (by giving people opportunities and work they appreciate), and (4) team well-being (by ensuring positive collaboration among co-workers).

Regarding the limitations to applying mindfulness in the workplace, the interviewees offered interesting perspectives, starting with the contention that mindfulness is not a panacea and cannot do everything for you (Goldstein, Amaro, and Shaw). One can be mindful yet lack other important skills and characteristics to be successful in your work. A different way of interpreting the limitations to implementing mindfulness in the workplace is to see it as an effort to be exerted onto co-workers: not everyone may be interested in learning about mindfulness. Bodhi asserts that one can also find that there is no time or place for meditative mindfulness at work and that the mindfulness of attention might be the only mindfulness to implement at work. Harvey brings in the perspective that mindfulness practice might be limited by the very nature of the organization: if it is unethical as a whole or if the people are lazy or greedy. And then there is the external factor that, in spite of a mindful organization and mindful stakeholders, times may just be tough and the organization may still not succeed (Shaw).

Do you feel that there is downside to the hype around mindfulness, especially when it is taught/practiced outside of the Buddhist context? Goldstein raved about the timelessness and universality of Buddhist practice of mindfulness. He said he cannot think of any downside to mindfulness and added that "once people understand what mindfulness is, it's life changing because we see there's no choice then, because what's the alternative, to be unaware. So once you see the possibility of awareness, it really becomes life transforming because you see this is a whole life past, because the alternative is so undesirable." Stressing the overall importance of mindfulness in life, Goldstein averred that, once a person experiences mindfulness and understands its advantages, the senselessness and unattractiveness of staying unaware become entirely clear.

Business Leaders' Interviews

Business leaders and business coaches interviewed included Laurens van den Muyzenberg (2009); Marturano (2009); Winston (2009), and Caroll (2009).

Laurens van den Muyzenberg, who wrote a book with the Dalai Lama, titled *Leader's Way*: *Business, Buddhism and Happiness*, presented some interesting views in his interview. In this book, Muyzenberg (2011) distilled the essence of Buddhist approach into two key practices that he calls*: right understanding and right conduct. He avers that right understanding inevitably leads to right conduct which is the path and the goal of all personal and professional development.* Having worked for large, nonprofit entities during most of his adult life, Muyzenberg pointed out that there is not so much difference between nonprofit and for-profit businesses as people usually think. He commented that "right view," "right conduct," and the six perfections – generosity, ethical discipline, enthusiastic effort, patience, concentration, and wisdom – play a key role in his life. Yet, he also admitted that he experienced ego-centeredness and the inability to obtain control over negative emotions, leading to defensive behavior, as important challenges toward realizing these key principles. He considered simple exercises such as walking, sitting, and breathing effective ways to overcome these challenges.

Contemplating on the application of Buddhist values in the workplace, Muyzenberg commented that the most important factor in workplace harmony is trust. The challenge in establishing Buddhist practices in workplaces, according to Muyzenberg, is that trust cannot be built overnight. "It requires a lot of patience. You have to take the initiative. And there will be problems with reciprocity. You will experience many instances that you think you act justly but others do not see it that way." Overcoming the challenges of mistrust in workplaces can happen through patience and enthusiastic effort, according to Muyzenberg. He brought up the skill of listening and used the Dalai Lama as an example of a great listener.

In his interview, Muyzenberg (2009) also listed the opinions of non-Western CEOs who were practicing Buddhists and what the benefits were of their practice. These business leaders mentioned advantages such as (1) better decisions, (2) greater self-confidence, (3) increased ability to cope with stress, (4) fewer meetings and misunderstandings due to better communication, (5) more open-mindedness toward innovative ideas, (6) less judgmental intentions, (7) a more relaxed attitude toward the bottom line, (8) more crisis resistance through the realization of impermanence, (9) focusing on the future and not dwelling on the past, (10) greater creativity and innovation, and (11) embracing change.

Janice L. Marturano, the founder and executive director, Institute for Mindful Leadership, is the author of *Finding the Space to Lead: A Practical Guide to Mindful Leadership* (2014). While fulfilling her duties as a strategic leader within the General Mills, she also co-developed the very first mindful leadership curricula at the University of Massachusetts Medical School's Center for Mindfulness. In her interview, Marturano stated that she considered mindfulness as a highly important practice in her daily life that provided her with greater clarity and focus on her immediate environment. Given her practice as a coach of business leaders, she distinguished between formal and informal mindfulness practices. The formal practice pertains to her meditation, while the informal practice is geared toward bringing mindfulness into everyday events of leaders. Marturano stated that being mindful is not always easy due to the many distractions we encounter in our daily activities. Yet, she offered a very practical way of disarming the challenges: placing triggers that remind you of being mindful. She emphasized that these triggers could be very simple, such as a hallway that you walk through daily, which can serve as a reminder. Marturano clarified her mission in corporate life: to enhance mindfulness among business leaders. She clearly distinguished between practices such as MBSR (mindfulness-based stress reduction program) and her own teachings. She felt that MBSR was too limiting a way of thinking about mindfulness. She therefore developed a 4-day intensive retreat for leaders and found that the effects expanded beyond her expectations.

Diana Winston had been teaching Vipassana meditation to members of the Spirit Rock Buddhist community but felt that the teachings should be made available to a larger audience. She is the director of the Mindfulness Education at the UCLA Semel Institute's Mindful Awareness Research Center (MARC) and the co-author, with Susan Smalley PhD, of the *Fully Present: The Science, Art and Practice of Mindfulness* (2010). In her interview, she stated that she considered the principles of mindfulness, the interconnection, the "Four Noble Truths," and the causes to, and paths to, end suffering as the main ethics of guidance in trying to live a life that can have a more liberated mind and heart. She explained that regular meditation and staying in close connection with her *Sangha* and the people she trusted, anything that reminded her of the *Dharma* and that connected her back to it, helped her to retain her mindfulness. The main advantages she gathered from adhering to Buddhist practices were self-awareness and understanding. Winston affirmed that her work-life experience got enhanced through the adherence of principles such as ethics, non-harming, harmony, interconnectedness, and interdependence. Reflecting on her personal life, she stated that the Internet formed a great distraction to her mindfulness practices. This was in line with the opinion of Bhikkhu Bodhi, one of the Buddhist teachers interviewed. Just like Bodhi, Winston asserted that the Internet provides such a flood of information that it is hard to retain mindfulness.

In contrast to Muyzenberg, Winston felt that there was a clear difference in approach in for-profit business compared to nonprofit. In a nonprofit setting, according to Winston, there was more of a martyr sense as opposed to in the corporate world, which seemed to be often financially and ambition driven.

Michael Caroll, author of the *Awake at Work* (2006), *The Mindful Leader* (2008), and *Fearless at Work* (2013), has held executive positions with such companies as the American Express, the Simon & Schuster, and the Walt Disney Company during a 25-year business career. He currently has an active consulting and coaching business with client firms such as the Procter & Gamble, AstraZeneca, Starbucks, Lutheran Medical Center, National Board of Medical Examiners, and others. A Buddhist practice that he regularly engages in is Vipassana meditation. Much in accordance with Marturano, Caroll asserted that he engaged in formal and informal mindfulness. Only, he named this distinction differently. He referred to on-the-cushion and off-the-cushion behavior. On-the-cushion behavior was the "formal" mindfulness practice as Marturano referred to it, and off-the-cushion behavior had to do with the "informal" practice of acting more mindfully in daily life. As a simple example, he presented a visit to a grocery store, as we all do, seeing something lying on the floor that doesn't belong there.

Regarding Buddhist practices in the workplace, Carroll presented a very interesting example of a CEO who got disheartened about his lack of success in the company he was leading. He was a Buddhist but felt that his approach was not taking the company anywhere, so he asked Carroll to come and take a look and give him feedback. Carroll concluded that the CEO was focusing too much on harmony in the company and with that was discouraging any type of confrontation or healthy conflict, which could have led to innovation and creative outcomes. Due to the fact that conflict was pushed below the surface, an unhealthy culture emerged where people only whispered about their conflicts behind closed doors and kept up an unrealistic impression of harmony. In describing an organization that is run on Buddhist practices and principles, Carroll first made the assumption that such an organization would engage in right livelihood as a prerequisite. Carroll underscored:

> I recognize that there is always going to be conflict; there's always going to be limited resources; differing points of view; and that we shouldn't be afraid of conflict. There are ways that we can work with it that are dignified and appropriate.

In addition to the above, Carroll warned that effectiveness is not a main focus in Buddhist practices, which may also conflict with the day-to-day workplace mindset. At the same time, Carroll underscored that the practice of being a Bodhisattva (Buddha-to-be) would be very helpful toward authenticity and better relationships and performance at work, because Bodhisattvas practice patience and generosity. The challenges that may hinder these behaviors are, according to Carroll, fear and arrogance –"which is just a form of fear masquerading as confidence – and impoverishment in the sense of feeling inadequate and not worthy of one's experience." These three emotions cause a person to feel that he or she cannot be generous, open, and giving. Carroll felt that the most advisable way to get over these challenges is through sitting meditation in order to get rid of the confusion and obtain a right view.

Concluding Thoughts

It has been said that the "order or confusion of society corresponds to and follows the order or confusion of individual minds" (Nyanaponika 1962/1996, p. 22). Our modern civilization, which excels in "manufacturing irrelevances" (to use Huxley's phrase), has splendidly managed to shorten our attention span through myriad trivial pursuits geared toward instant gratification. In this age of "continuous partial attention," mindfulness has a great role to play in developing clarity through attentiveness and in sharpening the power of concentration by ensuring immunity from distraction and delusion. The practice of mindfulness accords greater value and presence to the activity at hand and thereby enhances our performance of the task and the resultant fulfillment.

When we carry out all activities in our usual daily life with mindfulness, with conscious presence, then every task becomes special; every act becomes a rite and a ceremony. And our whole life becomes a wondrous celebration! "If we practice the art of mindful living," says Thich Nhat Hanh, "when things change, we won't have any regrets. We can smile because we have done our best to enjoy every moment of our life and to make others happy" (1998, p. 124). And in making others happy, moment to moment, we discover the true secret to our happiness!

Mindfulness has tremendous potential in enhancing workplace well-being through improved communications, efficient meetings, optimum performance, better decisions, and greater understanding. If "change within is a prerequisite to a change without," then mindfulness accords the best place to begin the journey of inner transformation, personally and professionally. In the ultimate analysis, one can only determine the efficacy of the practice of mindfulness by practicing it diligently. *Ehipassiko*, said the Buddha, "Come and see for yourself."

Interview Protocol: Mindfulness in Life and Leadership

Key Research Question

Specifically, what is the role of mindfulness in achieving personal fulfillment and workplace harmony?

1. Role of *mindfulness* in your personal life?
    1.1. What role does the practice of mindfulness play in your daily life?
    1.2. In what ways it has benefitted you in your personal life?
    1.3. What are the challenges in applying mindfulness in your daily life?

   1.4. What suggestions do you have to overcome these challenges?
2. Role of *mindfulness* in your professional/work life?
   2.1. What role does mindfulness training play in your professional/work life?
   2.2. In what ways it has benefitted you in your professional/work life?
   2.3. What are the challenges in applying mindfulness in your work life?
   2.4. What suggestions do you have to overcome these challenges?
   2.5. In what ways an organization may hope to benefit from the practice of mindfulness?
   2.6. What are the limitations to applying mindfulness in the workplace?
   2.7. Do you feel that there is downside to the hype around mindfulness, especially when it is taught/practiced outside of the Buddhist context? Anything else that you would like to add to what you have said.

May I contact you later in case I have some other questions.
Thank you so much for taking the time to answer my questions.

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Mindfulness in the Context of Integrative Knowledge: Separating the Science from the Hype

Andrea Cherman and Francisco Eduardo Moreira Azeredo

Contents

Abstract

Mindfulness has gained increasing relevance as a field of academic interest and research, definitively intercepting organizational studies and practices near the beginning of the twenty-first century. Nevertheless, in spite of this "mindful" movement, society continues to witness a growing and conflictious triad of individualism, materialism, and isolationism, not surprisingly, dependent upon the triumvirate of rationality, scientific research, and technology to overcome all dysfunctional situations our society may be trapped in. The aim of this chapter is to reassess the spiritual foundations of Mindfulness and deepen its concepts and

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purposes within the context of an evolutionary integrative approach to knowledge, giving a more robust and profound direction to its insertion into today's complex environment of accelerated changes in organizational management. After recontextualizing Mindfulness in the actual context of a predominant secularization, this work seeks to reconcile and strengthen the bond between the spiritual and rational dimensions of knowledge, while emphasizing the urgency to separate Science from the Hype and, conversely, bringing together these indispensable forces for humankind: Science and Spirituality. The chapter concludes by highlighting the bright and evolutionary path that may be opening ahead in the field of organizational management thus preventing two powerful vectors of knowledge, two age-old pillars of humanity history, from being lost amid the Hype temptation of naively simplifying or dismantling what took centuries to hardly build, stone by stone, in a slow though steadfast pace, so that a happier, healthier, and more just society will be a definitive and lasting parameter for human evolution.

Keywords
Organizational mindfulness · Integrative mindfulness · Mindful organizing · Spirituality · Buddhist tradition

Introduction

The West's growing interest in the theme of Mindfulness has spread rapidly over the past four decades, spanning a range of scientific and business domains, from medicine, psychology, and neuroscience to business administration and, consequently, to organizations, both from the academic point of view and in actual management practices. Mindfulness is an age-old rite that is rooted in ancestral Buddhist traditions; a rite that Buddha Shakyamuni himself passed through on the Path toward attaining the state of enlightenment, giving rise to all the teachings of Buddhist spirituality that we currently know. Therefore, given the richness and depth of this ancient spiritual tradition, what might have been the reason for the rise of a contemporary mindfulness? What relationship does this contemporary mindfulness have with Buddhist traditions? And based on what fundamentals and according to what worldwide respected masters or philosophers is it to be understood and conveyed? Why might it be needed so much in today's postmodern society, especially in the developed countries of the West, where a vast majority of individuals have abundant access to resources, information, and technology, which supposedly guarantee them comfortable, prosperous, secure, and – why not – a happy life?

On the other hand, given the many and varied definitions and methodologies that comprise the numerous works on the subject, and that additionally have little or almost no relation to each other or to the age-old concepts that originated it (Jamieson and Tuckey 2017; Purser and Milillo 2015), when one is talking about Mindfulness, what is it, exactly? What is it that scholars are researching, individuals in organizations are practicing, and organizations themselves are strategically objectifying? Harrison (2017, p. 7) draws upon Vago and Silbersweig (2012) to sum up what they call "...the major problem in the field right now: There remains no single correct or authoritative definition of mindfulness and the concept is often trivialized and conflated with many common interpretations."

Important aspects that shape the context of this practice, however, reveal that deeper and more-complex issues are present and have greatly influenced the course taken by the adoption and transformation of Mindfulness in the West. To separate Science from the Hype, and to adopt a path of communion with the integrative knowledge of rationality and spirituality, one must reconstruct the context of this so-called human evolution. Although human beings in modern and especially post-modern societies have gained enormous access to resources, information, and technology, this has not happened without a significant loss of a portion of their being. On the contrary, the burden, the enormous cost to individuals and society, has been materialized as an extreme valorization of rationality above all other humanistic values and virtues that have hitherto existed; of an exacerbated materialism, in which individuals value themselves, and are valued for, their possessions, their assets, and their social position much more than for their humanistic convictions, their spirituality, and the integrity of their being; of an narcissist individualism and a growing disconnection between individuals and their true nature, their families, their community, and, perhaps most of all, their spirituality and God. These phenomena are not new and, in the 1960s, Fromm (1994, p. 38) began working on identifying the root causes, whose highly serious effects are being increasingly seen and felt in today's society: "Man, having been transformed into a thing, is anxious, without faith, without conviction, with little capacity for love. He escapes into busy-ness, alcoholism, extreme sexual promiscuity, and psychosomatic symptoms of all kinds, which can best be explained by the theory of stress. Paradoxically, the wealthiest societies turn out to be the sickliest, and the progress of medicine in them is matched by a great increase of all forms of psychic and psychosomatic illness."

Consequently, most of the mental illnesses of today's society, recognized as stress, anxiety, depression, hyperactivity, lack of ability to concentrate, and lack of being aware of what is happening in the present moment, among others, cannot be separated from Western society per se, which produced them. They are mere symptoms of a deeper and much more serious social imbalance (Fromm 1994). In this context, the various types of mindfulness meditative techniques appear as a seemingly powerless solution for remedying age-old human sufferings, which have gotten even worse embedded due to the increasing demands for a more efficient, productive, and competitive individual in social and organizational environments of the same nature – aggressive and impersonal.

Thus, the movement of mindfulness, as it has been adopted and become known today in the Western world, essentially appeared when Kabat-Zinn adapted the 10-day Vipassana retreat format to an 8-week wellness program at the University of Massachusetts Medical School. It was an entirely new psychological approach to handling and managing the pain and stress that assail human beings in modern societies. But from then on, what was observed within the academic milieu itself was the flourishing of a myriad of other definitions, techniques, and programs of mindfulness in a context that is explained fittingly by Harrison (2017, p. 7): "And yet, thirty-eight years after Kabat-Zinn launched his seminal mindfulness program at MIT, no consensus has yet materialized about what mindfulness actually is. Buddhists, psychologists, and popular writers all have different views of it. Ignorance of the past and half-truths are endemic; poor quality research and extravagant promotional claims muddy the waters." Devoid of spirituality, masters and disciples, and lacking their original fundamental roots, the techniques taken from Buddhist meditation have become a secularized placebo for how to acquire and exert control over the mind, and hence over human behaviors, actions, and emotions, thus supposedly releasing the "human resources" from the torturous bonds that stubbornly hinder the economic growth of organizations and of society itself.

It is also worthwhile to point out a crucial distinction between the term **mindfulness,** as used by the creators and diffusers of such programs employing secularized techniques, and the term **meditation,** which was being irreparably marginalized little by little. According to Harrison (2017, p. 6), "...meditation comes from monastic traditions based on withdrawal from the world [...] and it is usually explained in spiritual terms," whereas "...mindfulness, by contrast, is more clearly related to psychology, scientific research, and rational thought." Thus, in the West, traditional Buddhist meditation, linked to a vast corpus of early Buddhist texts, would become known as mindfulness, just one more new technique disconnected and uprooted from its entire origin, but adding, ironically and contradictorily, a whole Eastern appeal of emptiness, openness, and nonjudgmental acceptance, inexorably linked to the term. Nonparadoxically, this gave rise to a growing conflict not only of terms but of creeds and beliefs, since for scholars the name mindfulness would come to have a completely different meaning than when the **Buddhist** term **Mindfulness** is used by world-renowned masters such as the Dalai Lama (2002) and Thich Nhat Hahn (2005, 2006). In the present work, the term Mindfulness is used with an initial capital letter whenever its meaning refers to the original age-old, canonical practices and based on spirituality and religious traditions, whereas the term mindfulness with an initial lowercase letter refers to the secularized techniques devised as means for controlling the mind, developed in the fields of psychology, neuroscience, and the like.

Mindfulness in the Spiritual Tradition

The idea of Mindfulness is ancient and goes back to Buddhist traditions. It comes from the Buddha's original teaching in the *Satipatthana Sutta,* in Pali (Goleman 1972a; Hạnh 2006; Purser and Milillo 2015). According to the Zen Buddhist Master Thich Nhat Hạnh (2006), the word *sati* means Mindfulness, keeping one's conscious attention on an object, and *upatthana* refers to foundation, establishment, or application. Thus, the sutra deals with the Four Foundations or Establishments of Mindfulness.

According to the Buddhist tradition, Mindfulness is about being present, attentive, aware of the present moment, while at the same time it means looking deeply

(Hạnh 2006). Buddhist spirituality focuses on the ongoing quest for this state of awakened consciousness, deeply attentive to the present moment and to what unfolds in the mind of the one who observes, and to the degree that when one observes an object deeply, the border between observer and object gradually dissolves, making them one, only one (Hạnh 2005, 2006). This is the essence of Buddhist meditation. It is to be a persistent practice – one of the eight essences of the Eightfold Path – which leads the observer along the Path to an understanding of the *Satipatthana Sutta* itself, the Dharma of the Buddhism, the teachings of the Buddha, thus becoming One with the Buddha and with the enlightenment of the bodhisattvas. Mindfulness, according to Buddha's teaching in this sutra, seeks to discern four aspects that can illude and confuse one's understanding of reality in the present moment. Mindfulness meaning should always be in relation to these aspects: the body, the feelings, the mind, and the objects of mind (Hạnh 2006).

Thus according to the sutra in Hạnh (2006), observers/practitioners should seek Mindfulness of the body in the body, i.e., they should seek to: be conscious and attentive to the body with each breath until Mindfulness is the body; observe the eternal transformations brought on by the impermanence of life, in their body or in the body of the sangha, in their nature or in nature around them; observe the process of the body's dissolution into nothingness, into emptiness, into Oneness with the Universe; become aware that there is a body here and now in constant interaction with all beings, whether alive or not (Regarding living or nonliving beings, it is necessary to explain that in the Western world, scientific rationality struggles with the concept of life, as well as with the concept of time. According to the Buddhist tradition, the place where we live, the sacred places we visit, or a little altar to the ancestors everything brings to life the eternity of each moment, the same eternity present when happiness, peace, and love reach one's heart. In this understanding, when we love, when we awaken compassion for all beings, whether living or not, we surrender to spirituality, which transcends body and mind, time and space, kalpas and karmas, living things or nonliving. One perceives that everything is timeless interconnected, interdependent, and interbeing. One perceives an infinite number of relationships, in the intangible balance of nature, at every moment, impermanent and eternal (Dögen 2006; Hạnh 2006).), material or immaterial; become aware of the existence of an immense wisdom that goes beyond the limits of consciousness known to the body, and which begins and strives correctly in the practice of Mindfulness; realize that all the mind's efforts to interfere with the Buddha Body are infinitely distant from the path of enlightenment, the path of cessation of doubt, suffering, attachment, and ignorance, from the wisdom of the Buddha, from God.

The same state of Mindfulness must be experienced in the presence of the endless emotions, present in the body and inseparable from it. Powerful, complex, and intricate negative emotions such as euphoria, pensiveness, sadness, fear, and anger plague and invade the body and mind of observers/practitioners while practicing Mindfulness, disorienting them and leading them away from true wisdom, abandoning them to their own fate, to their own unenlightened ignorance (Hạnh 2006).

Such state of Mindfulness must be experienced during the observation of the mind, of the state of consciousness and understanding regarding the desires and emotions that are given form, the rages that stir, the state of ignorance that obscures, and the distraction that causes wandering. One should notice when the mind narrows and loses itself due to the immensity of the emotions, of karmas from this life and past lives, amid thoughts, images, and dreams formed from attachment to these same mental formations. And realize here and now that the mind is capable of reaching a higher stage of understanding, that the mind given to individuals was born to be free, as free, understanding, and loving as the Mind of the Buddha himself.

Likewise, this state of Mindfulness should be experienced in the presence of the objects formed by the mind of observers/practitioners, objects that are eager to be transformed into practitioners' thoughts, words, and actions, which will shape their social expression, their way of handling information, their knowledge, and all the objects of the minds of individuals present in their community, institutions, and society, eager to gain control over their daily actions like foreign spirits invading the Buddha Body and Mind, and manifested in the form of sins and sufferings, capital or not, such as lust, laziness, gluttony, vanity, pride, envy, etc. (Hạnh 2006).

Consequently, Mindfulness must be seen as a state, an upright practice, a pathway of blessing, of spiritual protection, of experiencing the buddhic Body, Mind and Soul, of the ceasing of doubts and attachments, the end of ignorance, the realization of the wisdom that infinitely transcends the ego and its original karmas, thus dissolved and absorbed in the greatness of what is eternal and sacred, in the consciousness that comes from becoming One with one's own nature, with the Nature of all beings, living or not, with the Buddha Nature (Lama 2002; Hạnh 2006).

Practicing individuals must be aware that they owe God and that they depend on Him to intuit, decide on, and carry out their life plans, acting on them moment by moment, day by day, year by year, revisiting them, correctly changing directions, without judgment and without fear, step by step by practicing Mindfulness in order to guarantee the protection of this eternal and profound wisdom that will guide them in freedom, harmony, and security through the troublesome meanderings of the Eightfold Path.

In Eastern spiritual traditions, especially in Zen Buddhism, the ritual of meditation in Shikantaza is a central practice as a way for individuals to understand their own suffering, which is the same suffering of all humankind. Zen Master Dögen, in his Shōbōgenzō treatise (2006, original 1231–1253 A.D.), pays particular attention to zazen meditation because it is the means for gaining an understanding of the Path and of human suffering. When one walks in understanding, attachment to body, feelings, mind, and objects of the mind, which are the seeds of human suffering, are dissipated and consciousness is brought to the surface, gaining more light, more understanding. When persons sit in meditation, all humankind sits with them. Hence, the importance is not only of the practice of meditation as described by the Masters, but also of the importance of the Sangha, that is, the community, the group that sits in meditation in order to practice and experience in everyday life the correct understanding of the Path on which all human beings pass and suffer.

Mindfulness in the West

Goleman may be regarded as the first scholar to thoroughly address the theme of Mindfulness in two seminal and foundational papers in this area of research, published in *The Journal of Transpersonal Psychology*, involving the four principles of complete attention – *Satipatthana* – and the meditation techniques derived from them, taught, and practiced for millennia in traditional Buddhist monasteries (Goleman 1972a, b). In the first paper, he gives a detailed explanation and discussion regarding the teachings of Buddha Gautama, proposing a methodology for studying the different meditative stages reached by the human consciousness during the practice of meditation. In the second paper, he describes these contemplative practices, establishing a typology for classifying the meditation techniques that were becoming more widespread and practiced in the Western world (Goleman 1972a, b).

It was only 10 years later, in 1982, that Kabat-Zinn presented the work disseminating the term and the technique of mindfulness, mainly within the context of treating the increasing imbalances of the human psyche. In this work, he lays the groundwork for his concept of Mindfulness-Based-Stress-Reduction (MBSR), in which the use of meditation techniques based on Buddhist and Hatha yoga practices would promote physical and emotional well-being for patients experiencing a state of high emotional stress and chronic pain (Kabat-Zinn 1982, 1990). In the 1990s, Langer, at the Harvard University Psychology Institute, began studying the illusion of control, decision-making, aging, and mindfulness theory. Langer is known for her propositions for the study of mindfulness and of mindless behavior, and her research focused on individual differences in unconscious behavior and on decision-making processes in individuals (Langer 1989b). In her work entitled Mindfulness (1989a), she developed what was later considered to be the Western definition of mindfulness (Reb and Choi 2014).

Shortly thereafter, Teasdale et al. (2000) introduced Mindfulness-Based-Cognitive-Therapy (MBCT), which may be particularly effective for individuals with major depressive disorder. MBCT applies cognitive behavioral therapy methods in collaboration with mindfulness, in a process known as Decentering, which helps untie the patient from self-criticism, rumination, and dysphoric moods that can surface when reacting to negative thought patterns. Another type of mindfulness intervention is Dialectical Behavior Therapy (DBT) (Linehan 1993), which aims to address maladaptive behavior by means of validation and problem-solving. Yet another is Acceptance and Commitment Therapy (ACT) (Hayes et al. 2006), which aims to increase psychological flexibility and self-awareness in order to alter individuals' behavior and align it with their values.

The use of such programs spread rapidly in the areas of psychology, psychiatry, and finally in the various specialties of Western medicine, in conformance with the important current concept of integrative medicine. Along with the authors mentioned above were a number of researchers, psychologists, and neuroscientists who, in studies on the human brain, were also interested in the effects of meditation on the development and control of mental abilities. Among them were Richard J. Davidson at The Center for Healthy Minds/University of Wisconsin-Madison, Herbert Benson at The Benson-Henry Institute for Mind Body Medicine/Massachusetts General Hospital, and Sara Lazar at Harvard Medical School.

At the same time, starting in 2000, as a result of this development in academic research and integrative practices, mindfulness began to be consistently used as a technique in organizations and organizational studies. Starting with the Center of Contemplative Mind in Society, from 2001 to 2004, extensive research was done on the role of meditation and contemplative techniques in life and work in the United States (Duerr 2004). Also, Bush (2015) was responsible for implementing one of the first mindfulness programs in organizations in 1996. The purpose of these programs was to foster a creative and resilient environment for a company's team of employees who lived in an environment of competitiveness and major changes in the agrochemical and fertilizer sector. However, according to the author, this combination culminated in the generation and development of new product lines associated with transgenics and agrochemicals – hotly challenged later by segments not only of academia, but of society in general – thus disqualifying the adoption of the program and questioning the applicability of mindfulness for better and more evolved organizational environments.

Academia's growing interest in mindfulness in organizations can be seen as an outgrowth of a large number of empirical studies carried out since that time (Reb and Choi 2014), with the consequent achievement of highly positive results and broad applicability in the organizational environment (Brown and Ryan 2003; Dhiman 2018; Sutcliffe et al. 2016). Hence, it is worth mentioning that, given the diversity of studies, mindfulness in organizations has been approached and researched under various strands of mindfulness. These are: (i) the **individual or organizational mindfulness** strand, that is, the approach that studies and treats the locus, the environment where mindfulness is applied; (ii) the **"integrative" mindfulness** strand, which seeks to reconcile Eastern Mindfulness, stemming from Eastern wisdom, and Western mindfulness, stemming from Western knowledge, oscillating between the unquestioned adoption of age-old Buddhist spiritual traditions and the process of Western secularization of mindfulness, which uses analogies to transform or transfer these same traditions and institutions from under the religious domain to a lay regime; and which is developed into (iii) the **organizational mindfulness and mindful organizing** strand, in which the focus is on the expected outcome for the organization by implementing the practice of mindfulness, and which thus submits and shapes the locus, the organizational environment where mindfulness occurs and where these results are developed and achieved.

In the first strand, Sutcliffe et al. (2016) proposed to observe the different organizational levels in which the technique and/or the hoped-for results of mindfulness were inserted. They found differing impacts in light of the perspective from which mindfulness is analyzed: from the individual and interpersonal to the organizational. In this course of studies, the benefits derived from applying mindfulness techniques are quite clear, regardless of the level and perspective of analysis. From the individual and interpersonal perspective, a number of resultant benefits may be mentioned: regulation of the emotions (Arch and Craske 2006; Glomb et al. 2011; Hede 2010; Alberts and Hulsheger 2015); the promoting of empathy (Alberts and

Hulsheger 2015); stress reduction and resistance to tension (Hede 2010, Alberts and Hulsheger 2015, Ohu et al. 2018); concentration on the task at hand; and an increase in performance (Dane 2013; Alberts and Hulsheger 2015; Reb and Atkins 2015).

However, contrary to the expectation of uniqueness, consistency, and effectiveness of this strand, Jamieson and Tuckey (2017) reviewed 40 quantitative studies on mindfulness interventions in the workplace using the MBSR, MBCT, DBT, and ACT protocols and found that MBRS was used in 75% of the interventions in organizations and that most of the practices' protocols had been modified, that is, applied in low-dose or shortened in duration during the program. This was explained by the fact that MBSR is intensive and time-consuming, which made it difficult to integrate with the individual's professional life and made its implementation costly for the organizations. The authors deem that such procedures may not contribute positively to the results required by organizations (no significant difference in self-assessed criteria by individuals), but may also have contributed to negative perceptions of job satisfaction, increased stress, and negative emotional symptoms (Jamieson and Tuckey 2017).

At the level of the organization as a whole, studies have addressed the positive impacts of mindfulness on behavior and leadership practices (Aviles and Dent 2015; Knox et al. 1999; Madsen et al. 2006; Rerup 2004; Roberts et al. 2005; Vogus and Sutcliffe 2012) among other organizational practices such as: the climate of work relationships and training (Vogus and Welbourne 2003); employees' organizational effectiveness (Dane 2011; Wheeler et al. 2012); organizational learning (Levinthal and Rerup 2006; Rerup and Levinthal 2014); communication and monitoring (Roth et al. 2006); collaborative work environment (Valorinta 2009); disruptive work environment (Barry and Meisiek 2010); and organizational change per se (Aviles and Dent 2015). Although the studies presented here are far from conclusive, given the quantity and diversity of the works, they are sufficient to illustrate the great importance that mindfulness has acquired within the organizational environment and to corroborate with the perception of the favorable aspects of contemplative techniques for the adaptability of individuals and their organizations to the growing demands for the economy and productivity inherent in postmodern society.

In the second strand, Langer (1989a, b) shows that she has defined a new Western concept of mindfulness, based on a more academic view of Western psychology, thus disconnecting it from an Eastern spiritual belief or tradition. For this author, mindfulness is a "state of alertness and lively awareness," usually expressed in a proactive mental processing of information after the perception and understanding of multiple perspectives brought to consciousness by a mind fully aware of the context and environment in which it has been inserted (Langer 1989a). This secularized view of mindfulness contrasts strongly with the spiritual origin of the practice, as discussed above in part 2. Consequently, Weick and Putnam (2006) proposed studies that attempt to analyze the different understandings regarding mindfulness in the East and West, and in that effort they drew an analogy between the aspects that make up Buddhist spirituality – less attached to predefined concepts and purposes and more rooted in the free experimentation and experience of the individual from the transmitted teachings – with organizational processes obtained in high reliability organizations. These authors conclude that, fundamentally, "…mindfulness adds awareness of the mind itself as a new skill to organizations. And that, although they have an organizational design that currently fosters less dependence on concepts, even high-reliability organizing does not replace Eastern Mindfulness. Rather, it suggests benchmarks by which the presence of shortcomings in the process of constructing Western knowledge can be detected, altered, and superseded or complemented by greater wisdom" (Weick and Putnam 2006, p. 286).

Considering the third strand as a development of the second, which is predominantly based on the Western and secularized view of mindfulness, Ray et al. (2011) and Vogus and Sutcliffe (2012) discuss the nature of the concepts between organizational mindfulness and mindful organizing (Sutcliffe and Vogus 2014; Vogus and Sutcliffe 2012; Weick and Putnam 2006; Weick et al. 2008). Organizational mindfulness refers to the extent to which an organization captures specific details about emerging threats and creates the ability to modify its actions in response to those details (Weick et al. 2008; Weick and Sutcliffe 2001, 2006). Thus, organizational mindfulness consists of openly discussing potential threats to the reliability of the organization's action by understanding the context, questioning existing assumptions, evaluating strategic alternatives, and integrating those understandings into operations, recognizing unavoidable difficulties and learning from them. According to Ray et al. (2011), these characteristics would be possible because organizational mindfulness is something established as a leadership-instilled practice that creates the context of thought and action – in a more profound and holistic way – through which the organization operates; thus, it is one of the organization's lasting assets.

In contrast, mindful organizing represents a dynamic process related to specific, contextual and procedural actions of organizational practices, carried out by individuals as they interact socially while performing their work activities under the influence of contemplative practice, which in this case, in theory, would allow individuals to perceive and understand more intensely and freely the challenges to be overcome in achieving the expected results during necessary and constant organizational changes. However, even with this greater vision and understanding of individuals and their inner and outer environments, mindful organization becomes weakened, requiring conflicting redirects by leaders in order to avoid interpretations or solutions that they consider to be simplistic or narrow, and which ignore the vision of the whole or assume past or erroneous premises about new contexts, keeping the organization from achieving the expected results.

As Purser and Milillo (2015) have identified and confirmed, studies entailing mindfulness in organizations can be divided primarily into only two currents: one originating from the Western, psychological definition of mindfulness based on Langer (1989a) – which corresponds to the last two strands of the works set out above; and the other current, which notably deals with the individual benefits of mindfulness presented in the first strand listed above, mainly from the perspective originated in the works of Kabat-Zinn (1982). Whereas in this last current (first strand), mindfulness is of the same secularized form from spiritual traditions and transformed into a thorough and complex technique of Western mental control, the authors conclude with the criticism that the body of studies and research on mindfulness "...have virtually ignored the rich theoretical descriptions of Mindfulness practice contained in Buddhist canon" (Purser and Milillo 2015, p. 4).

As Weick and Putnam (2006) reiterate, a vision of Mindfulness that combines Eastern and Western thinking in a process of full attention to organizational actions is still rather unclear and poorly defined. According to the authors, it would be necessary to redefine attention within the context of traditional Mindfulness, rooted in spirituality, which might result in a decrease of organizational members relying on concrete facts, an increased perception of sources of distraction and lack of focus, and the generation of greater confidence in actions resulting from meditative practices. For them (2006, p. 275) "...enriched Mindfulness reveals the reality of impermanence and the necessity for continuous organizing to produce wise action."

Secularization of the Practice of Mindfulness

At this time, it is necessary to point out the distinction between what has been called the practice of Mindfulness, derived from the traditional wisdom of the East and inserted into the spiritual context, as presented in part 2 of this chapter, and the technique of mindfulness adopted, experimented with, and measured by researchers, scholars, and scientists, secularized from spiritual traditions, devoid of its original essence, and modified in its actual practice, as discussed in part 3. Purser and Milillo (2015) point out that although many works present concepts and grounding based on Eastern spiritual traditions, the techniques and their results have little or no relation to the wisdom and philosophies that inspired them. The authors argue that the techniques of denatured mindfulness decontextualized from its canonical essence result in a weakened self-help technique to control individuals with potential resilience, aimed at maintaining toxic organizational environments and cultures (Purser and Loy 2013; Purser and Milillo 2015).

Sutcliffe et al. (2016), in turn, present two tables with different definitions of the term mindfulness found in 27 articles. They conclude that these definitions have little relation to each other and that one can perceive the distancing of traditional wisdom from the sources and origins of Mindfulness. It is clear that it is not just a mere random proliferation of distinct denominations and conceptualizations of a single term, but of distinct and obscure understandings of the very concept of Mindfulness itself, with each author giving the interpretation that suits him or her, devoid of any connection with true and ancient Buddhist spiritual traditions.

Therefore, in common with the above cases, the mindfulness techniques disseminated in MBSR, MBCT, DCT, ACT, and other organizational interventions presuppose secularization, the separation of the technique from the sacred, from the spiritual understanding that composes it, in which the technique itself has been inserted (Purser and Loy 2013; Purser and Milillo 2015). The authors themselves reveal the need to reinforce the rift between technique and spiritual practice, with an emphasis on the more technical part, without which individuals might not adhere to the proposed organizational and therapeutic programs (Bush 2015; Purser and Loy 2013; Purser and Milillo 2015).

Thus the greater the diffusion of mindfulness and the secularization of the practices, disconnected from its spiritual origin (Bush 2015; Purser and Loy 2013; Purser and Milillo 2015), the more forceful are the criticisms of programs and techniques established in organizations, which Purser and Milillo (2015) refer to pejoratively as McMindfulness. Grossman (2011) and Grossman and Van Dam (2011), in turn, argue that the definitions and operationalizations of mindfulness developed by Western psychologists can be seen as enemies of original and ancestral Buddhist concepts, since mindfulness has become known and understood as a conglomeration of ambiguous definitions that are presumed (without any reality) to reflect the traditional spiritual Buddhist meanings. Therefore, it is essential to first reintegrate Mindfulness into its canonical origin and then to seek to reproduce in the best form possible – not necessarily in succinct terms, denominations, and definitions – all the innumerable concepts and precepts associated with it in the spiritual traditions.

Recontextualizing Mindfulness in the Spiritual Tradition

As Fromm foresaw (1994, p. 52) in 1960:

> "In the new society of the second industrial revolution [. . .] the individual disappears. He becomes completely alienated. He is programmed by the principles of maximum production, maximum consumption, and minimal friction. He attempts to relieve his boredom by all kinds of consumption, including drugs and sex. This, and possibilities of neurologically and physiologically produced changes in his feelings, in addition to the manipulation of his thoughts processes by suggestive methods, will be used in the attempt to provide man's smooth functioning as a part of this megamachine. This new society toward which we are moving constitutes a change in human existence in comparison to which the change from medieval to modern society is pale."

Today, humankind is in the fourth industrial revolution, and it is perceived that the great beliefs of the so-called more-developed peoples of the Western world – beliefs that seem to be spreading throughout the world – are more focused on technological innovation, productivity, economic growth, and scientific production based on information-data, and these, in turn, are based on the worship of the ego, individualism, and all the consumerism deriving from them. Everything else outside this social context, which is highly focused on a more materialistic view of life, seems to be more residual, peripheral, supplementary, or supportive of these untouchable and immutable beliefs, which, it is presumed, has given rise to reducing mindfulness to a simple methodology, a technique, from which miraculous results are expected without any major changes within this social context, but from which, paradoxically, major, adaptive, growing, and dynamic changes are expected, especially in mindful human beings, changes that enable them to adapt and survive within this "sacred" context.

Therefore, it is extremely useful to highlight, describe, and enumerate the **Ten Mindfulness Borderlines** that strive to elucidate the importance of preserving this indivisible, untouchable, and sacred ensemble into which has been inserted the

Mindfulness, proclaimed down through history by great Buddhist masters of humanity, as Dalai Lama (2002), Deshimaru (1974, 2001), Dögen (2006), and Hạnh (1996, 2005, 2006). They are presented as follows:

First, Mindfulness is not just a technique or something by which a learning process can be established. Instead, it is an important pillar of human spirituality, around which are based age-old spiritual traditions, among them Buddhism in all its strands, Hinduism, Taoism, etc. Learning will naturally emerge from the deepening of a persevering and silent understanding of human nature, the causes of human suffering, and the right paths to follow in life which enlarge our connection with all beings, with nature around us, and which, each and every moment, recreate a social context of beliefs and nonbeliefs, in happiness, love, and compassion, as sacred pillars that are untouchable and immutable because they are eternal.

Second, Mindfulness is not just a practice, being inseparable from the profound commandments of Buddhism, such as the Eightfold Path, the Three Jewels, the Four Vows of the Bodhisattva, etc. Although it is beyond the context of this chapter, spiritual ecumenism, which has become stronger in postmodern society, preaching, in its narrower sense, unity among the Christian churches, and in its broader sense, unity among all religions is based on a close and deep connection with such commandments, as the Ten Commandments of Judaism, the Five Pillars of Islam, etc. In the same way, the practice, the living according to these commandments, will naturally emerge from the absorption and incorporation of this state of living into the life of each and every person, with respect and in harmony with what is most sacred to human beings. Mindfulness is part of a deep spiritual belief, which conforms to it, and which cannot become detached from it due to the imminent and ever-present risk of it losing its true ethical, spiritual, and invaluable nature.

Third, Mindfulness is not just a method that can be individualized, understood, embodied, and implemented by individuals, centered on themselves, their ego, and their own mental abilities. Living, experiencing, and communing in a state of Mindfulness depends on guidance from, and the transmission of, the teachings of the sacred Path by those who have already lived, experienced, and communed with these teachings in their lives; by those who have a recognized gift for such transmission, whether a monk, a cleric, or a master. It also depends on the community of these practitioners, the Sangha, whose energy, shared with one another, is essential for staying determined and faithful while on the Path. And a Mindfulness Sangha should not be restricted to Buddhist monasteries and to Buddhist masters, as the Truth, as God, cannot be encapsulated in any place or person, being Omnipresent, Omnipotent, and Omniscient.

Fourth, Mindfulness is not just a state of mind, nor a single, unique, and identifiable state of mind. There are infinite states of mind that assume multiple forms in different stages of understanding of the Path, depending on the karmas of each individual, the karmas of the community, the received teachings, the spirit of a deep and silent listening, the faith, the right efforts, and the masters' gift of transmission. Thus, Mindfulness can only be understood and experienced separately by each human being through a unique and personal experience, a unique moment in the life of each individual. Mindfulness drives and directs the Life of each one in a different way, so there is no way to make uniform, interpret and describe consensually and objectively, this pathway through life, this understanding of the teachings and precepts of what is enlightening, sacred, and divine. The longer human beings live, the more they understand, the more coherent and connected their words, attitudes, and behaviors will be with the sacred teachings transmitted by the great masters. And the more loving and charitable humans' relationships and relations with nature are, the simpler and more uniform will be their language and communication, the transmission of their simple Buddhahood to all beings, and the closer they will be to one another.

Fifth, Mindfulness is not just a life experience. It is an integral, dependent, and inseparable part of individuals' personal history, their roots, their origins, their beliefs, their community, their way of life, their suffering – past and overcome, afflictive and misunderstood – the suffering of their community, their friends, their professional colleagues, their professional environment, and the suffering of different cultures, both regional and national. Individuals will understand the teachings by living and rewriting their personal history. Yes, this history is unique, a portrait of their own life, and with which they will have to live, assuming, sharing, and forgiving themselves on a path where God moves in mysterious ways; where correct, perfect, and right understanding will continue to seem unattainable; where their imperfections will be visible in the eyes of all, but where their faith in the Truth will protect them and prevail in the sight of God.

Sixth, Mindfulness is not just a new landmark, a new trend, a new course in the history of the postmodern Western world. Mindfulness has existed for millennia and has always been an important component of the history of traditional and ancestral religions and therefore the history of humankind. What is new in the midst of this "new trend" is a growing detachment and distancing of individuals from the authentic, age-old Mindfulness, from the sacred scriptures, which have slowly become weakened and debased as new responses and solutions are made possible by technological innovations, which have risen to the level of what is most sacred, undeniable, and indispensable. What is new is this lack of compassion for oneself, other living beings, nature, and life. What is new is this growing individualism, this disconnect between each other's lives, this self-absorbed view of society, this perception of mindfulness as an elixir for business-related impasses and challenges – one more "innovation" that enables humankind to pursue consumerism, gains in productivity and economic growth with impunity. Mindfulness can and must be a new awakening, a new consciousness, a new light amid increasing human ills and suffering, and an innovative solution to many of our environmental, social, and organizational problems. From this "innovation" brought by authentic, ancestral Mindfulness, new solutions and new paths can be designed for all social layers, be they communities, organizations, and even a whole society. But the opposite – molding Mindfulness according to demands and modern social aspirations – is to make old what is truly new; it is to disguise what is true for old, exhausting, and seemingly unbeatable human suffering.

Seventh, Mindfulness is not just a secularized age-old meditation, a more modern and effective rethinking of a practice that became lost in time because it did not adapt to the increasing demands for changes and innovative solutions. Adopting a practice of mindfulness that is unrelated to spiritual traditions seems to mean, in fact, adopting just one more practice of relaxation, a way for people to control their negative or positive emotions, which may be harmful and contradictory to the social environment, and created solely for the purpose of treating perverse symptoms and diseases of a mental origin, increasingly present in people's daily lives. Thus, the natural cycle of treating ills is reversed when, once again, because the true causes are unknown, the apparent symptoms are "treated," preventing a conscious and self-compassionate mind to seek right treatments for their suffering which ends up affecting the whole human species in their evolutionary Path. Consequently, as noted earlier, some authors have pejoratively labeled a few branches of these secular, if not mundane, practices as McMindfulness (Purser and Loy 2013), while others, being more tactful, prefer to point out that "...investigation into the beneficial effects of mindfulness interventions in the workplace remains in its infancy" (Jamieson and Tuckey 2017, p. 182).

Eighth, Mindfulness is not just a branch of human spirituality, a heathen tradition or religion, nor is it a more objective and effective synthesis of a strange ensemble of ancient Eastern meditation practices. If Mindfulness were proposed as an ecumenical meditation practice, it would be reasonable for a more-religious practitioner to inquire as to which aspects had been garnered from each of the religions that originated it, and why other aspects had been disregarded, and furthermore, by what criteria or rationale. Why not just devote oneself to silent prayer retreats and Christian prayers or those of another religion? If, on the contrary, it were an eminently Buddhist practice, albeit from only one of the schools of Buddhism, it would be reasonable for a more-religious, non-Buddhist practitioner to inquire as to what would be the benefit or even the reason for him or her to adopt something unrelated to his or her spiritual traditions. Might the answer to this question then be that Mindfulness is meant for Buddhists or atheists and agnostics? This certainly does not seem to be the audience that has been adopting the practice, because the audience is composed of a wide range of religious trends, both Eastern and Western. This apparent and complex ambiguity may help to explain the secularization of the practice of Mindfulness, that is, its subtle detachment from spiritual traditions, which has facilitated its adoption by a wider spectrum of practitioners, religious or otherwise. So, it is very difficult to argue that the origins of Mindfulness in the profound spiritual traditions of Buddhism can be interpreted and modified in some way by lay practitioners even with strong academic backgrounds, being more reasonable to assume that all practitioners who have taken up the practice, in good faith, see it as an extra benefit or virtue that can be harmlessly incorporated into their creeds and beliefs, religious or not.

Ninth, Mindfulness is not just a Buddhist spiritual practice, since enlightment, breaking free from all human suffering, would not be achievable solely by means of this practice. In reality, one must go beyond right meditation, which is just one of the Eightfold Paths of a whole ensemble of teachings, practices, creeds, and virtues grounded in the Three Jewels, in which one seeks to be the image of the Buddha in one's words and actions; be the image of Dharma in one's principles and virtues; and be the image of *Sangha* in one's coexistence with and service to the community of practitioners. And when, as practitioners, individuals adopt the Eightfold Path grounded in the Three Jewels, how can this spirituality be seen as distinct from the Buddhist religion per se? The answer seems to come from the ecumenical feeling, the feeling of love and compassion for any sentient beings, from the acceptance of a single, omnipresent, omnipotent, and omniscient God, here and now, at all times, expressed in all Buddha-nature beings – whether living or not, and whether religious or not – of accepting the fact that we are all the image of the great masters that have been sent to this world, and that all of them are the same image of the Father, the Creator, and God.

Tenth, Mindfulness is not just an extract from Buddha, Dharma, or Sangha's essence, because whatever the extract is, the part left will always be an inseparable part of the whole. In the same way, in the Christian religion, the Father, the Son, and the Holy Spirit cannot be dissociated from one another. But, even though the Three Jewels are indivisible, the main issue is that one has to be constantly aware of the fact that a right effort is needed to freely incorporate any small portion of these extracts from the Three Jewels in any moment of a practitioner's life, as long as, little by little, they walk side by side, hand in hand, joined carefully altogether, for a truly and lively experience of the whole, the Oneness of the Truth, throughout the infinite moments of one's life.

But this essential issue also involves being aware that something will always be lacking in the home that one's heart, one's ethereal soul, inhabits. One will always lack something that, over the centuries, has been tirelessly grasped and transmitted by the great masters to an incalculable number of practitioners. It is up to practitioners to choose their own path and destiny, fully aware and conscious of the quality of the food that will nourish their soul throughout their life, fully aware of their choices, their extracts, humbly and peacefully waiting for the remaining ones still ahead on the Path.

This transmission from masters to disciples has been going on for centuries, but it is rare to find, even today with all our globalized technology, authentic masters in the West. Hence the reason that so many people in the West, who are pursuing their spiritual evolution, still spend part of their lives in sanghas and monasteries in the East and then return to their homeland as preachers – mostly laypersons in fragile communities – of the little they have learned, small extracts and aspects they have been able to experience and really understand in their hearts.

On the other hand, with the progress and wealth accumulation by the more developed countries of the West, with the accelerated advance of technology, productivity, consumption, and competitiveness, the demand for the rational side of human beings has also increased very rapidly; as has the demand for the mind that connects with, absorbs and develops the information and data made available through technologies, media, and organizations, in the format and at the faster rate imposed by them. Thus, this rational mind – an extract from the Mind – is slowly and steadily taking over people's Body, Mind, and Spirit, the same Three Jewels, developing and consuming concepts, ideas, and products, committed only with its own karmas and sufferings, without questioning the origins and purposes, and especially without conferring with their *alma mater,* their spirituality, the very reason for their existence, the very reason for living, suffering, and, throughout their life, pursuing a pathway of greater balance, wisdom, love, and peace.

Actually, every day and more and more, it is becoming evident that human beings are vegetating, restricting themselves to their rational side if they do not live their spirituality, if they do not seek to understand and experience their divine nature. In fact, postmodern society, especially in the more-developed countries, is experiencing a growing duality between being fully rational and accepting progress without questioning its cost to human life, and being fully spiritual, questioning everything that comes from such progress.

In reality, it just so happens that human beings are approaching the limit of this rational way of living. They are facing high levels of stress and diseases of body, mind, and spirit that are new and increasingly painful and complex, in an ever deteriorating, fragile, and equally sick environment and ecosystem.

In fact, it appears that the leading agents of this "progress," the executors of this driving force of human rationality, have detected a huge challenge ahead, which we may condense into a single ironic question: Since it is not yet possible to robotize every commercial and industrial operation, could we model a whole human mind, inert and disconnected from its spirituality, an human robot completely adherent to the business environment? Or, in the same way, how can human spirituality be kept inert and disconnected from upright paths and divine wisdom, so as not to disturb the irrational advance of human rationality?

Actually, the fragmentation, the partial extraction from spiritual traditions, and their application within the organizational environment in order to solve challenges and problems created by these same organizations may be doomed to failure, to be one more fad that time will have to uncover and subtract from our environment. This is because the cause behind the suffering that plagues the souls of human beings, their nature, and nature around them is not being rightly treated, understood, and enlightened. This "treatment" is at the very heart of the Four Noble Truths of Buddhism and not the specific lay techniques or practices derived from fragile and unwholesome extracts and aspects of this very suffering, from this very rationality disintegrated from a profound spirituality that will be left inert and lifeless, eternalizing, and deepening the very suffering that is meant to be naively and dualistically treated.

Mindfulness Within the Context of Integrative Knowledge

Throughout this chapter, one can realize the extensive distance of purpose, content, practice, and spirituality between the Mindfulness that is centered on its canonical origin grounded in spiritual traditions, and the mindfulness developed and proposed on the basis of psychology and cognitive and behavioral theories, and whose practices were secularized and uprooted from their spiritual origins and traditions, at the discretion of each of their diverse and divergent authors. Moreover, these new "techniques," already inherently weakened by choices centered on the worship of rationality and individualism, and therefore inherently self-centered, may be weakened even more due to the fact that they have been applied and used indistinctly within very diverse organizational contexts strongly dominated by a purely rational vision and strategy, and therefore inflexible and incompatible with a more spiritual approach. This reality reinforces the prevalent materialism of the technique itself in an environment that, as already mentioned, aspects of productivity, profitability, and competitiveness, aggravated by increasingly intricate social environments, predominate.

Thus, the prevailing type of mindfulness seems to have become a formula for innovation in human resource management, and a way to garner more capable and competent individuals – from the organization's point of view – who will be able to assimilate a greater capacity for concentration and focus, greater control over stress and their emotions, and greater skills in social relationships, communication, and empathy, but without the apparent intent to humanize and spiritualize organizations and their individuals (Purser and Loy 2013; Purser and Milillo 2015). As a consequence, the results seem to be far from developing an evolutionary organizational and social environment, with more humane, equitable, ethical, and fair purposes and values, both for individuals and groups working in it and for the community and society to which they belong.

In order to achieve an environment of Mindfulness in the workplace by developing Mindful organizations, it is paramount to value and reconcile the inseparable and indispensable rational and spiritual dimensions of human beings, of their body, mind, and spirit, as integral parts of a whole, of a single set, of a single organizational reality, since it is necessary to respect these two forces that must conform to organizational change and evolution, seeking a continuous and growing balance between both and avoiding the strengthening of either aspect to the detriment of the other.

In academic circles, the already known **rational dimension** is formed **by layers of data and information** – exponentially abundant and available in the context of today's society (Ackoff 1989) – which predominantly extrapolate the spiritual dimension, and which in fact shape the formation and development of knowledge and the decisions resulting from it, taken by individuals and groups of organizations at an increasingly intense and accelerated pace, characteristic of the Information Age. One can conceptualize that the strong impulse of organizational actions in the data>information>knowledge direction may be characterized by a **vector of rational knowledge,** which incorporates and directs the **organizational learning process** into rational and evolutionary knowledge, in the form that it is usually studied and treated today by organizations and society in general.

What emerges as something urgent and innovative is the need to incorporate the spiritual dimension into this current knowledge in a balanced and conciliatory way in all spheres – individual, organizational, and social. This **spiritual dimension** could be comprised of **layers of wisdom and awareness** – both being indispensable to the practice of Mindfulness – deriving from the rescue of traditional wisdom, spirituality, and the true nature of each individual for the formation of conscious and universal understanding, using deep, focused meditation in full attention, that is, through the authentic practice of Mindfulness, founded upon deeper and broader purposes for individuals, organizations, and society in their personal and professional relationships and in their relationships with nature all around them.

In the same way, one can conceptualize that the strong impulse of organizational actions in the wisdom>awareness>knowledge direction may be characterized by means of a **vector of spiritual knowledge,** which incorporates and directs the **Mindful thinking process,** culminating in a much broader and expanding concept of knowledge, integrated into the rational dimension, and within this new, truly evolutionary context – for individuals in personal, social, and humanitarian terms, fully interconnected with their organizations and not subject to them – in a way that would then be studied and addressed in the future by organizations and society in general. Figure 1 shows an integrative knowledge model for the concepts mentioned here.

Within the scope of this chapter, it is important to emphasize the fact that the **layer of wisdom** is a personal, individual way that can only be obtained using practices of contemplation, meditation, and engagement by the individual in some deeper spiritual activity – Mindfulness. On the path of wisdom, individuals must acknowledge the path of all who, like them, strive for absorption, experience, and illumination in their lives, no matter how small these steps toward spirituality may be. This effort progresses in the **layer of awareness,** for it is in this layer that individuals acknowledge others, the collective and the different paths, the different understandings reached and perceived. But it is also the densest and most intense layer in the flow of energies, because individuals become conscious of their limits: they accept their suffering and ignorance; they dialog their cultural differences; they understand the cause-effect relationship between reality and the environment round about them; and yet they propose to externalize them, to listen, to discuss, to accept changes, to incorporate a new understanding of life, and to differentiate what can and

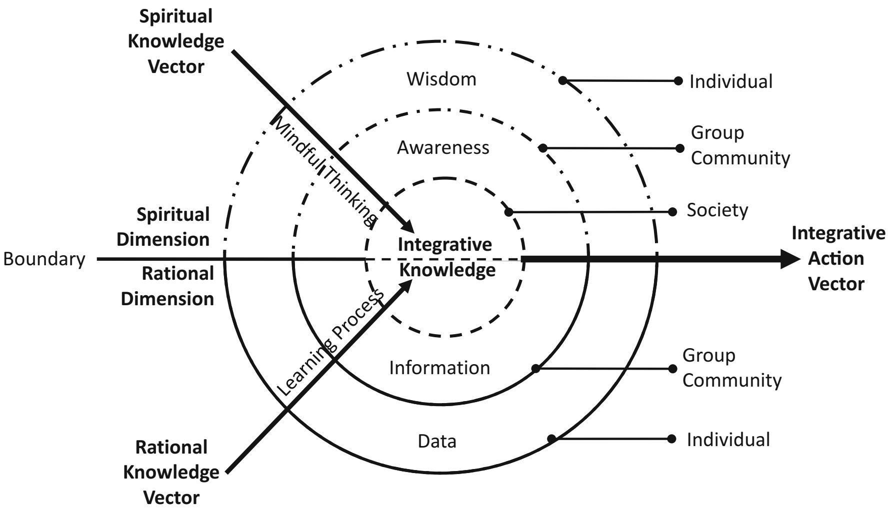

Fig. 1 Integrative knowledge model (developed by the authors)

cannot be changed, at every moment, determined to bring our society into a real evolutionary Path.

One can see that Mindfulness in the workplace, rather than bringing control, focus or determination to individuals – a result of ego reinforcement and mental control – encourages and deepens the analyses and understanding of themselves and the environment around them, fostering profound questions that are solved and answered by the strength of their spirituality. This always emerges accompanied by feelings of love, compassion, and humility, the fruits of life, which naturally arise when striving to dissolve the predominance of the ego in the realm of spirituality.

Going a little further, to the context of the Mindful organization, the two **vectors of rational knowledge and spiritual knowledge,** though distinct and opposite in nature, converge to a single layer of knowledge – occupying the central place in the model – which is called **integrative knowledge.** Integrative knowledge is the resultant consolidator of the forces coming from the two vectors. Such knowledge promotes unicity, completeness, and wholeness to a knowledge composed of distinct natures. Therefore, integrative knowledge is a fusion of two visions of knowledge into a third and even deeper proposition, idea, solution, which contemplates the most beneficial aspects and challenges of each force.

Even so, integrative knowledge by itself is not enough. From the convergence of the rational and spiritual vectors within **the integrative knowledge layer,** a resulting force is projected that must move in the direction of action, promoting more-consistent and more-balanced changes, characterized by the **integrative action vector**. This vector concretizes and drives integrative actions, that is, all the resulting forces toward the necessary changes needed to reach a new, encompassing, profound level of consciousness in organizations and their individuals; in short, an authentic Mindful Organization in a Mindfulness context.

Conclusion

The present work has sought to discuss and explore the age-old origins of Mindfulness in the East, and the most recent interest, in the last decades, in psychology, medicine, neuroscience, and organizational management in its study and research, basically concentrated in a Westernized world, especially in developed countries, where the USA has certainly assumed an undeniable leadership in the research, application, and diffusion of a more scientific mindfulness: more empirical, more rational, and more pragmatic.

Thus, understandably, insofar as science itself has adopted and sought to develop age-old spiritual practices, it has ended up secularizing these practices. As in a fight between giants – where Goliath defeats David; where God is defeated by Science; where the rational defeats the spiritual – Science mindlessly lauds and glorifies tried and tested techniques of mindfulness, expressed scientifically, seeking applicability in the organizational environment, primarily aimed at incorporating productivity and effectiveness and breaking down barriers to the continuous "development" of the so-called human resources, as is naturally expected of most scientific research in the organizational field.

As a result of this growing movement to Westernize mindfulness, this study sought to argue for the criticality and urgency of preserving and recontextualizing Mindfulness within its spiritual traditions; otherwise, one risk of losing a deeper, more balanced, holistic, and integrative view of life, adopting, instead, innocuous surgical remedies and procedures, mere placebos, in a society, organizations and individuals already weakened and suffering enough due to the absence of Spirituality, Life, Nature, of God.

The integrative knowledge model presented herein is proposed as a possible vision of combining science – and its excessive focus on rationality – with a wisdom and an awareness that comes from spirituality, which can only be accomplished through Mindfulness rooted in its canonical origins. This is a paradigm shift, a redirection in the way of approaching reality with more-interdependent thinking or interbeing (Hạnh 2005) – as opposed to the reductionist-mechanistic thinking inherited from the philosophers of the Scientific Revolution of the seventeenth century, such as Descartes, Bacon, and Newton. It is about reconstructing a path that is more consistent and adequate for facing the complex social and organizational problems experienced by human beings, a path that entails spirituality but does not deconstruct rationality: both building an integrative, synergistic, evolutionary, and universal environment, where spirituality and rationality impact the full potential of the human body, mind, and spirit, all three acting in perfect balance, like the 4 aspects of yin/spirituality and yang/rationality, being at the same time opposites, interdependent, mutually consuming, and inter-transformative (Tsu 1989; original 500 B.C.).

Considering all these aspects, this chapter has dealt with how to separate Science from the Hype, Science from fiction, and, on the other hand, how to unite Science and Spirituality, Science and Mindfulness. In steadfastly adhering to the roots of Buddhism and Mindfulness, Goleman (1972a, b, 2015) strengthens and develops the Science and avoids the fad, the ephemeral, the anti-scientific. When, in the present work, the integration of spirituality with rationality is suggested, claiming due respect for the wisdom of the Buddhist traditions, it actually proposes that science persist in the directive of an integrative knowledge based on the research model followed by Goleman (2015).

It is thus recommended that Mindfulness follow the Buddhist traditions and that science continue to study its effects on the psyche, mind, and society, while leaving these traditions untouchable. The study proposes the separation of science as practiced by Goleman (2015) – deeper, more prospective, more meditative, humbler, and origin seeking – from the Hype, which produces results at the expense of the fragility of human beings, who already lack roots and solid trunks, stemming from their unprotected and devalued spirituality, having fallen due to the action of the strong wind of inconsequent human rationality.

This separation is essential insofar as it assures true science of its historical competence to study phenomena without interfering with the environment that is being researched. In the case of Mindfulness, the environment is the Mind – that meditates – the spirituality, the essence, and the nature of the human being. Interfering with this spiritual context is obviously harmful because it biases and deconstructs the actual conclusions of the research – which is what the "Hype movement" apparently and unconsciously seems to be encouraging with the secularization of Buddhist traditions.

The integrative knowledge model seems to fit perfectly into these more conflictious social environments, in which, some masters, like Pope Francis and Dalai Lama, nowadays, have been striving for centuries, seeking relentlessly to dispose some thoughtful teachings in words, written or spoken, in every moment social conflicts abound, and Peace is threatened, always in a very dedicated attempt to awaken in human minds the reasons why they are distancing themselves from their true spirituality; the reasons for so much suffering notwithstanding so many rational actions that should be aiming to address and eliminate it.

When people devoutly go to church, temples, and monasteries, the pastor should be emanating in words a spiritual fortitude that can be accepted and understood by human rationality, bringing inside their minds, a little while afterwards, a silent awareness of the Mind, in the Mind language, silence, the eternal Way to reach closer to God, in God language. Thus, a faithful Mind listens, reflects, absorbs, and wisely comprehends the mind erroneous choices, its mistakes, and its sins. Mindfulness begins to be practiced by observing all this, with the determined faith of its devoted practitioners, letting awareness of the right thoughts, words, and actions enlighten little by little their inherent virtues and creeds, faithfully waiting for the "merciful God, who will forgive us and deliver us from all evil, amen!"

Another important and timely reference in this context of seeking a more spiritualized and more integrative view of human knowledge, a more ecumenical Mindfulness that participates more in a knowledge based on the principle of the Oneness of humankind, comes from the Baha'i philosophy: to create this new world, many patterns of behavior that characterized earlier phases of our existence must be put aside. "We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man . . . and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station" – wrote `Abdu'l-Bahá (Bahá'í International Community 2017).

Therefore, without communing with karmas; without practicing Hype; without yielding to the temptations of one's rationality, which one wants to balance and enlighten through spirituality, one should seek to walk with others, connected, taking integrative actions, enlightened by spirituality, but paved by rationality, like heaven and earth. It is imperative to develop an integrative force between Science and Spirituality, removed from purely rational movements, from Hype minds, which only blacken and enfeeble the human soul and the evolutionary path of humankind. Also, renew one's hopes in a more Mindful world, of more-Mindful humans, of more-Mindful organizations, with more presence and the force of true Mindfulness, trusting and valuing thoughts, words and actions filled with spirituality, of a more hopeful holistic, integrative, and evolutionary approach to the destinies of humankind. Then, in the words of H.H. the Dalai Lama (2017), we close:

"From birth, we all want to live a happy life and that is our right. However, many share the view that our existing education systems are inadequate when it comes to preparing people to be more compassionate – one of the conditions for being happy. As a human brother I'm committed to letting people know that we all possess the seeds of love and compassion. Having a smart brain is not enough; we also need a warm heart."

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Mindfulness and Stress Reduction: Managing Workplace Stress

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Abstract

We present an overview of the current state of research on mindfulness and its application to reducing stress in the workplace. From its Buddhist origin to its secular evolution, we consider the meditation component of mindfulness practice. We describe some proposed mechanisms of mindfulness practice that translate the operations of the mind into the physiology and affect thus enabling the practitioner decouple perception from reality. We briefly consider some theories of stress, consequences of workplace stress, the stressor-strain pathway, and potential entry points for mindfulness-based interventions in the workplace. This chapter also considers the different types of workplace mindfulness-based stress reduction interventions in terms of content, delivery, and duration. We conclude with some concerns about mindfulness and recommendations for future work.

Keywords

Mindfulness · Workplace stress · Productivity · Wellbeing · Mindfulness based stress reduction

Introduction

Workplace stress is one of the biggest health and safety challenges faced by employees and organizations as a result of changes in working conditions such as increase in work demands, downsizing and restructuring, job insecurity, as well as poor work-life balance (Milczarek et al. 2009). About "90 percent of American workers report feeling stressed at least once per week, 40 percent describe their jobs as very stressful most of the time, and in fact, about half of all American workers report that stress has adversely affected their health" (Greenberg 2011, p. 155). Therefore, management of workplace stress is important because of stress-related health risks to individuals and its associated costs to organizations (Milczarek et al. 2009). This has led to an increasing interest in the effectiveness of mindfulness-based methods in the workplace given their ability to reduce present stress levels and to protect against future stress-related symptoms (Wolever et al. 2012).

In this chapter, the authors propose to give an overview of the current state of research on mindfulness and its application to reducing stress in the workplace. We begin with sections on the definitions and conceptualizations of mindfulness, its origin, its meditation component, as well as mechanisms of mindfulness practice. Following these, we will look at some theories of stress, consequences of stress in the workplace, the stressor-strain pathway, and potential entry points for mindfulness-based interventions in the workplace. We end the chapter by examining the variations of workplace mindfulness-based stress reduction interventions in terms of their content, delivery, and duration, some concerns about mindfulness, and recommendations for future work.

Definitions and Conceptualizations of Mindfulness

Following van Knippenberg and Sitkin (2013), that a good definition of a multidimensional concept should distinctly define each dimension, we delineate mindfulness into its *trait* and *state* forms. The first refers to a tendency or propensity, which is somewhat consistent, albeit temporarily so, while the second refers to an often-transient condition or momentary mindfulness (Brown and Ryan 2003). If *trait* mindfulness, also known as latent or dispositional mindfulness, refers to the ability that every individual human being has to be mindful of events without judging them, *state* mindfulness on the other hand may refer to a momentary situation, sometimes achieved through the practice of mindfulness (di Pierdomenico et al. 2017). In the light of arguments about the possibility of personality traits (hitherto considered fairly stable) being altered, Tang (2017) argues that “growing evidence has indicated that mindfulness practice induces both state and trait changes: for example, mindfulness meditation can not only temporarily change the condition of the brain and its corresponding pattern of activity or connectivity (state change), but also alter personality traits following a longer period of practice” (p. 30). Brown and Ryan (2003) also argue there may be a correlation between average measures of state mindfulness and the trait variant.

Brown and Ryan (2003) define mindfulness as “the state of being attentive to and aware of what is taking place in the present” (p. 822). Based on their conceptualization, mindfulness is an attribute of consciousness whose primary capacities are awareness of and attention to psychological and sensory phenomena (Brown and Ryan 2003). An earlier definition presents mindfulness as “the clear and single-minded awareness of what actually happens to us and in us at the successive moments of perception” Nyanaponika (1972, p. 5), while Hanh (1976, p. 11) says that it is “keeping one’s consciousness alive to the present reality.” According to Brown and Ryan (2003), awareness is the ability to constantly monitor the internal and external environment, a recognition that can exist without making the stimuli the focus. Thus, one can be aware of a stimulus without making it the focus of attention (Brown and Ryan 2003). Again, everyone has an inherent capacity for this awareness, whereas some have become proficient in it through constant practice. Focused attention takes place when one selects one of the stimuli, making it the primary object of focus (Brown and Ryan 2003). If we consider mindfulness as the “open or receptive awareness and attention” to these stimuli (Brown and Ryan 2003, p. 822), it would thus imply an awareness and attention to realities that are simultaneously acute, deep, and wide.

Almost paradoxically, mindfulness also requires a detachment from the reality such that the person does not pause to analyze the observation of the present-moment stimuli (Bishop 2002). Attention should always and immediately be returned to the original focal point (Bishop 2002). One objective of this detachment is to make a distinction between mental events and reality (Bishop 2002). Hence, mindfulness is described as a state of nonjudgmental attention and awareness – "awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to things as they are" (Williams et al. 2007, p. 47).

Origin of Mindfulness

According to Fries (2009) and Brown et al. (2007), mindfulness has its origin in Eastern philosophy but has also been heavily influenced by Western psychological theory which has adopted it, explored its mutual synergies, and developed it into training programs.

Meditation is an essential aspect of mindfulness practice or the series of exercises whose doing leads to the mindfulness state (Tusaie and Fitzpatrick 2012). It will be helpful to see the connection or causal link between meditation practice in its various forms to the desirable outcomes of mindfulness. To do this however, it is necessary to trace mindfulness back to its spiritual origins.

Spiritual Origin from Buddhism

The concept and practice of mindfulness originally came from Buddhism more than 2500 years ago (Goleman and Horne 1980). It first appeared in a psychological and philosophical compilation of the Theravada and Mahayana strains of Buddhism, which contained detailed descriptions of "states of consciousness" that could be attained through meditation (Bishop 2002). This compilation was called the Abhibdhamina (Bodhi and Narada 1993). Later in the fifth century, some portions dealing with meditative practices were extracted from the Abhibdhamina, and these were summarized in another compilation called the Visuddhimagga or "path of purification" (Buddhaghosa 1976). The Visuddhimagga contained descriptions of the qualities of mindfulness attainable through vipassana (or mindfulness meditative practice) (Bishop 2002).

Present-Day Adaptation to the Workplace

Mindfulness has been linked to many beneficial workplace outcomes such as employee satisfaction (Hülsheger et al. 2013) and wellbeing (Brown and Ryan 2003). These are desired because of their expected positive relationship to performance. It is also expected that the possession of mindfulness by several organizational members, resulting perhaps from establishing it as a culture, would lead to benefits deriving from the ensuing growth in organizational resilience (Sutcliffe et al. 2016; Weick and Sutcliffe 2006). Because mindfulness can be learned, organizations are increasingly taking interest in it and are encouraging, fostering, and even running mindfulness trainings for the workforce (Good et al. 2016).

One reason for a resistance in embracing mindfulness in secular society might perhaps be a suspicion about its religious origin and a lack of clarity about its likely applications in the workplace. Some more positivist-minded individuals, while possibly deriding claims of the benefits of mindfulness in the workplace and in ordinary life, would demand empirical proof in support of this position. Kabat-Zinn and Hanh (2009) however makes it clear that the concept of mindfulness, as applied in the workplace, is devoid of any religious and cultural connotation associated with its country of origin. This ought to calm any fears of a possible confusion between the religious and secular domain (Grossman et al. 2004).

That said, the understanding and description of mindfulness in modern secular literature has for the most part been faithful to traditional Buddhist conceptualizations of the concept (Bishop 2002). What remains is to seek scientific explanations of the mechanism of action of mindfulness and the link to its perceived benefits. These benefits include strengthening the employee to withstand life's stress by empowering him or her to accept unfair situations in life, deal with hard truths, and freely choose his or her attitude and responses (Fries 2009). Various novel attempts have been made to explain the mechanism through which mindfulness achieves these and so manage workplace stress. Among such attempts is one by Hede (2010) who suggests the incorporation of Jungian theories of psyche into mindfulness practices. What is however common to most mindfulness practices is the call to meditation.

Meditation and Mindfulness

> I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. (Henry David Thoreau 2004, p. 143)

Broderick and Metz (2009) define mindfulness as "a way of paying attention (being mindful) that is intentional, trained on the present moment, and maintained with an attitude of non-judgment" (p. 37). And they define "meditation" as the "deliberate training of attention to cultivate this state" (Broderick and Metz 2009, p. 37).

In describing the mindfulness practice, Kabat-Zinn and Hanh (2009) speaks at the same time of "focused attention" and "open awareness," two terms that suggest a recognition of "other" (be it a person, a thought, a meaning, a thing) to which one should be open in order to get new insight (a new meaning, a new perception, a deeper understanding). This is then the right time to recall that the term "meditation has often been used interchangeably with "contemplation." The use of the term meditation has been rife in the religious context (such as Buddhism, to which mindfulness owes it origin), or in spiritual contexts (in the sense of the non-corporeal).

In a reflection on knowledge and contemplation, Zajonc and Montessori (2006) describes contemplation as a stilling of "the mind" in order to "promote insight and concentration." When he suggests that contemplation is a prerequisite to true knowledge and learning, Zajonc and Montessori (2006) writes about different attitudes of the would-be learner that on reflection are similar to the attitudes that mindfulness trainers recommend. To the "other," the learner or contemplative subject should show "respect." Calling this the first stage of contemplative enquiry, he recommends that the person respect the integrity of the "other," the object being contemplated, and that one way of respecting this integrity is "allow it to speak its truth without our projection or correction" (p. 3). Here we recall the "nonjudgmental" recommendation of Kabat-Zinn in mindfulness. Another attitude recommended by Zajonc and Montessori (2006) in contemplative enquiry is "gentleness," a necessary behavior that will prevent "distorting" the object according to our tastes. He further recommends "intimacy" of the contemplative inquiry with the object, arguing that unlike science, which encourages a disengagement from the object in order to assure objectivity, contemplative inquiry requires approaching the object of inquiry. This recalls the "focused attention" of mindfulness. It is worth quoting his recommendation for the latter two stages of "participation" and "vulnerability." First on participation he says that "in meditation we join with the other, while maintaining full awareness and clarity of mind. . . our usually preoccupations, fears and cravings work against authentic participation" (Zajonc and Montessori 2006, p. 4); and on vulnerability, he adds that the individual should be "confident enough to be vulnerable, secure enough to resign ourselves to the course of things. . . we must learn to be comfortable with not knowing, with ambiguity and uncertainty" (Zajonc and Montessori 2006, p. 4). What are these but reminders of Kabat-Zinn's nonjudgment, nonstriving, non-doing, and detachment. Contemplation then is at the heart of the mindfulness meditation practice; whether the "other" be an idea, an object, a superior being, or a meaning, it seems clear that the individual is being invited to transcend self, recognize realities outside of oneself, silence the urge to be always "doing something," try to listen a bit more in order to know himself or herself better, and ultimately be a better and healthier person.

In reference to the quote with which we began this section, Zajonc and Montessori (2006) write "What does it mean to go to the woods? Thoreau sought a place apart, in order to live mindfully and deliberately. We will do likewise, setting apart times to be mindful and deliberate, in order that we too can learn to discern the essential facts of life. In the rush of our lives we too often pass them by" (Zajonc and Montessori 2006, p. 8). Meditation. Contemplation. Non-doing. Focus. Non-judgment. Mindfulness. Understanding the psychophysical nature of meditation therefore paves the way for a good grasp of the psychological and physical benefits of mindfulness.

Between Being and Doing

According to Kabat-Zinn and Hanh (2009), the human being is almost always in a state of doing. Man is either striving for a goal, planning, reacting, or just plain "being busy." Meditation on the other hand demands a "non-doing" where the focus is on just being where one is without making any effort to be someplace else, either physically or especially mentally. Kabat-Zinn and Hanh (2009) describes the meditation exercise as an act of "re-minding" oneself of his nature of "being" and to accept and allow that state for a while. Meditation as a human endeavor implies a non-doing, and to foster this, the practitioner is encouraged to take a particular stable physical posture or position and to focus on a single dimension, usually the breath Kabat-Zinn and Hanh (2009).

Between Open Awareness and Focused Attention

> The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face? (Henry David Thoreau 2004, p. 85)

As mindfulness is a developing study, there is still confusion of terms, and practitioners and academicians alike are yet to come to an agreement on the meaning of terms, which affect their understanding of the practice. One of such areas is in the categorization of the different types of meditation practice. An illustration will help clarify this. Davis and Bjornberg (2015) in a section titled "Construct Confusion to Construct Clarity" argue that the hundreds of meditation practices in existence can be grouped into three major categories or approaches: focused attention, open awareness, and guided intention, although they may have some similarities (Kohn 2017) and differ in effects and mechanisms of action (Eberth and Sedlmeier 2012; Sedlmeier et al. 2012).

Focused attention would refer to those meditation practices that use specific targets to train the attention such as the breathing exercises which help to focus on breathing. Davis and Bjornberg (2015) describe focus attention as a "preliminary practice to produce sufficient mental stability to enable practice of other, more challenging forms of meditation" (p. 668). Thus, they seem to argue that the "open awareness" meditation is a more challenging and next step following the "focused attention" one. Open awareness "expands attention to focus simultaneously, nonjudgmentally, and non-analytically on physical sensations, thoughts, feelings, and other internal and external stimuli that arise at the present moment" (Davis and Bjornberg 2015, p. 669). We however think that rather than be another type of meditation practice or another categorization, the "open awareness" (at least as it is described by Davis and Bjornberg (2015)) is actually embedded as a component of the breathing meditation taught by Kabat-Zinn and Hanh (2009) as part of the sitting meditation.

According to Kabat-Zinn and Hanh (2009), sitting meditation is at the "heart of formal meditation practice" (p. 61). After settling into a comfortable sitting posture, the person focuses on the breathing (focused attention). As this attention is maintained, a person would naturally be "tempted" to be distracted by other stimuli (internal and external). Rather than be perturbed and get into a tense debate of whether to entertain them or not, the sitting meditation instruction is that the person should acknowledge these new internal or external stimuli, recognize them for what they are (open awareness), but, then almost immediately and as often as is necessary, gently but firmly lead the mind back to the original focus – the breath Kabat-Zinn and Hanh (2009). Thus, during the sitting meditation, one transits continuously between "focused attention" (to the breath) and "open awareness" (to 'distracting' stimuli). Rather therefore than representing two types of meditation practices, the "focused attention" and "open awareness" would seem to be two stages of the same "sitting meditation" type.

And what about the third categorization of Davis and Bjornberg (2015), the "guided intention"? Again, this would seem to be also and already accounted for by Kabat-Zinn and Hanh (2009) sitting meditation's encouragement to "non-striving." As the person focuses on the breathing and thus trains in serenity, calmness, and resilience, he or she is encouraged to continuously "let go" of the distracting stimuli having once acknowledged them, returning the mind to the breathing. Likewise, one is encouraged at the start of the meditation practice to identify desired outcomes or benefits but to then be detached from them and not make either the focus of attention or intention Kabat-Zinn and Hanh (2009). The end should remain the focus on the breathing, to the point that the person becomes almost indifferent to the desired benefit.

The Sitting Meditation

Drawing from Kabat-Zinn and Hanh (2009), the first step is to adopt a comfortable sitting posture. One can sit on a chair or on the floor. In either case, the head, neck, and back should be erect and vertically aligned. Some prefer to seat on a chair. In this case, the practitioner might consider not resting on the back of the chair but allow the spine to support the body. The vertical alignment of the body allows the breath to flow easily and also serves as an outward manifestation of inner self-composure, self-reliance, and alertness. If on the floor, one can sit on a doubled cushion, which allows the buttocks to be between 3 and 6 in. above the floor. The shoulders should be relaxed while the hands should be comfortably placed: either on the knees or resting on the lap.

Having adopted a comfortable sitting posture, the next step is to focus on the breathing. The individual is encouraged to simply feel the breath come in (inbreathing) and go out (outbreath). One should dwell on the present moment by moment breathing. Recall that we breathe ordinarily but without focusing attention on it. This time, however, the entire attention should be focused on the air going in and coming out Kabat-Zinn and Hanh (2009).

Since we are not usually accustomed to doing nothing, it will only take about 3–4 min before one begins to feel restless or uncomfortable. According to

Kabat-Zinn and Hanh (2009), it is at this point that the practice of self-observation becomes "interesting and fruitful." Normally when the mind begins to wonder, the body would then to follow. If the mind tells the individual that it is hungry or bored, the body would normally move to try to get food to satisfy this hunger or seek new engagements, and vice versa. The body can also feel discomfort and suggest to the mind to look for an alternative.

The person may wonder why the mind keeps wandering away and why it is difficult to remain focused on the breathing. Kabat-Zinn and Hanh (2009) suggests that the meditation practitioner not attempt to answer this question. It is enough to recognize that the mind has wandered away and is, for instance, suggesting that the body moves elsewhere. Acknowledging the impulse but without moving the body in response to the suggestion of the mind, one should gently but firmly return the mind to the breathing and to the belly, focusing on its rising and falling with each inbreath and outbreath. It may and will happen that repeated distractions come to the mind. Without panicking, one should acknowledge each new thought, take note of it, but then gently but firmly "escort" the mind back to the belly and to the breath. Kabat-Zinn and Hanh (2009) encourages the individual not to give himself or herself a hard time no matter how repeated and frequent the distractions. The mind should be returned to the breath no matter if it experiences hundreds of such distractions. The practitioner is encouraged to recognize these stimuli for what they are and, then immediately, without haste, without panic, and without judgement, firmly make a continuous effort to return the attention of the mind to ("re-mind") the breathing. It is thought that this effort to keep returning the mind to focus attention on the breathing and belly trains the mind to be less reactive. Just like the muscles improve with exercising, the mind will become more resilient while improving its ability to concentrate more deeply.

The same happens if it is the body requesting or suggesting a change of posture due to the discomfort it begins to experience after some minutes. Just as happens with distracting thoughts, the mind should acknowledge and note the bodily discomfort but then mentally welcome them. By welcoming them and not "blaming" anyone or anything for this "distraction," the discomfort is incorporated into the present-moment experience, as if to say that "it is here therefore it is here." Just like with the mind when one does not stop to answer the question of why the mind gets so easily distracted, the new bodily discomfort and the person's tendency to automatic reactions are acknowledged and noted. It is believed that by including the discomfort (and sometimes pain) in the present field of awareness, one may develop a new perspective to the discomfort, an alternate way of viewing it Kabat-Zinn and Hanh (2009). This may perhaps explain how sitting meditation helps in pain management (Banth and Ardebil 2015).

Nonstriving and Letting Go

We have illustrated "letting go" as one of the interior techniques and dispositions required of the individual during the meditation practice Kabat-Zinn and Hanh

(2009). He or she is also required to practice “nonstriving” Kabat-Zinn and Hanh (2009). At the start of the workplace adaptation of mindfulness practice – the mindfulness-based stress reduction (MBSR) sessions – the participant is asked to identify individual’s expected and desired benefits from the mindfulness sessions (Hülsheger 2015). After identifying these, practitioners are then encouraged to avoid deliberately striving after them throughout the process. The focus should instead be on the present-moment practice of mindfulness meditation, rather than on the expected benefit (Hülsheger 2015). In short, one should completely detach oneself from those expected and desired benefits to the point of seemingly stopping to “strive” for them. This would be similar to the advice often given to people that find it difficult to fall asleep – to stop “striving” to sleep – and in this detachment, they may find that sleep comes about more easily and more naturally when one has stopped focusing on it (Hülsheger 2015).

Meditation and Pain

As mindfulness travelled from its religious origin to the workplace, the first port of call was the hospital where it has found use in pain management in critically ill people such as cancer patients (Brown and Ryan 2003; Carlson et al. 2001; Speca et al. 2000). It is thought that the mindfulness exercise teaches the body to consider sensations of discomfort as part of the present-moment experience as one discovers an alternate way, so to speak, of viewing discomfort Kabat-Zinn and Hanh (2009).

Discomfort and pain seen in this light may help the person develop the power of concentration, calmness, and awareness. Kabat-Zinn and Hanh (2009) call this “relaxing into discomfort,” whereby taking pain as “it is” reduces its intensity. Although one feels the pain, the practice helps a person to separate the pain experience from the thought and thus able to choose an alternative reaction. According to Kabat-Zinn and Hanh (2009), the “you are not your thought” conviction “appears to cause an uncoupling of the sensory dimension of the pain experience from the affective/evaluative alarm reaction and reduce the experience of suffering via cognitive reappraisal” (Kabat-Zinn 1982, p. 33). Thus, the reflective habit attained through mindfulness training (e.g., on Buddha’s teachings) helps one to cope with pain and suffering (Keng et al. 2011).

In the sitting meditation, the breath is the anchor or “home base” to which the mind always returns after each “foray” or distraction. This anchor or point of focus becomes the pathway into a moment-to-moment awareness Kabat-Zinn and Hanh (2009). Mindfulness does not tell one not to see, not to hear, or not to experience. The idea is to see, hear, experience, and then “let go,” see, hear, experience, and let go, in a continuous cycle, throughout the meditation exercise. Thus, the goal is to have an “attentional stance towards proprioception known as detached observation” Kabat-Zinn and Hanh (2009). As mentioned above in section “Origin of Mindfulness,” this exercise helps one to manage pain as well as discomfort and stress. Since our focus is the application of mindfulness to workplace stress, some reflection on what stress is and how it manifests would at this point be useful.

Stress

For the purpose of this chapter on the application of mindfulness to managing workplace stress, the primary goal of a good definition of stress would be one that leads to a better understanding of the origin of stress, its causal pathway, and the mechanism of its action.

Stress is defined as "the physiological and/or psychological arousal that occurs when an individual perceives a threat to something of value to them and that threat taxes or exhausts the resources they have available to confront it" (Harms et al. 2017, p. 179). In other words, stress usually results from a dysfunctional response by an individual to pressure from the environment. This pressure from the environment can be tangible or intangible, physical, or psychological.

Stress can be related to the job or to interpersonal relationships. Job stress may arise from the nature of the task and work conditions such as time pressure, where an individual has a lot of demands struggling to be fit into a finite time slot (Harms et al. 2017). Stress would therefore depend on how effectively a person responds to these demands. On the other hand, interpersonal stress comes from being in conflict with others or the feeling that one must meet the expectations of others (Harms et al. 2017). In essence, there is a continual transaction between the environment and the individual, where the latter allocates adequate response to pressure or stimuli initiated by the former. There should ideally be a good balance between the stimuli and the response it elicits, and stress results when stimuli arriving outweigh the amount of response needed to maintain a state of balance.

The related term of "burnout" was conceptualized by Maslach et al. (2001) as comprising three dimensions or manifestations: emotional exhaustion, cynicism or depersonalization, and reduced professional efficacy or accomplish. The first is directly related to work overload, the second to social conflict (considering that much of early research on burnout was among service-oriented professionals), while the third is related to a lack of resources.

Stress Theories

Several theories have been proposed to explain the origin and mechanism of action of stress, for example, the transactional model (Holroyd and Lazarus 1982); conservation of resources (COR) theory (Hobfoll 2001); cybernetic theory of work stress (Cummings and Cooper 1979), and the person-environment fit theory (French et al. 1982). In the "person-environment fit" theory, "fit" is a measure of adequacy of response (French et al. 1982). Shupe and McGrath (2000) offer a process perspective of stress as a dynamic, adaptive process; according to which a set of four processes occurs in an individual as part of the stress evolution process: the detection or appraisal process where the individual becomes aware of the pressure, the choice process where a choice is made of which of the many available coping options should be adopted, the performance process or coping phase, and the outcome process or consequences phase (Dewe et al. 2012).

Demand and Supply Perspective

Some theories used to explain the stress mechanism capture this idea of demand and supply. The COR model (Hobfoll 2001) is somewhat related in that it proposes that environmental conditions can put pressure on the resources individuals have. More stressful situations demand more response from the person, which leads to increase "supply" of personal resources leading to depletion of this and hence stress. Less stressful conditions (and hence less demand for resource-type response) leads to less strain and results in less stressed workers. A related theory is the job demands-control (JDC) model of work design (Karasek and Theorell 1992). This is a theory of work design that suggests that irrespective of the amount of pressures individuals face at work due to excessive work demands, it is not the demands themselves that cause the strain experience but rather the lack of control individuals have over the job demands that leads to strain. In other words, the problem is not the demand but the lack of control over the demand. For balance to occur, when job demands increase, the individual ought to have a corresponding increase in control, failing which imbalance or strain experiences will result (Karasek and Theorell 1992).

Stimulus and Response

Biology can also be used to explain the stress process. When an individual appraises a stimulus as requiring a response beyond that which he or she is capable of providing, a message of distress is sent to the brain, which then prepares to defend the self. The nervous system is activated as well as hormone-releasing functions. The heart is instructed to transport more oxygenated blood to the brain, which is now working harder than before. The pulse quickens, the muscles tense, and the breathing becomes more rapid. This is the so-called fight-or-flight response, the individual being primed either to fight or to flee (Taylor et al. 2000). This state of alertness is not harmful in itself as it is sometimes necessary to get one to face difficult tasks that ultimately bring satisfaction. When the state of alertness and activation remains prolonged over time, however, it can result in permanent psychological and physiological damage, hence the spillover into secondary health problems such as mental disorder or a heart attack (Everly and Lating 2012).

Transaction Perspective

The transaction perspective highlights the "process" nature of the stress relationship and shows stress as due to the interaction between different components – within (the person) and outside the individual (the environment) (Dewe et al. 2012). This viewpoint may help in better understanding stress, as it makes it possible to study its "component parts," so to speak, an enriched perspective that highlights better the contribution of each component to the stress experience. The clarity about the mechanism of action thus obtained through this demarcation put the tangible modifiable aspects of stress into the hands of organizational leadership, by suggesting how, where, and when to insert intervention efforts in the workplace.

One point of view argues for a transactional perspective, as against the "stimulus" and "response" approach, as it says that the latter presents the components of the stress experience as detachable realities (Dewe et al. 2012). It advocates "transaction" as more representative of the causal pathway of the stress experience (Holroyd and Lazarus 1982; Lazarus 2001). Stress is thus a process that focuses more on the fluid, unified, and continuous emotional experience, a definition that represents better the experience of the human person. The transactional framework suggests that stress occurs when the individual comes to the conclusion, through a mental appraisal process, that some specific environmental demands are about to put pressure on his or her resources. It further divides this initial appraisal stage into two: primary and secondary appraisal. According to them, it is at the primary appraisal that an individual acknowledges the importance of the experience received and judges whether something is at stake or not. In support of the leaning toward the "discrete emotion" perspective as against just "stress," the primary appraisal is further subdivided, in order to provide a bridge into these emotions (Lazarus 2006). The primary appraisal stage – determining what is at stake in each encounter – can determine and categorize the experience as either of four different things: harm/loss, threat, challenge, and benefit. The first has already happened, while the second may happen. The "challenge" implies the individual's engagement with the new demand, even though it curiously remains grouped as part of the primary appraisal process. Finally "benefit" implies an effort to find something useful in the demanding experience (Lazarus 2001).

As discussed a better understanding of the components of the interrelationship or transaction provides insight and understanding, which will eventually form the basis for future action. Thus, the four categorizations of primary appraisal of environmental stimuli give an enriched conception that suggests that depending on the interpretation (or appraisal) given, the result can be either negative or positive, thus forming the basis for coping (Lazarus 2001).

However, some researchers have critiqued the theoretical and empirical significance of the transactional perspective (Dewe et al. 2012). They argue that focusing on individual appraisal processes might distract us from our primary goal of identifying work stressors that affect the working lives of most workers (Brief and George 1991). Furthermore, questions have been asked regarding the usefulness of information obtained through this approach in intervention development for management (Schaubroeck 1999).

Stress in the Workplace

Workplace stress has traditionally been conceived as arising from an interaction between the individual worker and the conditions of work (Harms et al. 2017). Due to the deployment of new technologies in the workplace and increased globalization, the pressure on employees has increased much more than in the past (Bhagat et al. 2016). Work is much more complex as people are communicating across time and cultural differences and with technology that tends to greater intrusiveness. The boundary between work and non-work thus becomes blurred, the workday is extended, and many people may find it difficult to cope with their workloads, work complexity, and work extension (larger and wider geographical teams and groups). All of this leads to increased changeability and uncertainty (Fries 2009).

Organizations are increasingly interested in workplace stress because of its implications for employee wellbeing (Edwards and Rothbard 1999; O'Neill and Davis 2011) and productivity (Halkos and Bousinakis 2010). Employee engagement, the emotional and intellectual commitment that an employee feels toward the organization, has been shown to be a significant predictor and positively related to improved job performance (Anitha 2014) and financial returns (Saks 2006). Low degrees of employee engagement have conversely been related to high incidences of stress, burnout (Hakanen et al. 2006), and turnover intentions (Agarwal et al. 2012). Burnout is a prolonged depletion of an individual's regulatory resources owing to an extended exposure to stress (Maslach et al. 2001).

As mentioned earlier, the job characteristics and/or design can be predictors of stress and so also the interpersonal relationships of the employees (Harms et al. 2017). This position is supported by some critiques of the transactional model of stressor perception such as Hobfoll (2001) who argued that Lazarus (2001) gives too much weight to personal appraisal and the cognitive process as against emphasis on why people make such appraisals or to the environment. Hobfoll (2001) thus concludes that the conservation of resources theory, with the emphasis it places on the contribution of environmental factors as explanations of the stress process, is of more practical value. According to the COR theory, more attention should be paid to the environment in which the person works since stressful situations lead to resource loss by the individual and conversely supporting circumstances lead to resource gain (Hobfoll 2001). It is therefore easy to see how these "circumstances" can include one's immediate supervisor, the nature of the job demand, job scheduling, and social support or the lack of it from one's work relationships.

Organizational Cost of Stress

The Occupational Safety and Health Administration of the US Department of Labor has declared stress as a workplace hazard. Stress has also been reported to be responsible for a greater percentage of lifetime prevalence of emotional disorder (Cooper et al. 2009).

Forty percent of employees in the United States describe their job as extremely stressful (AbuAlRub 2004), and workplace problems are cited as some of the strongest predictors of health complaints than are other life stressors that workers face (Sauter et al. 1990).

Organizations are therefore investing effort and resource to improve engagement, either through enhancing its presence or reducing such negative consequences like stress. These mechanisms suggest targets of intervention for improving engagement, which ultimately reduces stress. Some of these include positive co-worker and supervisor communication (Karanges et al. 2015), job autonomy (Nahrgang et al. 2011), and co-worker support (Bakker et al. 2011).

For the individual, uncontrolled stress has negative cognitive, psychological, health, and behavioral consequences (Cooper and Marshall 2013). It has been linked to burnout and exhaustion (Maslach et al. 2001), hypertension (Spruill 2010), increased risk of heart attack (Steptoe and Kivimäki 2012), stroke (Kivimäki et al. 2015), worsening of diabetic symptoms, obesity, and a generalized reduced natural immunity to diseases (Heraclides et al. 2012). Stress has also been linked to psychiatric conditions such as depression (Maslach et al. 2001).

Increased Healthcare Costs

Employee workplace stress is a significant burden to organizations through increased healthcare costs (Siu 2017). However, studies on methods to evaluate the financial costs to organizations are few (Hassard et al. 2014). For instance, stress-related disorders have been estimated to cost organizations in British Columbia "about 4.7 million per year excluding healthcare and rehabilitation costs" (Walinga and Rowe 2013 p. 68). More so, the overall cost of stress, anxiety, and depression to British employers is estimated at about 1035 pounds per employee per year. In the United States, stress and its associated illnesses, absenteeism, and presenteeism have been estimated to be about 300 billion per year (Bruce 2013). Moreover, stressed workers incur healthcare costs for their organization of about 46% higher than their less stressed colleagues (Bruce 2013). In addition, about a million employees miss work as a result of stress, which costs companies about 702 dollars per employee per year (Bruce 2013).

Absenteeism

Absenteeism, failure to report for scheduled work (Prater and Smith 2011), has been associated with increasing levels of workplace stress and is seen as an outcome of stressful conditions at work (Willert et al. 2011; Ybema et al. 2010). Absenteeism due to workplace stress is important as more than a quarter of absenteeism from work for two or more weeks are stress related (Damiani et al. 2012). Furthermore, estimates show that 6.5 million sick days are taken yearly as a result of stress and between 50% and 60% of total working days lost are linked to work-related stress (Damiani et al. 2012; Kocakulah et al. 2016). According to Rajbhandary and Basu (2010), high rates of absenteeism exhibited by nurses may be linked to stressful working conditions they face daily. Workers in caregiving organizations are prone to high levels of absenteeism as a result of high levels of work stress from high workload, work pace, and inadequate staffing (Elstad and Vabø 2008).

Presenteeism

Presenteeism refers to the act of employees showing up for work even while ill (Johns 2010). Stressful work conditions tend to lead to chronic stress-related health problems, which increase the likelihood of employees showing up for work even while ill (Jourdain and Vézina 2014). Specifically, stressful conditions such as high job demands have been found to exert pressure on workers to show up at work while ill (Demerouti et al. 2009). Further, presenteeism has been found to be associated with workplace stress whereby employees experiencing high levels of stress reported 10.2% presenteeism compared to 5% presenteeism among those who did not report experiencing high levels of stress (Boles et al. 2004; Jung et al. 2007). Another study suggests that employees experiencing high levels of stress were more often present at work than they were absent even while ill (Elstad and Vabø 2008).

Decreased Job Performance

Job performance describes "an activity in which an individual is able to accomplish successfully the task assigned to him or her, subject to the normal constraints of the reasonable utilization of available resources" (Jamal 1984, p. 2). Scholars suggest that when an individual experiences high levels of workplace stress, he or she may spend more time trying to cope with the stress and his or her efforts on job tasks may be reduced, resulting in reduced job performance (Yozgat et al. 2013). Although studies report inconsistent findings in the literature on the relationship between job stress at work and job performance, majority of the findings support a negative relationship between stress and performance at work because stress leads to a decrease in the quantity and quality of job performance (Wu 2011).

Work-Life Conflict

The differing roles that people play across multiple domains require the person to have enough resources to deploy in order to satisfy the demands arising from these roles. According to the conservation of resource theory (COR), "individuals try to obtain, retain, protect and foster those things that they value" (Hobfoll 2001, p. 341). As the boundaries of work change with regard to space (technology enabling virtual workstations) and time (globalization increasing time differences within work groups), employees battle to establish a family or to retain and protect its flourishing (Ogunyemi 2014; Fries 2009). When they find this difficult, it affects not only them and their families but also the organizations in which they work.

There is abundant empirical evidence that organizations stand to lose when employees are not able to balance well the demands of the work and the family domains (Amstad et al. 2011). Predictors of this so-called work-family conflict include many workplace-related factors such as increased job demands (Hall et al. 2010), perceived lack of supervisor and/or organizational support for the family (Kossek et al. 2011), lack of job autonomy, and lack of decision authority, all of which further predict stress and burnout (Michel et al. 2011). The result is that employees are not motivated to work well and hard, they feel neither intellectual nor emotional commitment to the organization, they have high turnover intentions (Blomme et al. 2010), and they are more prone to workplace deviance (Darrat et al. 2010). Further, employee health will suffer mentally and physiologically, which will eventually result in other negative organizational/work outcomes such as absenteeism (Vignoli et al. 2016).

Time-based conflict (a source of stress) occurs when the relationship between the work domain and the family domain is considered from the point of view of limited time to attend to the demands of both domains (see Hyland et al. 2015). Beyond this, Greenhaus and Beutell (1985) suggest two other types of conflict: the stress-based conflict and the behavior-based conflict. In the strain-based variety, a person is unable to focus on the demands of one role because of the distractions from the other role. The behavior-based conflict occurs when behaviors in one role are wrongly carried over to the other role (Greenhaus and Beutell 1985).

Mindfulness has been shown to be positively related to better employee wellbeing partly because of its ability to help the employee conserve and regulate resources (either prestress or during the coping stage) (Zivnuska et al. 2016). Thus, mindfulness is positively related to work-life balance (Michel et al. 2014). For individual workers, the work domain and the attendant roles and the non-work domain (e.g., family) and attendant roles may benefit from mindfulness practice. The ability to focus on the present moment may help employees reduce the strain-based form of work-family conflict as they are able to concentrate fully while in one domain, without giving room to distractions from the other domain (Michel et al. 2014). The increased control over emotions and thoughts associated with mindfulness may also help reduce automatic responses and hence behavior-based conflict, such that people are able to ensure that the behavior exhibited is proper to the specific role or domain (Brown and Ryan 2003; Michel et al. 2014).

There are at least two ways that mindfulness practice may have impact in the workplace, one positive and one negative, depending on whose good is being considered, the employee or the organization. For the employees, mindfulness helps them know better and acknowledge and understand their emotions and all the experiences they encounter. By teaching them to decouple their perception from reality, they have more access into these emotions and the most important values and ideals they hold in life. A person may, through the greater clarity and strength provided by mindfulness practice, come to understand that some workplace behaviors or expectations are not in line with his or her life values and ideals and may see them as a threat to self and therefore a cause of stress. Mindfulness training would then empower them to make some life changes including quitting the job if need be. As Hyland et al. (2015) say, "mindfulness may help employees realize that they should not overburden themselves with extra work duties, should have a more relaxed approach to work, and/or should spend more time with their family as opposed to their work responsibilities," concluding that "therefore, it is possible that mindfulness may not facilitate bottom-line organizational performance in the short term" (p. 593). However, in the long term, mindfulness would benefit the organization by effectively addressing the challenges posed to employees by stress.

Mindfulness and Stress

Considering "wellbeing" in general, some authors have suggested two ways in which mindfulness can improve it in the individual (Brown and Ryan 2003). First is that mindfulness can help disengage individuals from harmful thoughts and habits. Such harmful thoughts, which may lead to or imply unhealthy behavior patterns, may be automatic and habitual. The second proposed mechanism of mindfulness' effect on wellbeing is that it may add clarity and vividness to individual experiences, thus helping them deal with them better (Brown and Ryan 2003).

Meditation and mindfulness are linked to "enhanced self-monitoring of emotions, expression of positive emotions, reduced negative emotions, and emotional regulation" (Davis and Bjornberg 2015, p. 671). They may also moderate the relationships between these variables and other organizational outcomes (Davis and Bjornberg 2015). Interventions to manage workplace stress can aim at either reducing its external causes (stressors) or reducing its internal causes (personal predispositions and reactions of the stressed individual) (Fries 2009). Mindfulness-based stress reduction (MBSR) focuses on the latter and aims at helping employees to cope with stress by learning and using practices that become part of their workday. It was successfully used at the University of Massachusetts Medical School (Fulwiler and de Torrijos 2011) and has been applied to a variety of situations in which people are guided to apply mindfulness. For example, it has been useful in developing a curriculum for mindful climate change (Barrett et al. 2016) and in discouraging substance abuse by students (di Pierdomenico et al. 2017).

Mindfulness Point of Entry into the Stress Pathway

In order to determine how mindfulness can be beneficial to stress reduction, a starting model might be the "dynamic, adaptive process theory" (Cooper 2000, p. 3). According to this theory, in the presence of stressors, the process of the individual's response (strain) or the intraindividual evolution of stress can be understood as four processes: the appraisal process, the choice of coping response process, the performance or coping process proper, and the outcome or consequence process (Dewe et al. 2012). Mindfulness can enter into any of these four processes, thus suggesting how it might beneficially disrupt the stressor-strain pathway.

Appraisal

A lot has been written on how individuals cope with the stress stimulus, but not enough attention has been paid to the appraisal and meaning that persons ascribe to the stimulus they receive (Dewe et al. 2012). Dewe et al. (2012) further suggest that "if individuals are active participants in the stress process and if this 'activity,' as seems generally agreed, is initiated through the process of appraisal, then perhaps by focusing on these meanings that individuals give to demanding encounters will help us identify an 'organizing concept' for the future" (p. 36). Following both the cognitive theory of stress and coping and the stressor-strain pathway model, the strain outcome is considered to be largely due to the result of a subjective reaction based on the individual's perception and interpretation of the stimulus received. Dewe et al. (2012, p. 26) describe stress as a "product of the transaction between the individual and the environment" and that "the authority and power of the transaction lies in the process of appraisal that binds the person and the environmental." Lazarus (1999, 2001) refers to a "relational meaning" which results from this transaction as the "heart of the stress process" (Dewe et al. 2012, p. 26).

Not all stress is bad, some are good, and some are bad; it depends on whether the individual considers it a challenge or a hindrance (Cavanaugh et al. 2000). Mindfulness can alter the perception and interpretation given to the stimulus because of the ability it gives the individual's mind to decouple sensations, feelings, and thoughts from reality. It will be akin to teaching the self that things are what you say they are to you. In this transaction between the self and the environment, mindfulness may help the person realize and act according to the conclusion that, externally, they are distinct from their environment and likewise, internally, that the way they feel at each moment is distinct from their real (or permanent) state of being.

The appraisal process is also partly explained by another theory, the "stress-as-offense-to-self" (SOS) framework (Semmer et al. 2007). According to this theory, workplace events or experiences become stressful when they are perceived as a threat to one's self-esteem, identity, or positive self-evaluation (Semmer et al. 2007). Mindfulness may help the person decouple the real self and its esteem from the outcome of the interaction with the environment such that the input (stimulus) from the environment is not considered a threat to self, no matter how "dangerous" or "threatening" this stimulus may seem.

In the objective part of this appraisal, the person concludes whether the experience can be considered stressful or not, without reference to the individual concerned. Next follows what might be termed the subjective appraisal, which is where the person interprets the experience as stressful to self, a conclusion that may be related to the aforementioned stress-as-offense-to-self or a sense of inadequacy (of potential coping resources) (Semmer et al. 2007). Following the cognitive theory of stress and coping the experience of stress is largely subjective and perceptive. Depending on how much the individual considers that he or she has resources to cope with it, one can reach the conclusion that the stress is beyond available resources or capacity. Mindfulness may be helpful in altering the initial perceptive and of the stress to be positive.

Choice of Reaction (To Stress or Not to Stress)

What was described above as subjective appraisal may for the purpose of delineating clear pathways for possible mindfulness-focused intervention be classified as a separate choice of reaction category. The individual has concluded that the experience can be considered objectively stressful. The self-questioning would be the following: Will it be stressful for me or not and why? This second step coincides with what Dewe et al. (2012) describe as the secondary appraisal where one considers what to do about the stressful occurrence.

Coping After Stress Onset

This is the stage after the person has concluded that the experience will be stressful to self and in addition has already begun to experience strain. In other words, stress has set in, and one has to cope. Coping has been defined as the "constantly changing cognitive and behavioural efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person" (Lazarus 2006, p. 110).

Extant research suggests that individuals who are high in mindfulness are more likely to decide to make effort to cope. For the same reason, such individuals are likely to choose active, rather than passive, coping methods. The latter would be a case of avoidance which research says worsens the feeling of strain under the impact of the stressor. Avoidance, they say, actually perpetuates the stress (Weinstein et al. 2009).

What coping does is to make people confront the stress head on and deal with it in the four modal options. Although earlier research delineated coping into two major categories – problem focused (managing the encounter) or emotion focused (regulating the emotion) (Folkman and Lazarus 1980) – later studies would recommend extending the categories to include those coping strategies such as meaning-centered coping and the relationship-social coping (Folkman 2011). The meaning-centered coping has some things in common (focus on perception) with mindfulness, and this is a likely an entry point for mindfulness intervention in altering the meaning of the stress experience.

How effective a coping strategy is may depend either on how subjectively significant and appropriate the outcome is to the individual concerned. Effectiveness can also be assessed in terms of the fit between the coping type and the stress encounter being addressed (Folkman and Moskowitz 2004).

Mindfulness-Based Workplace Interventions (MBWI)

This is the basis for training employees in mindfulness. "With repeated practice, mindfulness allows the participant to develop the ability to calmly step back from thoughts and feelings during stressful situations, rather than engaging in anxious worry or other negative-thinking patterns that might otherwise escalate a cycle of stress reactivity and contribute to heightened emotional distress" (Bishop 2002, p. 71–72).

Measures of Mindfulness and Justifications for Use

Scales

The two most popular mindfulness measures are the Mindful Attention Awareness Scale (MAAS; Brown and Ryan 2003) and the FMI (Freiburg Mindfulness Inventory) – in its 30-item and 14-item variants (see, respectively, Buchheld et al. 2001; Walach et al. 2006). In a bid to determine which of the existing measures of mindfulness would best serve further empirical inquiry into and understanding of the concept (see Hinkin 1998; Schwab 1980 cited in Qu et al. 2015), Qu et al. (2015) sought to evaluate all the popular measures of mindfulness in order to recommend what they consider the best. Ignoring the so-called popularity of some measures such as the MAAS and the FMI, they assert that selected measures must have "a (a) clear operational definition; (b) high content validity; (c) high reliability; (d) high construct validity; and (e) high criterion-related validity" (Qu et al. 2015, p. 711).

To illustrate their findings, they highlight 8 out of the 11 published and frequently used measures of mindfulness and further offer argument to justify some of these. The eight are as follows: Mindful Attention Awareness Scale (MAAS) (Brown and Ryan 2003), the Freiburg Mindfulness Inventory (FMI) (Buchheld et al. 2001), the Philadelphia Mindfulness Scale (PHLMS) (Cardaciotto et al. 2008), the Kentucky Inventory of Mindfulness Skills (KIMS), (Baer et al. 2004), the Toronto Mindfulness Scale (TMS) (Lau et al. 2006), the Five Facets Mindfulness Questionnaire (FFMQ) (Baer et al. 2006), the revised Cognitive and Affective Mindfulness Scale (CAMS) (Feldman et al. 2007), and the Southampton Mindfulness Questionnaire (SMQ) (Chadwick et al. 2008).

Most mindfulness scales are similar in what they try to assess. For example, the five facets of Baer et al. (2006) are (1) non-reactivity to inner experience, (2) observing/noticing/attending to sensations/perceptions/thoughts/feelings, (3) acting with awareness, (4) describing/labelling with words, and (5) nonjudging of experience. The items included the following: (a) Usually when I have distressing thoughts or images, I am able just to notice them without reacting; (b) I pay attention to sensations, such as the wind in my hair or sun on my face; (c) I find it difficult to stay focused on what's happening in the present; and (d) It is easy for me to keep track of my thoughts and feelings. The intent is to test the extent to which the person uses the mindfulness practices of nonstriving, nonjudging, letting go, forgiving, etc. The MAAS instrument uses a six-point Likert scale; according to which respondents indicate their level of attention to fifteen (15) typical features of a day. The response options range from 1, almost always, to 6, almost never. One of the items was "I rush through activities without being really attentive to them" (Brown and Ryan 2003).

Addressing the question of definition, Qu et al. (2015) propose that a good definition should state, "(a) clear definitions for the construct and each dimension (if multidimensional), (b) articulate relationships among distinct dimensions, and (c) specify inclusion and exclusion criteria for the definitions" (Qu et al. 2015, p. 717).

MAAS and PHLMS rate highest on the first criterion of clarity, PHLMS rates highest on the second criterion, while MAAS and PHLMS rank highest on the third criterion.

Content validity: This assures correspondence between definitions and the corresponding measures. MAAS and PHLMS have the highest rating for this.

Reliability: This refers to how accurate a measure is and whether it measures what it purports to. It is a necessary, though not sufficient, criterion for construct validity. All the measures above, except for CAMS, had good reliability scores.

Construct validity: This ensures a good correspondence between the constructs and the measures. Five of the mindfulness measures (MAAS, KIMS, FFMQ, CAMS, and PHLMS) had good construct validity. Only MAAS established concurrent and predictive validity.

Based on the foregoing, the authors (Qu et al. 2015) ranked MAAS as the highest quality measure, followed by PHLMS. However, they do not recommend the other five measures because they hold low quality in at least one standard (Qu et al. 2015). Specifically, “the low quality on operational definitions and content validity criteria is difficult to remedy, because these standards must be met before choosing the final version of the measurement instrument” (Qu et al. 2015, p. 720). Therefore, Qu et al. (2015) is “reluctant to suggest KIMS, reconsidering that its operational definition neither failed to clarify inclusion and exclusion criteria nor specific the relationships among distinct components” (p. 720).

Outcome Variables

Outcome variables are important in order to assess the efficacy of any mindfulness training/intervention. In a review of mindfulness studies based on workplace samples, Allen et al. (2015) identified the outcome variables related to “stress and strain” to include “depression, anxiety, tension, negative affect, burnout, general well-being, and recovery experiences” (p. 654). Outcomes related to “objective” physical dimension include “cortisol, blood pressure, heart rate, immune function, and galvanic skin response” (p. 654). Although there were other outcomes in their study such as work engagement and patient outcomes, they reported that “stress and strain” outcomes accounted for 88.89% of the studies they reviewed and further that mindfulness training was found to reduce incidences of stress in these studies (Allen et al. 2015, p. 655). Other evidence of stress and strain outcomes include stress reduction, improved sleeping patterns, reduced depression, mood uplifts and improved perception of quality of life (Vich 2015), and reduced anxiety in pregnant women (Aslami et al. 2017).

Content, Duration, and Mode of Delivery

Beneficiaries of workplace mindfulness interventions are mostly professors or workers in organizations. The kinds of people represented vary widely. Therefore, the trainings would have to suit their different circumstances and types of people. Stress reduction is often the goal of most workplace adoptions of mindfulness, even though there may be other ends. The majority of these trainings are therefore mindfulness-based stress reduction (MBSR; Kabat-Zinn 1982). Others may be an adaptation of this or a combination of MBSR and mindfulness-based cognitive therapy (MBCT) (Segal et al. 2002). There is also the Acceptance and Commitment Therapy (ACT) (Hayes et al. 1999).

Content

Meditation is at the heart of most workplace mindfulness trainings, but it can take varied forms. The meditation can be done in a stationary position: sitting, standing, or lying down. While in any of those positions, the person can be engaged in the so-called body scan where he or she progressively focuses attention on the different parts of the body. In another variation, the awareness can be brought to bear on the breathing whereby the practitioner makes the breath the focus of attention or the pivot around which all other experiences revolve. As the meditation progresses and either the mind or the body tends to wander, attention is always returned to the focal point. In some variations of the walking or moving meditation, participants, alone or in groups, can be engaged in an ordered or unordered and supervised or unsupervised pattern of movement, while at the same time focusing the mind on some aspect of an internal or external reality (Allen et al. 2015).

Although it may be hard to think of it as "meditation" while in motion, the moving meditation – which is apt for those who may get uncomfortable with static positions – is accompanied by either focused attention or open awareness. Due to the combination of meditative or kinesthetic components, it is often associated with mental and physical health benefits. There are several Chinese-originated prominent moving meditation types such as Daoism as well as *taiji quan* (tai chi) and *qigong* (Davis and Bjornberg 2015).

There are also combinations of the sitting and moving meditation, for example, in the mindfulness-based stress reduction (MBSR) program which uses open awareness meditation and yoga (Davis and Bjornberg 2015; Sedlmeier et al. 2012). Davis and Bjornberg (2015 p. 670) suggest that the moving type of meditation may have more work-related benefits than the stationary type, because of the associated impact on the body's physiology. They however clarify that this is only speculation. Other practices besides sitting and moving meditation include mindful eating, breath awareness, and loving kindness meditation (Barrett et al. 2016).

Duration

Workplace mindfulness-based trainings last from a few hours to several weeks. Some programs last for 8 days, some for 8 weeks, and others for as long as 24 weeks. Even though most of the studies on mindfulness-based trainings propose durations that range from months of daily practice (Slagter et al. 2009) to eight intensive weeks of multi-hourly practice (Jha et al. 2007, 2015), studies have found that longer durations did not necessarily mean greater number of practice hours (Allen et al. 2015). Some short programs can be more intense and involving with more hours of practice, while some longer programs can be more spaced out (Allen et al. 2015). Studies have shown increasing support for short programs because they can effectively strengthen attention by reducing "attentional performance lapses and self-reported mind wandering" (Jha et al. 2015, p. 3).

Mode of Delivery

Most workplace mindfulness-based trainings are carried out in a face-to-face physical location with practitioners present with others. Some trainings are offered in a blended way, with physical classroom presence complemented by online sessions (through webinars with remotely located instructors, prerecorded videos or instructions) or completely online (with synchronous connection with a remote instructor, or online instruction for self-paced practice) (Allen et al. 2015).

Mindfulness-Based Stress Reduction (MBSR)

Although the content, duration, and mode of delivery sections above already explain the workplace mindfulness training program, for the sake of clarity, it might be helpful to illustrate this with the MBSR. The entire training program lasts for nine sessions spread over 8 weeks, with each session lasting 2.5 h. Participants are also given an assignment every day, which requires them to practice mindfulness for 45 min. There is an entire day session (retreat) situated between sessions 6 and 7; during which there is a 6-h-long mindfulness exercise. The contents of the face-to-face meeting sessions include mindfulness meditation, the body scan, and yoga postures. There are also brief lectures, group discussions, and individual and group feedback. Weeks 1–4 is dedicated to body scanning. During this activity, participants lie on their back with their eyes closed. They then focus attention on various parts of their body beginning with the toes and ending at the head (Allen et al. 2015).

Concerns About Mindfulness in the Workplace

There have been critics of the effect of mindfulness itself, while others have wondered if there were other confounding variables at play (Bishop 2002; Castille et al. 2015). In spite of the touted benefits of mindfulness and its use in stress reduction in the workplace, there are several obstacles to its effective deployment as well as concerns about it. One of such concerns is related to the Buddhist origin of the construct, which may make it unappealing to those from other religions or to those seeking a purely secular intervention. This is why it is necessary to teach mindfulness devoid of any religious connotation. To this end, there is a need for research to continue to provide empirical support for the mental and physical benefits of mindfulness rooted in psychology, neuroscience, biology, and medicine (see Blewitt et al. 2015).

With the current hype around mindfulness, Hülsheger (2015) cautions against taking it as a sort of quick fix approach to the problems of workplace stress. Mindfulness requires dedication of time in order to reap its benefits which explains why some programs run for as long as 6 months. Since the primary focus (of this chapter at least) is on mindfulness impacting stress in the workplace, it should be noted that the mindfulness-based stress reduction (MBSR) program of Kabat-Zinn (1990) has been modified to last only 8 weeks in total. In this format of the MBSR, participants meet weekly for about 2 h and get a daily homework, which they do for 45 min. Then they come together for an entire day retreat that has a 6-h mindfulness practice embedded (Will et al. 2015; Hülsheger 2015).

Another concern is that mindfulness may result in other outcomes beyond the desired. Since it makes employees more mindful and aware of their key values and ideals, it may run counter to organizational ideals in that employees may decide to quit jobs because they may have discovered their jobs to be the primary source of the stress being treated (Hülsheger 2015). Since mindfulness heightens attention, persons may delay tasks due to overthinking (Vogus and Sutcliffe 2012). Others argue that there may be too much focus on individual antecedents of mindfulness to the exclusion of organization-related factors. For example, the experience of stress may not always depend on individual characteristics and/or resources but may be residing in work supervisors or the organizational climate. Some also fear that an emphasis on mindfulness as the solution to stress may become an excuse for some organizations not to do what they should to ensure that they are healthy environments physically and psychologically and otherwise for their employees, where they are fairly treated and their rights are respected. Yet others are concerned that the focus of mindfulness on the individual wellbeing may make them self-centered and less likely to be attentive to the needs of others.

Castille et al. (2015) also enumerate a number of criticisms against previous studies on mindfulness. Some of these are associated with the sample or sampling method, for instance, the use of too small or too demographically homogenous samples, lack of adequate randomization in sample selection, or the use of a wait-list control (individuals waiting to be sampled). Other criticisms include the lack of agreement on the use of terms or meaning of concepts. Vich (2015) mentions the risk of self-report bias in some of the measures of mindfulness.

Conclusion and Future Research Suggestions

It is clear that a lot of work has been done with regard to mindfulness and its role in the management of workplace-related stress. In this chapter, we have discussed the origins and conceptualizations of mindfulness and the concept of stress and how mindfulness theory has been harnessed in practice in the effort to manage workplace stress. We have also examined a variety of mindfulness-based workplace interventions for stress management. Finally, the chapter made reference to current scholarly concerns about mindfulness research. Below, we include a few suggestions for future research directions coming from extant literature on mindfulness.

There have been recommendations for longitudinal studies on the benefit of mindfulness to the workplace – intervention-based research “that empirically isolates the specific behavioural, cognitive, and affective mechanisms responsible for” the beneficial effects of mindfulness (Allen et al. 2015, p. 658). An understanding of gender implications for mindfulness could also be interesting, especially in job situations where stress may be gender-connected due to work-life conflicts. Yet another interesting direction of enquiry would be the extent to which mindfulness promotes organizational citizenship behavior (OCB) and ethical behavior, since these would help to reduce stressors for others within the same organization. According to Lomas (2016), there is an aspect of mindfulness rooted in its Buddhist origins that is currently much overlooked and this has to do with the ethical dimension of mindfulness. The same Lomas refers scholars to a third aspect, which builds on the spiritual dimension of mindfulness and encourages everyone to study these two aspects (Lomas 2016). The latter aspect could be a predictor of spiritual and of transformational leadership or a moderator for its relationships with its predictors and its stress-related outcomes for both leaders and followers. In a similar vein, mindful leadership could be studied in order to understand the impact of mindfulness on interpersonal relationships at work and in teams (Vich 2015) or how mindfulness might contribute to organizational leadership development (Ruderman and Clerkin 2015).

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Part III

Servant Leadership and Followership

Servant Leadership Across Cultures

Gary E. Roberts

Contents

Abstract

Servant leadership is a rapidly growing and influential research and practice domain (Roberts, Christian scripture and human resource management: building a path to servant leadership through faith. Palgrave Macmillan, New York, 2015). The contemporary focus on servant leadership was given impetus by the work of Robert Greenleaf (Servant leadership: a journey into the nature of legitimate power and greatness. Paulist Press, New York, 1977). As the research on servant leadership expands globally, this chapter explores the generalizability of servant leadership across cultures. The first section reviews the conceptual definitions of servant leadership followed by how those attributes are reflected in four of the world's major religions: Judaism, Christianity, Islam, and Buddhism – a reinforcement of their universality. The second section of the chapter reviews

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the empirical data by summarizing the results of 104 US and international studies that generated 213 dependent variable measures. The breadth of the favorable influence of servant leadership practices on outcomes is consistent and impressive with 209 of the 213 (98.1%) of the dependent variable effects of servant leadership in the positive direction. Only 1.9% were nonsignificant. Even allowing for publication bias, these are very impressive results. The results are equally impressive when the US and global studies are compared. All 100% of the United Sates and 96.2% of the international studies manifested positive outcomes. Interestingly, all four of the nonsignificant studies were international. There are 25 nations represented with the preponderance of the studies from the United States (41.3%) followed by China (16.5%), Turkey (6.4%), the Netherlands (3.7%), Canada (2.8%), and Iran (2.8). The data clearly reinforces an increasing global scope of research interest in servant leadership and its degree of influence.

Keywords
Servant leadership · Moral leadership · Ethical leadership · Leadership effectiveness · Global leadership · Christian leadership

Introduction

Servant leadership is a rapidly growing and influential research and practice domain (Roberts 2015). The contemporary focus on servant leadership was given impetus by the work of Robert Greenleaf (1977) and his protégé Larry Spears (1998). As the research on servant leadership expands globally, this chapter explores the generalizability and potentially external validity of servant leadership across cultures. The first section reviews the conceptual definitions of servant leadership followed by how those attributes are reflected in four of the world's major religions: Judaism, Christianity, Islam, and Buddhism – a reinforcement of their universality. The second section of the chapter reviews the empirical data by summarizing the results of 104 US and international studies that generated 213 dependent variable measures.

The first element for discussion assesses the dimensional attributes of servant leadership to determine their universality. Reviews by Roberts and Hess-Hernandez (2012/2013) and Roberts (2015) identified 50 plus attributes of servant leadership across the 29 reviewed studies grouped into 6 global attributes. This research is further updated and developed in chapter ► "Servant Leadership Behavior: Leadership Development Implications." The first is servanthood or placing the needs of others over self-interest and facilitating the healthy growth and development of others. This entails aspects such as altruism (Patterson 2003), agapao love (Dennis and Bocarnea 2005), and a covenantal relationship (Sendjaya and Pekerti 2010). The second attribute is stewardship or achieving the mission and the promotion of performance excellence (van Dierendonck and Nuijten 2011; Barbuto and Wheeler 2006). The third attribute is servant leader character or the possession of character virtues such as integrity (Mittal and Dorfman 2012), authenticity (Wong and Davey

2007), courage (Wong and Page 2003), forgiveness (van Dierendonck and Nuijten 2011), hope (Searle and Barbuto 2011,) humility (Patterson 2003), and the ability to lead with ethical (van Dierendonck 2011) and moral integrity (Ehrhart 2004). The fourth attribute entails the application of specific leadership behaviors such as active listening (Spears 1998), empowerment (Boone and Makhani 2012), and goal setting (Laub 1999). The fifth attribute is servant leader critical thinking and reasoning abilities such as conceptualization (Liden et al. 2008) and foresight to anticipate trends and organizational strengths, opportunities, weaknesses, and threats (Laub 1999). The final servant leader attribute is transcendental spirituality (Pekerti and Sendjaya 2010) and transformational influence (Sendjaya and Pekerti 2010) or the ability to relate the mission and the nature of work to a higher spiritual power. The absence of consensus regarding servant leadership's dimensional definitions reflects its relative youth and recency and, secondly, the breadth and depth of the foundational competencies and their constituent knowledge, skills, and abilities.

Religious Foundations for Servant Leadership

Is servant leadership a universally effective form of leadership? If so, a major contributing factor is the underlying influence of religion and spirituality on leadership practices through common elements in culture, human psychology, and interpersonal relations. Servant leadership practice is global in scope, finding support in a variety of religious and philosophical worldviews (Bekker 2010). However, the direct and indirect influence of religion on servant leadership practices is clearly influenced and moderated by its interaction with cultural attributes. The practice of Islam, Christianity, or any other religion is influenced by cultural norms and values as was clearly reflected in a Pew (2012) international survey of Islamic religious practices and beliefs. There was a wide range of variability by nation and region of the world on basic Muslim religious commitment behaviors and practices such as frequency of prayer and religious service attendance. Hence, future research on servant leadership will need to incorporate both inter- and intra-religious variance by religion moderated by culture. For example, research indicates cultural differences related to power distance but a high level of consensus on the Golden Rule dimensions of servant leadership (Irving 2010).

The universality of servant leadership is reflected in the theology of the world's major religions, as well as in the international conceptual and empirical research. This comports with Christian theology and the notion of "common grace (Roberts 2015)." Common grace is the principle presented in scripture that God has written his law of Golden Rule conduct in the heart of humanity (see Romans 2:14–15). These principles of interpersonal treatment include many servant leadership elements, thereby enabling society to function with the essential degree of peace, harmony, and cohesiveness across all cultures and time periods, regardless of their direct knowledge or belief in the Christian Trinitarian God. The following section summarizes key servant leader principles that are found in Judaism, Islam, and Hinduism/Buddhism. These include foundational principles such as effective leadership beginning with service, group, and mission interest over self-interest; promoting the greater good; personal character virtue as reflected in the ethicality and morality of decision-making and behavior; ongoing introspection to ensure righteous motives, means, and ends; and rejecting interpersonal comparison and competition.

Important Servant Leader Attributes in Judaism

Judaism emphasizes many key elements consistent with servant leadership. It begins with the promotion of a division of power to avoid excessive degrees of centralization of authority. This was reflected in the communal nature of leadership in the synagogue. Another key element is the emphasis on delegation and empowerment as seen in Exodus 18, when Moses assigned 50 worthy men to serve as judges to reduce his workload and lower waiting times, as well as the importance of an organized leadership succession process as recorded in Deuteronomy 31. The metaphor of leading through service is clearly reinforced in the image of the shepherd who carefully tends and protects the flock, placing himself in danger to guard the sheep. This beautiful imagery is most eloquently portrayed in Psalm 23 and David as king (1 Kings 2) (Bekker 2010). An ongoing emphasis on the overall unity, wholeness, and well-being of the community consistent with the biblical "mission statement" that outlines the prime purpose of leaders is to love the Lord our God with all our heart, mind, soul, and strength and our neighbor as ourselves (Deuteronomy 6:4) (Bekker 2010). Finally, Judaism emphasizes that leaders should embrace a commitment to the humanity and dignity of all subjects, both Jews and foreigners, and embrace authenticity of action, cultivating a moral imagination and promoting righteous conduct, thereby providing godly role models and clear paths for moral growth (Bekker 2010).

Important Servant Leader Attributes in Christianity

Christianity is the religion that explicitly endorses many key elements consistent with servant leadership. It begins with an overt Christological focus as leaders are called to authentic discipleship based on the example of Jesus Christ. Hence, there is imitation of the Divine, as leaders strive to reproduce the character, behavior, and conduct of Christ in accomplishing the organization's mission (Ayers 2006; Bekker 2006). Servant leaders strive to use power in a meek and humble fashion, recognizing that their source of authority comes from God and their role as stewards in using power to honor God through mission accomplishment and the growth and well-being of followers (Engstrom 1976), hence, a follower-centered approach to power.

Servant leadership, as demonstrated by the life and ministry of Jesus, centers on the dynamic and sometimes paradoxical balance of achieving the mission as directed by Father God while serving others with love. This follower-directed approach merges the macro- and micro-focus of love by cultivating the growth and well-being of followers by gaining their freewill commitment: to achieve a transcendent mission through goal-directed individual and collective efforts, subordinating personal interests for the greater good. In the Christian worldview, power is another manifestation of love and is the energy source for the church to accomplish the mission. Hence, power is freely delegated to each person through the Holy Spirit to accomplish their unique personal calling. This is reflected in the Trinitarian nature of God, in which Father God delegates power and authority to Jesus and the Holy Spirit working in harmony empowering each to accomplish essential aspects of the mission. Jesus stated that the disciples would do greater things (John 14:12) through the power of the Holy Spirit; hence power and authority is not a fixed asset but an eternally and infinitely expanding expression of God's love.

Another key Christian worldview element is the character virtue of cursus pudorum, the follower's voluntary surrender in love to the will of God (Bekker 2010). This concept is further developed in chapter ▶ "Jesus as Perfect Follower" and further developed in ▶ "Spiritual Followership: Emerging Conceptualizations". This humble capitulation is unconditional obedience to God's will and purpose across all life circumstances, whether in a state of exaltation or abasement (Bekker 2010). This is contracted with the concept of cursus honorum, or the formalized sequence of public offices during the Roman Empire, in which the needs of the state and ruler dominate both individuals and the promotion of the common good (Bekker 2010). In essence, the purpose of followers is to serve the needs of leaders, while the Christological view is that leaders exist to serve God and their followers – an expression of the Great Commandment to first love God and then your neighbors (followers) as your selves (Bekker 2010). (See Matthew 5:17–19, Matthew 20:28, Philippians 2:8, [1 Corinthians 11], Philippians 2:5, and Matthew 20:26 [Bekker 2010].)

Important Servant Leader Attributes in Islam

Islam emphasizes the importance of integrity by leaders. For example, its teachings claim a harmony between the life of Mohammad (the founding prophet of Islam) and the teachings of the Koran on the foundational importance of virtuous character attributes and being an authentic adherent and example (Kriger and Seng 2005; Bekker 2010). Examples in the Koran include (Bekker 2010):

1. "and you stand an exalted standard of character" al-Qalam (68:4).
2. "good deeds, regular prayer, practice regular charity, and constantly serve US" Surah 21 (Al-Anbiyaa, Ayah 73).
3. The love of Allah, motivates leaders to lead in moral and ethical ways (Peterson 2001).
4. Effective leadership begins with service to Allah. Leaders learn to lead by honoring the spiritual disciplines that venerate Allah including prayer, fasting, reading of the Koran, and acts of service (Bekker 2010). Service as leadership is

central to early Islam (Kriger and Seng 2005). A major goal of Islam, like servant leadership, is to eradicate all problems in our social life (Bekker 2010).

Islam views leaders as "caretakers" entrusted by Allah to steward carefully the precious human, animal, material, and monetary resources given by God (Kriger and Seng 2005). Islam emphasizes the symbiotic relationship among the character of the elite, their leadership integrity, and the health, well-being, and morality of society as a whole. Leaders are called to balance the civic square of collective social action and individual morality, as well as the spiritual and moral (Kanungo and Mendonca 1994; Kriger and Seng 2005).

The definition of wisdom in Islam is similar to the definition of servant leadership in Christianity. Wisdom, according to Islamic scholar Abu Hamid al-Ghazzali, is the integration of deeds, knowledge, and virtues similar to the morality of motives, means, and ends supported by the ethicality of knowledge, belief, and action (Kriger and Seng 2005). He taught that the study of character is more important than the study of theology or belief (Kriger and Seng 2005). In essence, Islamic traditions teach that a leader must be a "hearer and a doer." Islamic teachings emphasize that the leader derives the authority and power to rule from the consent of the governed, hence a very similar notion of our modern democracy and the conception of servant leader empowerment (Kriger and Seng 2005).

Important Servant Leader Attributes in Buddhism

Buddhism enumerates many teachings consistent with servant leadership. Leaders in Buddhism are called to embrace altruism and our universal interdependency within a system. The foundation is the shared character traits (the four immeasurable states) of love, compassion, joy, and equanimity (calm temperament under stress) (Kriger and Seng 2005; Bekker 2010). The ultimate example of servant leadership in Buddhism is the Bodhisattva, a leader who sacrifices his or her personal opportunity to achieve enlightenment (the cessation of desire and achieving unity with the universe) to help others struggling with personal character growth (Bekker 2010). A Bodhisattva sacrifices his or her life and soul to help others avoid degradation, thereby voluntarily descending into "hell" so others will have a chance to be saved (Kriger and Seng 2005; Bekker 2010).

Buddhism embraces a very similar understanding of servant leader character and wisdom as Christianity. Buddhism emphasizes appropriate motives, means, and ends through orthodoxy (correct knowledge and belief) and orthopraxis (correct decisions, actions, and behaviors). The fourth Noble Truth of Buddhism emphasizes wisdom, mental development, and ethical conduct through the eightfold path (Bekker 2010):

1. Right view
2. Right intentions
3. Right speech

4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

Buddhism's focus on mindfulness is similar to servant leadership's emphasis on empathy, living in the moment through active listening, thereby resulting in relationships that are more authentic. Another key element in Buddhism that is fully compatible with servant leadership is to reject personal comparisons in which the observer uses societal or self-developed standards of success to classify relationships and people into "winners and losers," worthy or less worthy, thereby enhancing pride, fear and complacency, and organizational hierarchy (Gray and Kriger 2005; Kriger and Seng 2005). In Buddhism, the focus is on the erosion of distinctions between leaders and followers, thereby promoting a higher degree of commonality of interest recognizing that success is the product of the team and the system (Kriger and Seng 2005). It also incentivizes situational leadership in which all organizational members may become leaders as the circumstances dictate (Gronn 2002; Kriger and Seng 2005).

Summary of Commonalities in Servant Leadership Across Religions

The review of the major religions demonstrates striking commonalities in foundational principles of servant leadership. All of the religious perspectives reinforce servant leader deontological, teleological, and virtue ethics. In other words, servant leaders promote ethical and moral motives, means, and ends that promote not narrow self-interest but the larger public good and interest. Secondly, all of the religious perspectives emphasize the importance of altruistic motivation and empowering others, making disciples that exceed the leader in ability and performance. Thirdly, all of the religious perspectives recognize the need to tame the desires of the ego and promote humility of character thereby rejecting interpersonal comparison, emotional reasoning, and dysfunctional "zero-sum" competition.

Empirical Data on the International Scope and Positive Influence of Servant Leadership

This section of the chapter will review the empirical research and servant leadership's consistency in generating desirable dependent variable attitudinal, behavioral, and performance outcomes across cultures and nations. The overall research to date on servant leadership demonstrates its efficacy in promoting favorable attitudinal, behavioral, and performance outcomes (Parris and Peachy 2013). For example, servant leadership enhances employee workplace commitment

(Cerit 2009), engagement (Parris and Peachy 2012), organizational trust (Chan and Mak 2014), and job satisfaction (Barbuto and Wheeler 2006). Another set of studies address servant leadership's influence on leader development (Melchar and Bosco 2010), organizational citizenship (Ebener and O'Connell 2010), and employee turnover (Babakus et al. 2011). Other studies demonstrate favorable outcomes on firm performance (Barbuto and Wheeler 2006), team effectiveness (Hu and Liden 2011), lower levels of burnout (Babakus et al. 2011) and stress (Prottas 2013), and attenuated levels of work/family conflict (Prottas 2013). The chapter concludes with areas for future servant leader research from an international perspective.

To address this scope of servant leadership's global influence, a review of empirical studies published in the Business Source Complete database from 2004 to 2017 was conducted. This period encapsulates the dramatic increase in servant leadership research from its largely conceptual and practitioner-oriented scholarship prior to 2004. The review identified 104 studies and 213 dependent variable outcomes. Only the last five of the studies addressed multinational samples for a total of 109 separate national studies.

As indicated in Table 1, 72.5% of the servant leader empirical studies were published from 2011 to the present reflecting the increased interest and focus on its direct and indirect effects and the associated moderators and mediating variables and relationships. When grouped by cohorts in Table 2, 12.8% were published from 2004 to 2008, 38.5% from 2009 to 2013, and 48.6% from 2014 to 2017. Initially, the vast majority of studies published were from the United States. From 2004 to 2008,

Table 1 US and non-US countries studied by year

US and non-US studies by year	US studies	(%)	Non-US studies	(%)	Total number of countries	Percentage of total (%)	Cumulative percent (%)
2004	2	100.0	0	0.0	2	1.8	1.8
2005	0	0.0	1	100.0	1	0.9	2.8
2006	2	100.0	0	0.0	2	1.8	4.6
2007*	4	80.0	1	20.0	5	4.6	9.2
2008	4	100.0	0	0.0	4	3.7	12.8
2009	4	80.0	1	20.0	5	4.6	17.4
2010*	5	45.5	6	54.5	11	10.1	27.5
2011*	3	27.3	8	72.7	11	10.1	37.6
2012	4	44.4	5	55.6	9	8.3	45.9
2013	2	33.3	4	66.7	6	5.5	51.4
2014*	4	26.7	11	73.3	15	13.8	65.1
2015	3	33.3	6	66.7	9	8.3	73.4
2016	6	33.3	12	66.7	18	16.5	89.9
2017	2	18.2	9	81.8	11	10.1	100.0
Total	45	41.3	64	58.7	109	100.0	

*Denotes years with studies with multiple countries, five total

12 of the 14 (85.7%) reviewed studies were from the United States. The numbers and percentage of servant leadership studies in non-US settings increased dramatically to 57.1% during 2009–2013 and 71.7% from 2014 to 2017.

Table 3 presents a summary by nation. There are 25 nations represented with the preponderance of the studies from the United States (41.3%) followed by China

Table 2 Servant Leader Studies by US and International Samples

US and non-US countries studied by aggregated 5- and 4-year periods						
US and non-US studies by year	US studies	(%)	Non-US studies	(%)	Total number of studies	Percentage of total (%)
2004–2008	12	85.7	2	14.3	14	12.8
2009–2013	18	42.9	24	57.1	42	38.5
2014–2017	15	28.3	38	71.7	53	48.6
Total	45	41.3	64	58.7	109	100.0

Table 3 Frequency count of nation of origin 104 individual studies, plus 5 joint, 2 USA-foreign, 3 purely foreign, 109 total

Nation	N	(%)
USA	45	41.3
China	17	16.5
Turkey	7	6.4
Netherlands	4	3.7
Canada	3	2.8
Iran	3	2.8
Pakistan	3	2.8
Germany	2	1.8
Indonesia	2	1.8
New Zealand	2	1.8
Portugal	2	1.8
South Africa	2	1.8
Spain	2	1.8
Taiwan	2	1.8
Vietnam	2	1.8
Australia	1	0.9
France	1	0.9
Ghana	1	0.9
India	1	0.9
Kenya	1	0.9
Lithuania	1	0.9
Malaysia	1	0.9
Trinidad/Tobago	1	0.9
Ukraine	1	0.9
United Kingdom	1	0.9
Total	109	100.0

(16.5%), Turkey (6.4%), the Netherlands (3.7%), Canada (2.8%), and Iran (2.8%). Table 4 presents a summary by world region, with North American studies as the largest regional representative (44.0%) followed by Asia (26.6%), Europe (12.8%), the Middle East (11.9%), Africa (3.7%), and the Caribbean (0.9%). The data clearly reinforces an increasing global scope of research interest in servant leadership and its degree of influence.

As research interest in servant leadership increased, so did the number of empirical studies. Tables 5 and 6 summarize the empirical outcomes of the 104 studies and 213 dependent variables. The breadth and depth of the positive influence of servant leadership practices on outcomes are consistent and impressive on all levels. As indicated in Table 5, 209 of the 213 (98.1%) of the direct and indirect dependent variable effects of servant leadership are positive. Only four (1.9%) were nonsignificant. Even allowing for publication bias, these are very impressive results. The results are equally impressive when the United States and global studies are compared. All 100% of the United Sates and 96.2% of the international studies manifested positive outcomes. Interestingly, all four of the nonsignificant studies were international. Table 6 summarizes the nonsignificant studies with two firm performance-dependent variables (Venter and Farrington 2016; de Waal and Sivro (2012) and one each focusing on organizational citizenship

Table 4 Servant leader study frequency count by region

Region	N	%
North America	48	44.0
Asia	29	26.6
Europe	14	12.8
Middle East	13	11.9
Africa	4	3.7
Caribbean	1	0.9
Total	109	100.0

Table 5 Servant leader study effect summary (104 total studies, 213 dependent variables)

	N	(%)	US	(%)	Int.	(%)
Confirms favorable direct and indirect effects	209	98.1	107	100	102	96.2
Not significant	4	1.9	0	0.0	4	3.8
Total	213		107		106	

Table 6 Servant leader outcomes: not significant direct and indirect effects

Variable (nonsignificant)	N	US	Int.
Organizational citizenship	1	0	1
Firm performance	2	0	2
Leadership style: preferred transformative and transactional leadership over servant leadership	1	0	1
Total	4	0	4

(Donia et al. 2016) and employee preferred leadership style (Petrulis 2017). Firm performance as a dependent variable is influenced by a greater range of independent variables, but even in this category, servant leadership manifested a positive effect in five of the seven firm performance-related studies. The leadership style preference study indicated that employees selected transformative and transactional leadership as their preferred leadership style (Petrulis 2017). Transformational leadership does possess considerable overlap with servant leadership, however.

Tables 7 through 11 summarize the favorable direct and indirect dependent variable results for five global factors, employee attitudes (Table 7), employee behaviors (Table 8), leadership attributes (Table 9), servant leader character (Table 10), and organizational outcomes (Table 11). Studies that targeted employee attitude variables (Table 7) were most frequently published with a total of 116 favorable dependent variable outcomes with higher levels of organizational/community citizenship (19), organizational commitment (18), job satisfaction (15), organizational trust (15), and employee engagement (10). The percentage of US studies was 43.1% versus 56.9% international. In terms of favorable employee behavior outcomes, there were a total of 34 dependent variables studies, 18 (52.9%) in the United States and 16 (47.1%) globally. The most frequent study subjects were employee turnover (10),

Table 7 Servant leader outcomes: favorable employee attitude variable effects

Attitude	N	US	Int.
Organizational (community) citizenship	19	7	12
Organizational (customer service) commitment	18	8	10
Job satisfaction	15	10	5
Organizational trust (trust, affective, cognitive trust)	15	4	11
Employee engagement (disengagement)	10	4	6
Procedural/interactive/distributive justice	5	3	2
Stress/burnout/health	5	2	3
Work/family well-being (conflict/enrich)	4	1	3
Commitment to change	3	1	2
Employee well-being	3	2	1
Ethical/moral work climate	3	2	1
Interpersonal/group trust/healthy work relationships	3	1	2
Motivation (public service)	3	0	3
Positive work climate	3	2	1
Loyalty	2	1	1
Need and life satisfaction	2	1	1
Organizational fit	1	1	0
Psychological capital	1	0	1
Self-efficacy	1	0	1
Total	116	50	66
Total (%)	100	43.1	56.9

Table 8 Servant leader outcomes: favorable employee behavior variable effects

Behavior	N	US	Int.
Turnover	10	6	4
In-role performance	8	4	4
Employee creativity and helping behavior	6	6	0
Organizational learning/knowledge sharing	3	1	2
Adaptability to change	1	0	1
Employee deviancy	1	0	1
Leadership avoidance	1	0	1
Service-sales ambidexterity	1	0	1
Tacit knowledge	1	1	0
Tardiness	1	0	1
Voice and negative feedback seeking	1	0	1
Total	34	18	16
Total (%)	100	52.9	47.1

Table 9 Servant leader outcomes: favorable leadership variable effects

Leadership variable	N	US	Int.
Leader competence/effectiveness	5	5	0
Leader trust	4	2	2
Collaboration	3	3	0
Empowerment	3	1	2
Goal and process clarity	3	2	1
Commitment to supervisor	2	1	1
Leader/member exchange	2	0	2
Leader development	1	1	0
Leadership/relationship quality	1	0	1
Satisfaction with supervisor	1	1	0
Servant follower development	1	1	0
Succession planning	1	1	0
Supervisory support	1	1	0
Women higher in servant leadership	1	1	0
Total	29	20	9
Total (%)	100	69.0	31.0

in-role performance (8), and employee creativity and helping behavior (6). Table 9 summarized the 29 studies on leadership attributes with 20 (69.0%) US studies and 9 international(s) (31%). The most frequent favorable outcomes were leader competence and effectiveness (5), leader trust (4), collaboration (3), empowerment (3), and goal and process clarity (3). Table 10 summarizes the seven leadership character studies with six of seven (85.7%) utilizing US samples addressing the topics of leader agreeableness (2),and one each for six others. Table 11 summarizes favorable performance outcomes for a total of 23 dependent variables with 15 US (65.2%) and

Table 10 Servant leader outcomes: favorable leadership character variable effects

Leader character	N	US	Int.
Agreeableness	2	2	0
Empathy	1	1	0
Extraversion	1	1	0
Hope	1	1	0
Integrity	1	1	0
Vitality	1	0	1
Total	7	6	1
Total (%)	100	85.7	14.3

Table 11 Servant leader outcomes: favorable organizational outcomes variable effects

Organizational outcomes	N	US	Int.
Team effectiveness	6	3	3
Firm performance	5	4	1
Customer service	5	2	3
Team potency	2	1	1
Client satisfaction	1	1	0
Corporate social responsibility	1	1	0
High performance attributes	1	1	0
Organizational resiliency	1	1	0
Profit	1	1	0
Total	23	15	8
Total (%)	100	65.2	34.8

8 international(s) (34.8%) variables including team effectiveness (6), firm performance (5), customer service (5), and team potency 2. In the chapter appendix, Figs. 1 through 6 provide a citation summary of the five global favorable outcome attributes (Fig. 1 employee attitudes, Fig. 2 employee behaviors, Fig. 3 organizational outcomes, Fig. 4 leadership attributes, Fig. 5 leadership character, and Fig. 6 the nonsignificant results) with non-US studies denoted by bold and italics.

Conclusion

This chapter, using 104 empirical servant leadership studies published between 2004 and 2017, firmly established the increasing global scope of the servant leadership literature. One factor that underlies its universal appeal is its firm grounding in four of the world's major religions: Judaism, Christianity, Islam, and Buddhism. The underlying "Golden Rule" principles of servant leadership reinforce important religious theological teachings and traditions that are the basis for servant leadership from character virtue to empowering employees. The impressive consistency of positive outcomes provides support for the internal and external validity of servant leadership with many beneficial effects and outcomes.

The challenge for future research is to elaborate more fully on the main effects of servant leadership while further developing important mediator and moderator effects. For example, are gender differences present in the adoption of servant leadership values, principles, and behaviors, as well as differential levels of effectiveness by gender generally and across cultures and nations? Another key area is difference in receptivity and preferences by subordinate employees by occupational category, industry, and organizational size. In conjunction with the expanded scope of moderator and mediator variables, it is important to employ more longitudinal studies tracking employee and leader cohorts as they progress through various categories of maturation processes. Another key methodological need is to employ multiple method and measure studies that combine perceptual qualitative data/observation with archive and performance data.

Servant leadership research is an important component of authentic and spiritually rich workplaces. As workplace demands and the pace of change accelerate, there is a greater need for responsive and effective leadership to guide organizations to embrace fully the opportunities while addressing the threats. The research summarized in this chapter reinforces that servant leadership enhances the quality of work life in organizations worldwide and holds great potential to promote the global public interest.

Appendix

See Figs. 1–6.

(Number of studies in category in parentheses, Non-U.S. Studies in Bold/Italics)

- Citizenship (18):
    - Organizational Citizenship Behavior (OCB) (16 total), ***Abu Bakar, H., & McCann, R. M. (2016***); ***Bouzari, M., & Karatepe, O. M. (2017); Chiniara, M., & Bentein, K. (2016)***; Ebener, D. R., & O'Connell, D. J. (2010); Ehrhart, M. G. (2004); Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016); Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016); ***Güçel, C., & Begec, S. (2012); Hu, J., & Liden, R. C. (2011);*** Neubert, M. J., Kacmar, K. M., Carlson, D. S., Chonko, L. B., & Roberts, J. A. (2008); Panaccio, A., Henderson, D., Liden, R., Wayne, S., & Cao, X. (2015); ***Trong Tuan, L. (2017)***; Vondey, M. (2010); ***Walumbwa, F. O.,***

Fig. 1 (continued)

Hartnell, C. A., & Oke, A. (2010); ***Wu, L., Tse, E. C., Fu, P., Kwan, H. K., & Liu, J. (2013)***; ***Yoshida, D. T., Sendjaya, S., Hirst, G., & Cooper, B. (2014); Zehiri, C., Akyuz, B., Erin, M. S., Turhan, G. (2013); Zhao, C., Liu, Y., & Gao, Z. (2016)***

- Community Citizenship (1 total), Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008)

- Commitment (18):
  - Organizational Commitment, (17 total): ***Bal Taştan, S., & Kalafatoğlu, Y. (2015)***; Carter, D., & Baghurst, T. (2014); ***Cerit, Y. (2009)***; Ehrhart, M. G. (2004); ***Hale, J. R., & Fields, D. L. (2007); Han, Y., Kakabadse, N. K., & Kakabadse, A. (2010);*** Irving, J. A., & Berndt, J. (2017); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009a); Jaramillo, F., Grisaffe, D. B., Chonko,L. B., & Roberts, J. A. (2009b); Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008); ***Ling, Q., Liu, F., & Wu, X. (2017); Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2014)***; ***Pekerti, A. A., & Sendjaya, S. (2010);*** Schneider, S. K., & George, W. M. (2011); ***van Dierendonck, D., & Nuijten, I. (2011)***; **van Dierendonck, D., Stam, D., Boersma, P., de Windt, N., & Alkema, J. (2014)**; ***Yingying, Z., & Qing, M. (2014)***
  - Customer Service Commitment (1 total): Schwepker Jr, C. H. (2016)
- Organizational Trust (15):
  - (10) ***Begzadeh, S., & Nedaei, M. (2017); Chan, S. H., & Mak, W. (2014);*** Jones, D. (2012b); Jones, D. (2012a); ***Joseph, E. E., & Winston, B. E. (2005)***; Reinke, S. J. (2004); ***Rezaei, M., Salehi, S., Shafiei, M., & Sabet, S. (2011); Senjaya, S., & Pekerti, A. (2010); Uru Sani, F. O., Caliskan, S. C., Atan, O, & Yozgat, U. (2013)***; Washington, R., Sutton, C., & Feild, H. (2006)
  - Cognitive/Affective Trust (3) ***Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2014); Schaubroeck, J., Lam, S. S. K., & Peng, A. C. (2011); Senjaya, S., & Pekerti, A. (2010).***
  - Trust (2): ***Jaramillo, F., Bande, B., & Varela, J. (2015***); ***Miao, Q., Newman, A., Schwarz, G., & Xu, L. (2014)***

Fig. 1 (continued)

- Satisfaction (15):
    - Barbuto, J. E., & Wheeler, D. W. (2006); ***Cerit, Y. (2009)*****;** ***Chan, S. H., & Mak, W. (2014)***; Chung, J. Y., Jung, C. S., Kyle, G. T., & Petrick, J. F. (2010); ***Donia, M. B., Raja, U., Panaccio, A., & Wang, Z. (2016);*** Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016); Irving, J. A., & Berndt, J. (2017); Jenkins, M., & Stewart, A. C. (2010); Jones, D. (2012b); Mayer, D. M., Bardes, M., & Piccolo, R. F. (2008); ***Mehta, S., & Pillay, R. (2011);*** Neubert, M. J., Hunter, E. M., & Tolentino, R. C. (2016); Prottas, D. J. (2013); Schneider, S. K., & George, W. M. (2011); ***van Dierendonck, D., & Nuijten, I. (2011)***
- Engagement (10):
    - Engagement: Carter, D., & Baghurst, T. (2014); ***De Clercq, D., Bouckenooghe, D., Raja, U., & Matsyborska, G. (2014)***; ***de Sousa, M. C., & van Dierendonck, D. (2014); Ling, Q., Liu, F., & Wu, X. (2017);*** Parris, D. L, & Peachy, J. W. (2012); Prottas, D. J. (2013); ***Sousa, M., & van Dierendonck, D. (2017); van Dierendonck, D., & Nuijten, I. (2011)***; ***van Dierendonck, D., Stam, D., Boersma, P., de Windt, N., & Alkema, J. (2014)***
    - Disengagement (1): Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013).
- Organizational Justice (5)
    - Procedural Justice (3), Chung, J. Y., Jung, C. S., Kyle, G. T., & Petrick, J. F. (2010); Ehrhart, M. G. (2004); ***Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)***
    - Interactional Justice (1), ***Kool, M., & Dirk, v. D. (2012)***
    - Distributive Justice (1), Schwepker Jr, C. H. (2016)
- Stress, Burnout, Health (5)
    - Burnout (2): ***Babakus, E., Yavas, U., & Ashill, N. J. (2011)*****;** ***Bande, B., Fernández-Ferrín, P., Varela, J. A., & Jaramillo, F. (2015);***

Fig. 1 (continued)

  - Stress (2):Prottas, D. J. (2013); ***Rivkin, W., Diestel, S., & Schmidt, K. (2014)***
  - Health (1): Prottas, D. J. (2013)
- Work/Family Balance (4)
  - Work/Family Conflict (2): Prottas, D. J. (2013); ***Tang, G., Kwan, H., Zhang, D., & Zhu, Z. (2016)***
  - Work/Family Enrichment (2): ***Tang, G., Kwan, H., Zhang, D., & Zhu, Z. (2016)***; ***Zhang, H., Kwan, H. K., Everett, A. M., & Jian, Z. (2012)***
- Commitment to Change (3)
  - ***Kool, M., & Dirk, v. D. (2012);*** Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007); ***Tseng, S. (2017)***
- Employee Well Being (3)
  - Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009b); Reinke, S. J. (2004); ***van Dierendonck, D., & Nuijten, I. (2011)***
- Ethical/Moral Work Climate (3)
  - Burton, L. J., Welty Peachey, J., & Wells, J. E. (2017); ***Jaramillo, F., Bande, B., & Varela, J. (2015)***; Pircher Verdorfer, A., Steinheider, B., & Burkus, D. (2015)
- Interpersonal/Group Trust, Healthy Work Relationships (3)
  - Interpersonal/Group Trust (2): ***Chatbury, A. A., Beaty, D. D., & Kriek, H. S. (2011)***; ***Ling, Q., Liu, F., & Wu, X. (2017).***
  - Healthy Work Relationships (1): Carter, D., & Baghurst, T. (2014)
- Motivation (3)
  - Public Service Motivation (2): ***Liu, B., Hu, W., & Cheng, Y. (2015);*** **Tuan, L. T. (2016)**
  - Proactive Motivation (1); ***Bande, B., Fernández-Ferrín, P., Varela -Neira, C., & Otero-Neira, C. (2016)***
- Positive Work Climate (3)
  - ***Black, G. L. (2010);*** Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009a); Neubert, M. J., Kacmar, K. M., Carlson, D. S., Chonko, L. B., & Roberts, J. A. (2008)

Fig. 1 (continued)

- Loyalty (2)
  - Carter, D., & Baghurst, T. (2014); ***Ding, D., Lu, H., Song, Y., & Lu, Q. (2012)***
- Need and Life Satisfaction (2)
  - Need Satisfaction (1): ***Chiniara, M., & Bentein, K. (2016)***
  - Life Satisfaction (1): Prottas, D. J. (2013).
- Follower –Person Organizational Fit (1)
  - Irving, J. A., & Berndt, J. (2017)
- Psychological Capital (1)
  - ***Bouzari, M., & Karatepe, O. M. (2017)***
- Self-Efficacy (1)
  - ***Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)***

Fig. 1 Servant leader outcomes: favorable employee attitude research summary

(Number of studies in category in parentheses, Non United States Studies in Bold/Italics)

- Turnover: (10)
  - ***Babakus, E., Yavas, U., & Ashill, N. J. (2011); Bande, B., Fernández-Ferrín, P., Varela, J. A., & Jaramillo, F. (2015)*** ; ***Bouzari, M., & Karatepe, O. M. (2017***); Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009a); Jones, D. (2012b); Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014); Prottas, D. J. (2013); Schneider, S. K., & George, W. M. (2011); ***Zhao, C., Liu, Y., & Gao, Z. (2016)***
- In-role Performance (8)
  - ***Chiniara, M., & Bentein, K. (2016);*** Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016); ***Jaramillo, F., Bande, B., & Varela, J. (2015)***; Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014); Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008); ***Ling, Q., Liu, F., & Wu, X. (2017);*** Schwepker, C. H., & Schultz, R. J. (2015); ***van Dierendonck, D., & Nuijten, I. (2011)***

Fig. 2 (continued)

- Employee Creativity and Helping Behavior (6)
  - Barbuto, J. E., & Wheeler, D. W. (2006); Jaramillo, F., Grisaffe, D. B., Chonko, L. B., & Roberts, J. A. (2009b); Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014); Neubert, M. J., Hunter, E. M., & Tolentino, R. C. (2016); Neubert, M. J., Kacmar, K. M., Carlson, D. S., Chonko, L. B., & Roberts, J. A. (2008); Panaccio, A., Henderson, D., Liden, R., Wayne, S., & Cao, X. (2015)
- Organizational Learning/Knowledge Sharing (3)
  - ***Choudhary, A., Akhtar, S., & Zaheer, A. (2013); Trong Tuan, L. (2017)***; Teng, S. (2017)
- Adaptability to Change (1)
  - ***Bande, B., Fernández-Ferrín, P., Varela -Neira, C., & Otero-Neira, C.* (2016)**
- Employee Deviancy (1)
  - ***Peng, J. C., Jien, J., & Lin, J. (2016)***
- Leadership Avoidance (1)
  - ***Lacroix, M., & Verdorfer, A. P. (2017)***
- Service-Sales Ambidexterity (1)
  - ***Bouzari, M., & Karatepe, O. M. (2017)***
- Tacit Knowledge (1)
  - Whisnant, B., & Khasawneh, O. (2014)
- Tardiness (1)
  - ***Bouzari, M., & Karatepe, O. M. (2017)***
- Voice and Negative Feedback (1)
  - ***Chughtai, A. A. (2016)***

Fig. 2 Servant leader outcomes: favorable employee behaviors research summary

(Number of studies in category in parentheses, Non U.S. Studies in Bold/Italics)

- Team Effectiveness (6)
  - Hu, J., & Liden, R. C. (2011); Irving, J. A., & Longbotham, G. J. (2007); ***Joseph, E. E., & Winston, B. E. (2005)***; Reinke, S. J. (2004); ***Schaubroeck, J., Lam, S. S. K., & Peng, A. C. (2011)***; **Senjaya, S., & Pekerti, A. (2010)**
- Firm Performance (5)
  - Barbuto, J. E., & Wheeler, D. W. (2006); ***Huang, J., Li, W., Qiu, C., Yim, F. H., & Wan, J. (2016)***; Jones, D. (2012a); Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014); Peterson, S. J., Galvin, B. M., & Lange, D. (2012).
- Customer Service (5)
  - ***Chen, Z., Zhu, J., & Zhou, M. (2015)***; **Koyuncu, M., Burke, R. J., Astakhova, M., Eren, D., & Cetin, H. (2014)**; Liden, R. C., Wayne, S. J., Chenwei, L., & Meuser, J. D. (2014); Schwepker, C. H., & Schultz, R. J. (2015); ***Zhijun, C., Jing, Z., & Mingjian, Z. (2015).***
- Team Potency (2)
  - Chung, J. Y., Jung, C. S., Kyle, G. T., & Petrick, J. F. (2010); ***Hu, J., & Liden, R. C. (2011)***
- Client Satisfaction (1)
  - Neubert, M. J., Hunter, E. M., & Tolentino, R. C. (2016)
- Corporate Social Responsibility (1)
  - Grisaffe, D. B., VanMeter, R., & Chonko, L. B. (2016)
- High Performance Attributes (1)
  - de Waal, A., & Sivro, M. (2012)
- Organizational Resiliency (1)
  - Witmer, H., & Mellinger, M. S. (2016)
- Profit (1)
  - Jones, D. (2012b)

Fig. 3 Servant leader outcomes: favorable organizational outcomes research summary

(Number of studies in category in parentheses, Non U.S. Studies in Bold/Italics)

- Leader Competence/Effectiveness (5)
  - Flynn, C. B., Smither, J. W., & Walker, A. G. (2016); Irving, J. A., & Berndt, J. (2017); Mayer, D. M., Bardes, M., & Piccolo, R. F. (2008); McCuddy, M. K., & Cavin, M. C. (2008); Washington, R., Sutton, C., & Feild, H. (2006)
- Leader Trust (4)
  - Burton, L. J., Welty Peachey, J., & Wells, J. E. (2017); ***Joseph, E. E., & Winston, B. E. (2005)***; Reinke, S. J. (2004); **Seto, S., & Sarros, J. C. (2016)**
- Collaboration (3)
  - Garber, J. S., Madigan, E. A., Click, E. R., & Fitzpatrick, J. J. (2009); Irving, J. A., & Longbotham, G. J. (2007); Sturm, B. A. (2009)
- Empowerment (3)
  - ***Begzadeh, S., & Nedaei, M. (2017)***; de Waal, A., & Sivro, M. (2012); Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007)
- Goal and Process Clarity (3)
  - Carter, D., & Baghurst, T. (2014); ***Hu, J., & Liden, R. C. (2011);*** Taylor, T., Martin, B. N., Hutchinson, S., & Jinks, M. (2007)
- Commitment to Supervisor (2)
  - Sokoll, S. (2014); ***Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010)*** .
- Leader/Member Exchange (2)
  - ***Dal, L., & Çorbacioğlu, S. (2014); Whisnant, B., & Khasawneh, O. (2014)***
- Leader Development (1)
  - Melchar, D. E., & Bosco, S. M. (2010)
- Leadership/Relationship Quality (1)
  - ***Seto, S., & Sarros, J. C. (2016)***

Fig. 4 (continued)

- Satisfaction with Supervisor (1)
    - Ehrhart, M. G. (2004)
- Servant Follower Development (1)
    - Parris, D. L., & Peachy, J. W. (2012)
- Succession Planning (1)
    - Dingman, W. W., & Stone, A. G. (2007)
- Supervisory Support (1)
    - Ehrhart, M. G. (2004)
- Women Higher in Servant Leadership (1)
    - Hogue, M. (2016)

Fig. 4 Servant leader outcomes: favorable leadership outcomes research summary

(Number of studies in category in parentheses, Non-U.S. Studies in Bold/Italics)

- Agreeableness (2)
    - Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013); Washington, R., Sutton, C., & Feild, H. (2006)
- Empathy (1)
    - Washington, R., Sutton, C., & Feild, H. (2006).
- Extraversion (1)
    - Hunter, E. M., Neubert, M. J., Perry, S. J., Witt, L. A., Penney, L. M., & Weinberger, E. (2013).
- Hope (1)
    - Searle, T. P., & Barbuto,John E., Jr. (2011)
- Integrity (1)
    - Washington, R., Sutton, C., & Feild, H. (2006)
- Vitality (1)
    - **van Dierendonck, D., & Nuijten, I. (2011)**.

Fig. 5 Servant leader outcomes: favorable leader character organizational outcomes research summary

(Number of studies in category in parentheses, Non U.S. Studies in Bold/Italics)

- Organizational Citizenship (1)
  - ***Donia, M. B., Raja, U., Panaccio, A., & Wang, Z. (2016)***
- Firm Performance (2)
  - ***Venter, E., & Farrington, S. M. (2016); de Waal, A., & Sivro, M. (2012)***
- Leadership Style Preference (1)
  - ***Petrulis, A. (2017)***

Fig. 6 Servant leader outcomes: nonsignificant outcomes research summary

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Servant Leadership in the Workplace

Thomas Kohntopp and Jack McCann

Contents

Abstract

Servant Leadership is a perspective, approach, and theory of leadership that has been recognized with merit, as addressed in this chapter. Our discussion begins with an overview, background, and a review of some relatively well-known foundational theories and concepts of leadership. The chapter then provides the

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origins, character, and purpose of *Servant Leadership*, and describes how *Servant Leadership* is intended to work. The chapter also evaluates how *Servant Leadership* may be adapted for use in today's organizations, along with anticipated advantages and unexpected disadvantages. Finally, the chapter examines whether managers should attempt to be *Servant Leaders* and what putting *Servant Leadership* to practice in the workplace may mean and require.

Keywords
Servant leadership · Leadership · Greenleaf

Introduction

Servant Leadership is a perspective, approach, and theory of leadership that has been recognized with merit, as addressed in this chapter. Our discussion begins with an overview, background, and a review of some relatively well-known foundational theories and concepts of leadership. The chapter then provides the origins, character, and purpose of *Servant Leadership*, and describes how *Servant Leadership* is intended to work. The chapter also evaluates how *Servant Leadership* may be adapted for use in today's organizations, along with anticipated advantages and unexpected disadvantages. Finally, the chapter examines whether managers should attempt to be *Servant Leaders* and what putting *Servant Leadership* to practice in the workplace may mean and require.

Management and Leadership

Management and leadership are two fundamental concepts that likely became a part of civilization when people began to interact and collaborate (Drucker 2008). Attention to management and leadership, with respect to business, grew during an industrial revolution (Steiner and Steiner 2012, p. 25; Bampilis 2012, pp. 425–428). Their similarities and differences are the topic of regular discussion in basic business courses at many colleges and universities where "business" is taught. In practice, though, organizations typically do not excessively dwell on them and often talk about management and leadership synonymously.

The value and importance of one over the other and their connection have been addressed in almost every fundamental management textbook. In the classic definition of management that includes planning, organizing, leading, and controlling, the place of leadership is quite evident (Jones and George 2015, p. 7). However, in recent years, the interest in leadership over management has evolved. Management is often considered something that one does with things like inventory, information, money, time, or waste. On the other hand, leadership involves people, where the leader inspires and motivates people to accomplish tasks, achieve goals, and aspire to higher levels (Black 2017). Management has been relegated to the basic and fundamental, while leadership has become lofty and noble.

The examination and investigation of management and leadership are relatively new, historically, when compared to the "hard" sciences, like physics, chemistry, astronomy, biology, geology, and mathematics too. The physical sciences are generally considered to be detailed, complex, and difficult to understand or master. This contrasts with the "soft" or social sciences that are more people-centered, like psychology, sociology, and various fields of business (e.g., organization behavior, marketing, human resources, management, leadership). It is extremely difficult to establish firm, consistent concepts, ideas, or theories when it comes to people, though. People are always changing, and the environment in which they thrive is constantly evolving. A "hard" science example is when two *H* and one *O* will always be water (H_2O). As far as we know, water has always been water since the initial formation of water. In contrast for the "soft" sciences, since the dawn of humanity, every person has been different *after* birth. Identical twins experience the world from different perspectives, which establishes individuality. They may be almost alike, but life will alter perspectives, and *identical* will shift to *similar*. This concept is aligned to the biopsychosocial model of development, which is grounded in biology and brings into play aspects of early behavior and the surrounding environment (Mischel et al. 2002). "Soft" science investigation is less predictable than "hard" science and every much as challenging.

The point of this discussion is that studying leadership and formulating theories about it are nebulous. Understanding leadership, what makes a successful leader, and how to sustain effectiveness is difficult. As a result, theories and models of leadership emerge, are embraced, evolve, and often become a part of history.

Evolution of Leadership Perspectives

Like theories and models in various areas of business and education, perspectives on leadership and how leaders act have changed over time. In fact, there are so many theories that debate is common about which leadership style is most effective. The answer, of course, is "it all depends." A synopsis of some well-publicized theories and models preceding a perspective on *Servant Leadership* is in order. They will be presented in a relatively chronological order with respect to when they first appeared or were proposed. They also tend to evolve from a primary focus on the individual (i.e., leader), expand to include the importance of others (i.e., followers), and then examine the importance of surrounding environments. This is only a sample, as many others also exist.

Trait. Theories in this group are based on the notion that to be an effective leader, you must have been born with certain necessary traits or characteristics. Possessing key traits is not a guarantee that a person will become an effective leader, but without the traits, it was almost certain that one would not be capable of leadership. In fact, this idea about traits has been around since before anyone was discussing the concept of leadership. Daft (2015, p. 36) promoted the *great man* theory, which was aligned with the notion that leaders are born and "not made" (Carlyle 1841). DuBrin (2013, pp. 37–51) indicated that the characteristics for effective leadership are personality traits such as humility, trustworthiness, and extroversion, among many others, but nothing else, which is quite limiting. Support for the trait concept of leadership began to weaken after Stogdill (1948) reviewed many theoretical studies. He found that traits were important leadership characteristics, though the value or importance of certain traits was widely dependent of the situation in which the leader worked.

Behavior. Behavior theories started to emerge when more questions came to light in the late 1950s about the absolute idea that personal characteristics were the sole foundation for leader effectiveness. The behavior theories did not void the importance of individual traits. These theories merely wanted to recognize that *how* leaders acted also influenced their effectiveness and more so than the actual traits. Research by Tannenbaum and Schmidt (1958), Hemphill and Coons (1957), Bowers and Seashore (1966), and Blake and Mouton (1985), all suggested the importance of how a leader acted as the key factor in effectiveness. Knowing one's followers and responding accordingly seemed essential to becoming an exceptional leader. As Maxwell (2008) stated, "To see how the leader is doing, look at the people" (p. 74). Essentially, followers define the leader. Without them, a leader's success was often up to chance. However, the shortcoming of behavior theories is that they still did not account for the environment in which the follower was to be led.

Contingency. The reason that new leadership theories continued to be proposed was that situations regularly arose where universal traits or consistent behaviors were not contributing to a leader's success (Daft 2015, p. 66). Basically, people started to embrace the notion that there was no single theory or model of leadership based on traits or behaviors that would always work. Different models were proposed by Deresky (2002, p. 307), Fiedler (1967), Hersey and Blanchard (1982), House (1971), and Vroom and Jago (1988). Taken collectively, they were complex, encompassing theories in the realm of "leadership science," if such a thing exists. They are concerned with leaders, followers, and the context in which leaders and followers interact.

Relational. Theories in this category consider the leader, followers, and the environment. However, in contrast to the foundational concept of "leader in front" is a shift where leader-follower interaction occurs with mutual influence. Leaders engage workers, inviting them to contribute to organization direction and help shape the vision. A key facet of relational theories is the importance of a favorable leader-follower relationship and that leaders solicit input and listen to followers. Transformational leadership is one notable model that falls into this category (Khurana 2002). *Servant Leadership* is also relational (Daft 2015, p. 18).

Servant Leadership

Servant Leadership is another evolution in leadership concepts. A perspective of it will be presented that provides an overview of the theory. Practical application of *Servant Leadership* will be explored, along with what seems to work and situations and circumstances that hinder *Servant Leadership*. The chapter will conclude by contemplating the future of *Servant Leadership*.

Greenleaf (1970, 1977) is credited with introducing the concept of leader as a servant. He argued that true leadership is essentially synonymous with service and great leaders are identified by the way they serve others and society (1977). As the developer of the modern context of *Servant Leadership*, Greenleaf "suggests that managing the institutions that care for others has transitioned from managing through personal involvement to becoming something that is mediated by an organization and its stakeholders" (McCann et al. 2014, p. 1). An effective influence in organizations, the idea of giving or providing service offers a person "a psychological, emotional, spiritual reward in the form of internal security and peace" (Covey 2003, p. 141).

Greenleaf modeled *Servant Leadership* on the character, Leo, in *The Journey to the East* (Hesse 1956). Leo is the servant for a group traveling across the desert and does everything for the group and serves them in any way that they need, and then he disappears. The group finally realized that Leo was not their servant; he was their leader and led by serving them. Greenleaf (1970) carefully considered this paradox and described his leadership philosophy as it applies to classroom instruction when you consider the teacher as servant.

The theory begins with a natural feeling that one wants to serve, to serve first and foremost. Then conscious choice brings one to aspire to lead. Leadership and service manifest in the care taken by the servant (leader) making sure the highest priority is satisfying the needs of others. The best test is to ask, "Do those served grow as individuals; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (Greenleaf 1970, p. 4)?

From a practical perspective, leaders who serve others consider the likelihood of an integrated approach to reaching goals. Effective leaders generally wield a volume of power, but the most *powerful* leaders are the ones who share their power with others. Absolute power is less important than being relatively powerful. In a similar vein, helping followers achieve their goals should, in a well-organized context, flow upward so that leader goals are met.

A *Servant Leader* has concern and a high regard for customers, clients, constituents, and the community in which the organization resides. The *Servant Leader* also embraces a moral and ethical approach to work (Shirin 2014). The values held and actions of a *Servant Leader* often favorably manifest to family and life too (Zhang et al. 2012; Tang et al. 2016).

The premise of this chapter is that Greenleaf's *Servant Leadership* is one of the most effective leadership models to address the challenges facing business today. The "servant as leader" model promotes the leader's display of humility, and that the leader's own needs are secondary to the needs of followers and the organization. Key qualities of *Servant Leadership* are being a good listener, self-awareness, empathy, and stewardship. The model stresses a better understanding of employee needs and maximizing employee potential while, at the same time, linking individual goals to organizational needs and objectives. Berendt et al. (2012) postulate that *Servant Leaders* can be viewed as trustees of the human capital of an organization. Jones (2012a) found that the effects of *Servant Leadership* were positive in the leader-follower relationship and resulted in greater customer focus, increased employee satisfaction, feelings of empowerment, an organizational culture of inclusion, and overall enhanced performance. According to Jones, employing *Servant Leadership* was conducive to greater organizational productivity and increased fiscal stability. He further concluded that the increased profits occurred as a net effect of *Servant Leadership* mediated through improved job satisfaction, a reduction in employee turnover, and a greater focus on the customer. Mayer et al. (2008) also discovered that increased employee performance led to greater customer focus when employees perceived their leader to exhibit *Servant Leadership* behaviors. The focus on "end customer" and benefits to the organization are an evolution from the earliest perspectives of *Servant Leadership* (Greenleaf 1970), where the key connection was leader-employee.

Greenleaf (1977) presented the need for a new kind of leadership model, a leadership model that was described as one that places serving the needs of others first. *Servant Leadership* theory taps into the natural feeling that leaders desire to first serve others, the employees, customers, and community. The true test for *Servant Leadership* is whether those who are served grow as individuals. Do those being served become the best employees and people they can be? Are they healthier, wiser, freer, more autonomous, and more likely themselves to become servants? These are pertinent questions. Greenleaf's initial idea that the *Servant Leader* has an inner need to serve and meet the needs of others has now expanded, to a degree. The initial position is still relevant, but a greater interest has emerged for employee growth and development.

In practice, *Servant Leadership* presents as an orientation to service, global vision, and paying attention to spiritual and moral behaviors. Building on the original perspective of serving a follower (Greenleaf 1970), *Servant Leaders* change their organizations, invent new paradigms, and clear a space where something new can flourish, and they accomplish this, not so much by doing as by being (Zohar 1997). Liden et al. (2008) found that *Servant Leadership* helps to create a positive work environment, increasing employees' sense of belonging and loyalty to the organization. Liden et al. proposed a seven-dimensional model of *Servant Leadership* that focused on leadership behaviors that empower employees, help employees grow and succeed, put employees first, provide emotional healing, utilize conceptual skills, and create value for the community and organization, with ethics at the core of leadership behavior. This model is certainly an expansion on original thought around *Servant Leadership*. The basic core of "service to follower" has been operationalized into seven worthy components that provide some guidance on actions leaders can implement.

Laub (2004) is often believed to be the researcher who helped to refine the definition of *Servant Leadership*. Laub developed the Organizational Leadership Assessment (OLA) used to assess an organization's health based on six key areas of a servant-oriented organization. Laub's key variables for a servant-led organization are: (a) valuing people, believing, serving, and nonjudgmentally listening to others; (b) developing employees and providing learning opportunities, growth, encouragement, and affirmation; (c) building community and developing collaborative and personal relationships and behaviors; (d) displaying authenticity, openness, accountability, and willingness to learn from others; (e) providing leadership, development and sharing of the vision for the future, taking initiative, and goal development; and (f) sharing leadership, facilitating, and power sharing. Laub's work is another effort to expand original Greenleaf (1970) thought and operationalize the model. From an empirical perspective, it illustrates an endeavor to measure *Servant Leadership*.

Servant Leadership in Practice

Edward D. Hess, professor of business administration and Batten Executive-in-Residence at the University of Virginia, Darden School of Business, has spent years researching high-performing companies and discovered that their leaders did not fall into the common leadership theory characteristics of charismatic, visionary, or being educated at the top schools but rather that they fit the definition of *Servant Leader*. He found *Servant Leadership* in place at companies such as Best Buy, Chick-fil-A, Levy Restaurants, Home Depot, Ritz Carlton, Room & Board, Starbucks, Southwest Airlines, San Antonio Spurs, TSYS, UPS, the US Marine Corps, and Whole Foods (Hess 2013). Reporting that *Servant Leadership* was being practiced in these notable organizations was somewhat of a revelation. When Greenleaf (1970, 1977) introduced the model, it did not appear that leaders felt the need to serve or at least did not acknowledge it.

As previously discussed, leadership has been extensively examined for many years, with *Servant Leadership* an emerging focus only since around 2004. Robert Greenleaf defined *Servant Leadership* in the 1970s as not just a management technique but as a way of life that begins with "the natural feeling that one wants to serve, to serve first" (Parris and Peachey 2013, p. 383). Since Greenleaf's foundational essay *The Servant as Leader* (1970), research has developed to better understand the tenants of *Servant Leadership*. The model for *Servant Leadership*, where it has been implemented, has significant implications for the individual and the organization (Guillaume et al. 2012). According to the Greenleaf Center, more than 20% of the *Fortune* magazine top 100 companies have sought guidance from the Greenleaf Center for *Servant Leadership*, including Starbucks, Vanguard Investment Group, and Southwest Airlines, among other organizations (Parris and Peachey 2013). One thing that seems to have changed since Greenleaf's "natural feeling" way of life concept was first introduced is the recognition that *Servant Leadership* could be learned, and its principles put into practice, in maybe a less than a natural way.

The interest in applied *Servant Leadership* research is relatively new. Recent studies have attempted to understand the theoretical concept or develop tools to measure *Servant Leadership*. Research had its origin in literature pertaining to the medical, healthcare, and policy fields where findings were primarily used to make clinical and policy decisions (Parris and Peachey 2013). To advance the understanding of the theory, a practical construct was needed to operationalize a model of *Servant Leadership* for empirical research that would stand apart from other models of leadership (Huckabee 2008).

Another advancement to the original concept of *Servant Leadership* was presented in pioneering research by Barbuto and Wheeler (2006), which led to a method to capture *Servant Leadership* skills. They developed an instrument to operationalize and measure five factors derived from characteristics deemed to be indicative of *Servant Leadership*. The *Servant Leadership Questionnaire* measures (a) altruistic healing, (b) emotional healing, (c) wisdom, (d) persuasive mapping, and (e) organizational stewardship. A description of each factor as explained by Barbuto and Wheeler demonstrates how to determine the extent to which leaders demonstrate their skills in each of the five subscales. *Servant Leaders* create serving relationships with their followers, unlike transformational leaders who focus on transcending followers' self-interest toward organizational goals.

Altruistic healing (AH) measures the level to which a leader seeks to make a positive impact in the lives of others. From the perspective of *Servant Leadership*, the goal is to serve others; therefore, leaders who are high in this attribute will focus on the interests of others before their own interests and in the process of leading work toward meeting the needs of others. Another significant component of this factor has been described as a generosity of the spirit consistent with a philanthropic purpose in life (Barbuto and Wheeler 2006).

Emotional healing (EH) assesses the leader's commitment to and the skill in developing spiritual recovery from either hardship or trauma. Leaders who score high in this category display such traits as empathy and strong listening skills. Both traits serve to facilitate the healing process by creating an environment that provides a space through which employees feel safe to share personal and professional concerns.

Wisdom (W) includes a combination of awareness of one's workplace surroundings and the ability to anticipate consequences within the dynamic of the workplace. A factor in this intuitive-based skill is the ability to understand organizational dynamics and connect reasonable outcomes based on environmental cues.

Persuasive mapping (PM) describes the leaders who can influence others. Specifically, this factor encompasses the leader who can use reasoning and conceptual frameworks to affect people. Considered high in the ability to earn buy-in for organizational visionary aspirations, these leaders can communicate the reasons that others should support the organizational goals.

Organizational stewardship (OS) addresses the interconnectedness that an organization must demonstrate while making a positive contribution to society. Founded on the premise of ethics and value orientation, this factor is evidenced by the extent that a leader prepares an organization to be involved in community development programs and community outreach (Melchar and Bosco 2010). Focused in the works performed in society, this factor recognizes the importance of developing an internal community spirit at the workplace that leaders can then apply in societal groups outside of the organization.

Beyond his 1970 work, Greenleaf (2009) stated his beliefs about *Servant Leadership* in organizations:

> This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to

> person, now most of it is mediated through institutions – often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them. (p. 9)

What Works with Servant Leadership

Hess (2013) described *Servant Leaders* as people centric, valued service to others, and believed in the duty of stewardship. Furthermore, these leaders led by example, were humble and passionate, and were detailed managers with long tenure in their organizations who empathized with "line" employees. These *Servant Leader*s tended to live by the "golden rule" and respected the rights of all employees knowing that behaviors counted and that good intentions were only that. Their behaviors were the key to success, along with the way they communicated with others. They treated people with dignity and lived in the moment, typically not multitasking and not interrupting others, but instead they choose to listen intently to others. They smiled, said please and thank you, acknowledged contributions of others, admitted mistakes, apologized, understood that it was not necessary to be the smartest person in the room all the time, and spent time on the "front lines" valuing employees and customers. These leaders possessed self-awareness and emotional intelligence.

Hess (2013) also found that *Servant Leaders* understood that their attitudes and beliefs either enabled or inhibited high performance, building or destroying trust with people. Finally, they realized that leadership was hard work that required dedicated daily, consistent behavior that exemplified *Servant Leadership*, fostering high employee engagement and exceptional performance in the workplace. *Servant Leaders* acted in ways that helped everyone to see a common vision of the organization's future. To stress this notion, it is not what is said, though appropriate words help, but their actions that enabled those around them to see the vision. This connection to the future is very important, as a collective vision helps establish a smoother path to mission accomplishment.

According to Bennis and Nanus (1985), vision inspires the best and most effective performance within people. Patterson (2003) found that vision was most often regarded as an organizational attribute identifying the organization's destination or destiny. However, the *Servant Leader* must have a faith and vision of what can be achieved and create the ability and belief that individuals can improve, move forward, and reach goals. *Servant Leaders* encourage the enrichment of lives and encourage people to become better than they are or ever thought possible. They encourage employees to believe that their work is more than just a job, and *Servant Leaders* focus on mission and the mission to serve (Melrose 1995). Patterson (2003) stated that vision in *Servant Leadership* is about person-centered vision for others and not necessarily organizational vision. Improving a person's ability and capacity should thus lead to organizational improvements as well. As the leader considers the future, sees the future state, and then works to assist everyone in reaching that goal, people within the organization become energized and motivated to contribute to future success.

Practicing *Servant Leadership* encompasses three dimensions: motives, means, and ends (or outcomes). *Servant Leadership* further embraces the “triple bottom line” (sustaining people, profits, and the planet) and practices moral symmetry to balance the needs of all affected (SanFacon and Spears 2010). *Servant Leadership* effects are closely linked to employee satisfaction and organizational profits, as various studies have alluded to a direct causal relationship between leadership and customer satisfaction and employee satisfaction and financial performance (Jones 2012b; Khan et al. 2012; Obiwuru 2011).

Irving and Longbotham (2007) found that *Servant Leadership* has also been identified as a significant predictor of team effectiveness as defined by Laub’s (1999*) Organizational Leadership Assessment*. This is an important matter in organizations. This research utilized a multiple regression model to examine the effectiveness of teams. The essential *Servant Leadership* variables identified were (a) providing accountability, (b) supporting and resourcing, (c) engaging in honest self-evaluation, (d) fostering collaboration, (e) communicating with clarity, and (f) valuing and appreciating (p.110). It was determined that organizations that operate with team structures may be better able to gain an understanding of *Servant Leadership* in general. So, though the six essential *Servant Leadership* themes help foster teamwork, an organizational structure with teams may also be more functionally receptive to *Servant Leadership*.

From studies presented in this section, changes since Greenleaf (1970) first introduced *Servant Leadership* primarily related to implementing the model in organizations. Almost all research embraced the original role of a leader to serve. Additional expansion has looked at the *Servant Leader’s* role in improving organizational performance.

What Does Not Work with Servant Leadership

It has been observed that *Servant Leadership* is effective in many situations, but it may often be more practical in politics or in organizations and positions where leaders are elected to serve a team, committee, organization, or community. *Servant Leadership* is only one style for leading an organization, and it is not for everyone or every organization, since everyone does not possess the capacity to be a *Servant Leadership* and every organization is not ready for *Servant Leadership*. Many believe that in a competitive leadership situation, those who practice *Servant Leadership* will be left behind by leaders using other leadership styles (e.g., command and control). Tenney (2014) found that *Servant Leaders* may be perceived as weak or timid in organizations. However, motivated by the desire to serve others, they may achieve real leadership strength by empowering followers to achieve excellence. To direct focus from short-term thinking to serving others, leaders can create great workplace cultures that can deliver long-term results. Murray (2010) found that *Servant Leadership* is known to take time to incorporate, and it may not be a good fit in situations where quick decisions must be made or tight deadlines must be met. From a practical perspective, the organization must decide whether it can sustain operations while *Servant Leadership* is embraced and becomes woven into the organization culture. When short-term results are required, striving for or adopting *Servant Leadership* may not be wise, as with any organization change that requires time to develop.

Grant (2013) discovered that *Servant Leaders* gave to everyone in their organizations in selfless ways and were not egocentric or selfish. They did not place their needs ahead of the higher aims of the organization or society. However, is it possible to be selfless without serving the needs of followers? *Servant Leadership* makes it a practice to give to everyone until the leader detects a habitual taker, someone who only takes and does not give back to the organization, abusing the relationship between employee, the organization, and leadership. It is exhausting to be so giving and work as a servant to followers, but it is also rewarding when followers are committed to the organization and leader. Therefore, it can be argued that true, successful leadership calls for sacrifice on the part of followers too. *Servant Leadership* is not a paternalistic one-way process. *Servant Leaders* are not maids or butlers, gardeners, or chauffeurs. If the philosophical perspective of *Servant Leadership* is not truly instilled into the organization culture and embraced by all, some employees may merely absorb the benefits of working for a *Servant Leader* without reciprocating into the environment. This malady of worker apathy is a general problem not unique at attempts to adopt *Servant Leadership* but is something that can derail various improvement initiatives that organizations attempt (Wagner and Hartner 2006).

Heskeet (2013) states that some proponents of *Servant Leadership* feel an emotional attachment to the philosophy because their ideal of a *Servant Leader* is a spiritual deity, like Jesus Christ, for example. Another model of a *Servant Leader* is Martin Luther King, who called for people to give up their prejudices. Mahatma Gandhi is also an example of a *Servant Leader* and led the effort to call for Britain to give up its claims to India. Leadership has often been defined as influencing people to do things they would not do otherwise of their own volition. The desire to be godlike or close to God is not a new concept, but a religious group's motivations may not be the same as that for a business. In a strict sense, businesses need to serve their customers and owners and not necessarily the employees who simply are a means to an end. So, the religious connection to *Servant Leadership* may likely come from a personal and not organizational perspective. Basically, religious groups serve the needs of its members and spiritual affiliations and not the needs of a company, though some would point out that many religious organizations are very successful businesses.

Table 1 presents a perspective from a sample of research that highlights various behaviors, conditions, or actions that tend to be compatible with successful implementation or practice of *Servant Leadership*. It also indicates conditions under which *Servant Leadership* will likely flounder.

Table 1 Servant leadership (SL): what works and what does not work

Leader attributes	Helps SL work	Inhibits SL working	Citation
People centric, value service, humble, passionate, people-centered, dignity	Behavior/action, emotional intelligence	Intentions only, words alone, lack of daily dedication	Hess (2013)
Person-centered	Faith to support vision, encouragement along with guidance	Vision alone, primary focus on organization, work is merely a job	Patterson (2003)
Sustaining people, profits, the planet, moral symmetry	Balance the needs of all	Dissatisfied employees	SanFacon and Spears (2010)
Belief in teams, authentic interaction	Accountability, supporting, engaging in honest self-evaluation, fostering collaboration, communicating with clarity, valuing, and appreciating	Lack of teamwork skills, no interest in collaboration	Irving and Longbotham (2007)
Service to others, desire to serve	Empower followers to achieve excellence	Interpersonal or interdepartmental competition/conflict, short-term goals	Tenney (2014)
Value employees, belief in mutual support	Opportunity to collaborate for decisions	Short deadlines, immediate decisions required	Murray (2010)
Give to others, benevolent, meet the needs of others, selfless	Meet the needs of employees, address employee concerns	Habitual takers, employees shirk responsibility, apathy	Grant (2013)

International Perspective of Servant Leadership

Most research on *Servant Leadership* over time has been conducted at settings in the United States. Recently, a trend toward more non-US-based studies has evolved. Roberts (2017) has reported that "The numbers and percentage of servant leadership studies in non-US settings increased dramatically to 57.1% during 2009–2013 and 71.7% from 2014–2017" (p. 12). Uncommon in earlier days, examples of international research on *Servant Leadership* will now be summarized. Generally, leadership concepts discussed are like those introduced by Greenleaf (1970, 1977). There are new perspectives, too, especially in how *Servant Leadership* may be operationalized in different communities, cultures, and countries (Deresky 2014).

An investigation by Burke et al. (2014) examined the relationship between *Servant Leadership* and service quality provided by frontline employees in top level hotels (four- and five-star). The authors believed high-quality service to be instrumental for organization performance and ultimate success. A total of 221 employees working at high-end hotels in Turkey participated in the study. A general definition of *Servant Leadership* was considered for the research, "Servant leadership focusses on serving the needs of employees and larger communities inside and outside an organization" (p. 3). *Servant Leadership* was measured using an instrument developed by Linden et al. (2008). Burke et al. indicated that *Servant Leadership* and worker service performance were positively related, though performance was determined by self-report measures. Employees who felt their hotel embraced and practiced *Servant Leadership* and also believed that the quality of service offered at their hotel was high.

An investigation comparing transformational and *Servant Leadership* was conducted by Choudhary et al. (2013) with 155 employees from a for-profit sector business in Pakistan. The authors were interested in how the two leadership styles related to organizational learning and performance, as learning generally increases performance. Transformational leadership was defined as "an ethical leadership style that involves a leader's capability to promote intellectual stimulation through inspiration" (p. 435). For *Servant Leadership*, the study relied on the perspective of Greenleaf and Spears (2002) where *Servant Leaders* establish favorable relationships that support, motivate, and guide employees. *Servant Leadership* was measured using nine items developed by Jacobs (2006). Results indicated that transformational leadership and *Servant Leadership* both predicted organizational learning, though transformational leadership accounted for a greater share of the variance. The authors concluded that transformational leadership and *Servant Leadership* were both noteworthy in generating organizational learning. The leadership approach to use would depend in part on the organizational culture and on the organizational leaders. It was also suggested that *Servant Leadership* may be more compatible to nonprofit businesses where the drive for organizational performance may be less intense.

Servant Leadership research usually takes place in the context of an organizational setting having some degree of permanence. A study by Krog and Govender (2015) examined another perspective without organizational longevity, that of a project team. This focus is important to investigate, since so much business is accomplished with teams that form and then dissolve after a project. Basically, a clearer understanding of how *Servant Leadership* operates in a project management perspective is important. The authors considered *Servant Leadership* to embrace "altruistic calling, emotional healing, wisdom, persuasive mapping and organisational stewardship" (p. 202). An instrument to measure *Servant Leadership* developed by Barbuto and Wheeler (2006) was employed in the study involving 44 participants in South Africa. It was hypothesized that the effective practice of *Servant Leadership* would result in project success. Results were very favorable with almost all aspects of *Servant Leadership* measured in this study. Emotional healing was the only attribute not significantly related to project success. This study was exploratory, but it points to an avenue of research that should be investigated more.

An investigation of *Servant Leadership* was conducted in Turkey with 102 employees in banking and higher education (Bal Tastan and Kalafatoglu 2015). The study examined *Servant Leadership* and organizational commitment, hypothesizing that the two variables would have a positive relationship. However, work exhaustion was thought to be a moderator in that it would diminish the *Servant Leadership* – organization commitment relationship. An instrument developed by Reed et al. (2011) was used to measure *Servant Leadership*. Results of the research indicated that *Servant Leadership* was positively related to organization commitment and that it accounted for a significant amount of the variance in organization commitment. As suspected, it was also found that increased levels of "felt work exhaustion" weakened the relationship between *Servant Leadership* and organization commitment. The implication of these findings points to an observation that a favorable influence of *Servant Leadership* in one organization may not appear in another and that other moderating variables should be identified.

Rai and Prakash (2016) investigated how *Servant Leaders* motivated employees and the role of organization support in the process of supporting *Servant Leadership*. The authors applied *Servant Leadership* such that the "servant leader promotes openness" and that *Servant Leaders* "help followers get adequate assistance during task performance" (p. 125). *Servant Leadership* was measured using an instrument developed by Linden et al. (2014). Participants in manufacturing and service sectors in India were included in the research ($N = 182$). Results indicated that high *Servant Leadership* practices were positively related to "POS [perceived organizational support], knowledge assimilation, knowledge application, and knowledge dissemination. *Servant Leadership* had a significant negative correlation with time pressure" (p. 129). In general, results suggested that high *Servant Leadership* practices will be conducive and compatible with workers who are highly educated and possess knowledge to focus on work performance and broader organization success.

An investigation by Chatbury et al. (2011) examined the relationship between *Servant Leadership* and supervisor/organizational trust with lower-level administrative employees in a South African petrochemical company ($N = 190$). The authors believed that employees who had higher trust in their supervisor and company would demonstrate better individual performance, which would lead to enhanced organization success. Establishing a *Servant Leadership* – supervisor/organization trust relationship – would be a precursor for this model. A scale developed by Sendjaya et al. (2008) was used to measure *Servant Leadership*. Results of the analyses revealed a significant positive relationship between *Servant Leadership* and trust. Chatbury, Beaty, and Kriek concluded that "These findings suggest that this model of leadership has the potential to enhance interpersonal trust between workers and their managers in South Africa" (p. 61). The next question to ask is how strong would the relationship be in other cultures or countries.

A study conducted in the United Arab Emirates by Politis (2013) examined the relationship between *Servant Leadership* and team performance. Greenleaf's (1970) concept of *Servant Leadership*, giving priority to the needs of employees and customers and the leader serving others, was adopted for this research. An abridged version of the Page and Wong (2000) *Servant Leadership* scale was used to collect data from 181 employees. Results of the analyses produced significant positive relationships between *Servant Leadership* and team performance. Politis urged organizations to examine the compatibility of their cultures with *Servant Leadership* philosophies. If favorable conditions exist, training in *Servant Leadership* concepts and practices should be pursued.

Maden et al. (2014) conducted research in Turkey that examined how service communication and *Servant Leadership* influenced organization service processes. For this research, important aspects of *Servant Leadership* included leader-employee communication and interaction, along with how leaders performed as role models. The expectation for this investigation was that quality service processes would positively affect strategic organization performance and customer service. Data were collected from representatives of 106 respected Turkish firms. Results indicated that effective service communication positively influenced strategic organization performance as well as customer service. More importantly for our interest, *Servant Leadership* was found to positively influence strategic organizational performance and customer service. Results of this study further suggest the importance of *Servant Leadership* to organization performance and the influence it sways on an international stage.

Another study investigated the relationship between *Servant Leadership* and voice behavior in higher education in Turkey (Erkutlu and Chafra 2015). Voice behavior pertained to faculty members speaking up, voicing concern, and articulating issues. The authors also considered how psychological empowerment and psychological safety mediated the *Servant Leadership* – voice behavior relationship. A total of 793 faculty members and deans from ten state universities participated in the research. The investigation embraced *Servant Leadership* in the context that "Leaders rely on one-on-one communication . . ." and "it [*Servant Leadership*] stresses personal integrity and focuses on forming solid long-term relationships with employees" (p. 30). Results of the investigation pointed to positive relationships between *Servant Leadership* and psychological empowerment and *Servant Leadership* and psychological safety. The implication is that when *Servant Leadership* is the organizational norm, employees (a) take ownership, act in ways they choose, and perform their jobs appropriately and (b) feel confident in their actions without fear of repercussions for mistakes or errors. With respect to voice behavior, when *Servant Leadership* was practiced in the university, faculty members felt free to express concerns, issues, or problems, which is not necessarily the norm in some institutions of higher learning.

Taylor et al. (2013) believed there was ample research on leadership and specifically *Servant Leadership*, though there was little understanding with how to best develop *Servant Leaders*. Their research involved young adults attending college in South Africa as participants in a program to develop *Servant Leadership* skills. The multifaceted training program adopted a definition of *Servant Leadership* "characterised by an attitude of service, evident in a concern for others and a readiness to serve" (p. 288). A noteworthy component of the program was performing service to others after classroom instruction. Observations by the authors pointed to the active service experience as essential for developing *Servant Leadership* skills. Implications for organizations would be to foster *Servant Leadership* in managers by designing work (e.g., projects, programs) that included service experiences, especially in non-work settings through volunteer endeavors or community projects.

The Future of Servant Leadership in the Workplace

As organizations move away from the traditional command and control approach to management, the challenge for today's organizations will be in implementing *Servant Leadership*, as it represents such a contrast to the traditional types of management. Scruggs-Garber (2009) considers Greenleaf's *Servant Leadership* to be the most effective leadership model to address the challenges that face today's organizations. He believes that managers and certainly leaders by nature serve and care for employees and are in the ideal position to help organizations adopt and incorporate *Servant Leadership*. The *Servant Leader* model centers on identifying and addressing the requirements of followers ahead of self-interest, ultimately leading to the development and growth of the follower as opposed to the needs of the manager or the organization (Jones 2012a).

Greenleaf (1991, 1996) stated that the task facing the *Servant Leader* was to withdraw from current practices and orient oneself to focus on organizational priorities. They must differentiate the important from the less important and attend to the priorities. This may not be unique to *Servant Leadership*, but it is a focus of this leadership style. All organizations need vision, and adopting *Servant Leadership* can help management focus on leading the organization to meet its strategic goals. Bennis and Nanus (1985) stated, "The problem with many organizations, and especially the ones that are failing, is that they have the tendency to be over managed and under led" (p. 21). Leaders should be vision, judgment, and effectiveness oriented, while managers are more concerned with efficiency and mastering routines or doing things correctly. Bennis and Nanus suggested that vision brings to life and transforms organization purpose into practical action. They further believed that vision was important when choosing a direction to follow. In addition, the authors postulated that the leader must first formulate a mental image of the possible and desired future state of the organization. In their view, vision may be as vague as a dream or as precise as an organizational goal or mission statement. The visioning process can help facilitate organizational change and transformation so that *Servant Leadership* will be used to lead the organization.

Greenleaf et al. (1996) drew inspiration and reflected on vision from a familiar passage in the *Book of Proverbs*: "Where there is no vision, the people perish" (29:18). They believed that vision was primarily about foresight, the ability to see the issues of the past, then learn their realities in the present, and finally discern their consequences for the future. They used the term "healer" when it came to the purpose or mission and the value of a person. Healers make whole by helping others see a larger and nobler vision and purpose for the organization and one greater than they would attain for themselves. These concepts, vision, and healing are further expansion of Greenleaf's initial perspective.

Institution as Servant

According to Greenleaf (2009), serving people who are unable to serve themselves is the foundation of a good society. This caring was primarily between individuals and is now provided by institutions that may be large, powerful, formal, often incompetent, and occasionally corrupt. If a better society is to be created, then it is necessary to raise the capacity of the servant and major institutions by new regenerative forces that exist within them. He indicated that large institutions were the best candidates to become serving institutions for practical reasons, because they were structured, were more likely to afford it, and could communicate their experience and without them not much is possible to raise the level of society.

Greenleaf (2009) found that the need for this change was because of the switch from a society based on individuals to one dominated by large institutions, such as large universities, businesses, and churches. Critics of today's society see our problem as failure in trusteeship in these institutions. The crisis is in institutional quality and comes from neglect and not from evil-intentioned people. Large universities have become too narrowly focused on preparation for professional careers versus what should be a creative experience. They have become a combination of elitist tradition and mass education that cannot withstand a collapse of value changes in society. Business shapes our culture and sets values, but many firms lack a sense of responsibility to society, often referred to as corporate social responsibility (Steiner and Steiner 2012, pp. 133–134). Businesses have become prolific in production of goods and services, but their social impact is below what should be expected by a good society. Churches once gave hope and security in serving as a mediator between God and man but now serve many who seek value in their own experiences and are now missing the value-shaping influence that was the churches' predominant role in society.

A focus on the trustee to help drive organizational change toward serving is another point upon which Greenleaf (2009) draws. Those who are members of governing boards of institutions either for-profit or nonprofit are charged with the fiduciary responsibility of an institution. This role must go beyond a passive one and begs for a dynamic one that motivates force from trustees and one that moves it toward the serving institution. Institutions must make contributions to society that are equal to its opportunity to build toward a more just and loving society. Plus, the institution should offer creative opportunities for its employees. This enhanced trustee role is only possible if trust exists in the organization. A chairperson serves the trustees, and they, in turn, must lead by serving. These individuals typically spend more time in the enhanced role than other trustees and must make caring count. Trustees are those who must stand as symbols of trust and institutional quality, embracing a noble path of action.

On another point, Greenleaf (2009) argues that a board of trustees that does not lead along with a single power broker as the chief executive officer fosters an organizational structure designed for mediocrity. The university, business, or church may not be a complete failure, but they will be judged by what can be accomplished in a reasonable manner using all its available resources. Just like individual leaders, so much more can be achieved by an institution that shares power throughout, though this is typically not possible in organizations that adopt a hierarchical or pyramidal structure. For success, Greenleaf envisioned two strong teams made up of trustees and the administration that shift from the top (CEO) to primus inter pares (first among equals). The primus is the builder of the team of trustees and administration that cares and serves all the people the institutions touches. There is still a “first,” and leader, but not a chief. These individuals prove their leadership among a group of able peers. The primary idea is that no single person has unrestrained power. The one who is designated as “in charge” is moderated and encouraged by a group of peers with the purpose of defining the institution, specifying its goals and purpose. This perspective ensures that the trustees are clear on the concept and help to instill it in the organization.

A good society made up of institutions that shape its character by serving individuals and groups for creative acts of services is one of the great dreams of Greenleaf. The need in society is a revolution of expectations for institutions that can be met by people who desire to serve as leaders. Trustees who are strong and dedicated to their institutions and can be trusted are the foundation for changing that serves and gives more to society (Greenleaf 2009).

Organizations That Have Adopted Servant Leadership

Emrich (n.d.) highlighted businesses that practice aspects of *Servant Leadership*, each with a unique story and approach. Some of these companies are familiar to the average consumer and others less famous, yet each is worth mentioning, along with a couple of additions. Though *Servant Leadership* is never explicitly discussed by the organizations, how the companies operate demonstrates various components grounded in the model. Readers interested in further detail are encouraged to visit company websites to learn more.

Aflac. American Family Life Insurance Company, more commonly known as Aflac, is highly admired by employees for the care and concern leaders practice daily (https://www.aflac.com/about-aflac/our-company/default.aspx). The company has a diverse and dynamic management team comprised of men and women who actively support and engage its workforce, along with an intense interest in corporate social responsibility. Aflac talks about leaving its “duckprints in the workplace” as reference to taking care of employees, because employees take care of business. Aflac management considers its workforce as the lifeblood of the business and provides a noteworthy profit-sharing program as one means of appreciation.

Many believe that organizations are successful because they operate in environments that are hard-driving, focused on business and financial results. Aflac, a Fortune 100 company with annual revenues of $22 billion, is focused on these important things, as well as *how* they go about achieving results. They indicate that sales, earnings, and the number of policies in force are important, especially providing products to help provide protection to more than 50 million people worldwide. They espouse the notion that doing good is good for business (“2016 Social Responsibility” 2016).

Aflac follows the tenets of customer care with the following: communicating regularly, responding immediately, know your stuff, treat everyone with respect and care, your problem is my problem, shoot straight, and cover the customer, not your behind. These courtesies are rarely found in today’s hard-driving business world

("2016 Social Responsibility" 2016), p. 7). The tenets are the ultimate embodiment of the Aflac approach, which is an approach steeped in servant leadership.

Aflac has been recognized by *Ethisphere* as one of the "World's Most Ethical Companies," for the past 11 years. In 2017, *Fortune* magazine recognized Aflac as one of the 100 Best Companies to Work for in America for the 19th consecutive year and in 2017 included Aflac on its list of the Most Admired Companies for the 16th time. Aflac Incorporated is a Fortune 500 company listed on the New York Stock Exchange under the symbol AFL ("Richard L. Williams" 2017).

Container Store. Described in the "Letter from the chairman" (2017), the Container Store has been working on creating a retail store experience unlike any other, "a differentiated shopping experience offering customers innovative, time and space-saving solutions coupled with astonishing customer service from happy, well-trained, well-paid salespeople" (p. 1). It is regarded as a great place to work with a culture that drives the value of its business. Employees describe the culture with words and feelings including love, passion, family, sweet, security, support, mindful, magical, and matchless. It is also considered a company that practices *Servant Leadership* in which stakeholders are served. The Container Store operates beyond profits and leads through the practice of Conscious Capitalism®, which rests on achieving a higher purpose, stakeholder orientation, conscious leadership, and a conscious culture ("The four principles" n.d.).

At the Container Store, the principle of conscious leadership is rooted in Greenleaf's teachings that focus on good leaders first becoming servants. According to "The four principles" (n.d.), conscious leaders focus on the belief that "we" comes before "me" and that everyone is grounded in the understanding that their role is to serve the purpose of the organization. The company is focused on supporting employees within the organization and creating value for organizational stakeholders. Company leaders also understand the importance of culture and intentionally strive to develop a conscious culture of trust and caring.

Medtronic. An innovator in healthcare products and services, Medtronic puts a strong emphasis on employee inclusion (http://www.medtronic.com/us-en/about/corporate-social-responsibility/diversity-inclusion.html). Management recognizes the importance and value of diversity and recruits a wide cross-section of people from around the world who represent all facets of society. Medtronic leaders believe that inclusion and support of talent are critical for long-term success. Employee engagement is critical to Medtronic's success, and leaders put forth a concerted effort to support its workforce in delivering exceptional global customer service.

Southwest Airlines. One last organization presented as an example that practices *Servant Leadership* principles is Southwest Airlines (https://www.southwest.com/html/about-southwest/careers/culture.html). The company is generally known for its unique approach to air transportation, compared to other major carriers, and that employees have personal authority to do the "right thing" when it comes to customer service. With respect to company values, employees are to have a servant's heart, which includes aspects of respect and teamwork. Southwest is also very interested in safety, customer service, and low-cost operations, and the company believes that employees are the path to achieving each.

TDI Industries. One example where leaders embrace the concept of team and service to others is TDI Industries (https://www.tdindustries.com/). TDI specializes in construction and service/maintenance and facilities management. In 2017 the company was ranked as one of the *Fortune* "Top 100 Best Places to Work" (#44) and has made the list for the past 20 years. TDI is recognized by employees as an organization where leaders care and take necessary action to enable everyone to succeed in their roles. Employees feel that leaders truly serve, as recognized by the Top 100 Best Places to Work (2017) results.

Zappos. One of the world's largest online shoe and clothing companies is Zappos Zappos (Zappos n.d., https://www.zapposinsights.com/). Its CEO is Tony Hsieh, known for his *Servant Leadership* style at a company with a billion in sales (US dollars). He uses the same size desk provided to his employees and even sits in the same row in the office with other executives where he is easily accessible. Hsieth is also known for his humility and authenticity as a leader and model of *Servant Leadership*. According to Lua (2016), Hsieh states the following representing a *Servant Leader* mindset, "We're all here for the same reason and no one in this operation is more important than anyone else" (n.p.).

Lau (2016) found that this perspective translates to organizational success at Zappos through the heart of a *Servant Leader* and in the many ways that customers are served. One tenet of Zappos is that it exists to serve customers and will do whatever it takes to please them. This may even include losing a sale. If a customer calls about a product and inventory indicates it does not have the item, the employee tells the customer and does not try to sell them something not wanted. This may not make sense to outsiders or from a traditional business point of view, but results and statistics speak for themselves. Clearly, 75% of sales come from repeat customers, and Zappos' customers are not ordinary; they are raving fans. For example, if a customer calls Zappos because he couldn't find the desired product on the Zappos's website, the customer representative will search the company's inventory database for a result. If the product is truly unavailable, Zappos will tell the customer without hesitation.

International Application of Servant Leadership

Globally, *Servant Leadership* is being practiced in various companies from different business sectors. Some success stories follow:

Airbus. An international company founded in 1970 with its home office in France, Airbus is innovative in product design, development, and manufacturing in the aviation and aerospace industry (Airbus n.d., http://company.airbus.com/company/about-airbus.html). It is the largest such company in Europe (second largest in the world) and has facilities in Asia and the Americas, employing more than 130,000 employees globally. Revenue over the past few years has modestly increased, and the outlook should continue this path.

The commitment to employees and stakeholders is something proclaimed by CEO Tom Enders (n.d.) who stated, "It is not only what we do, but how we do it, that wins the trust of our colleagues and stakeholders" (para. 4). When it comes to ethical behavior, managers are expected to demonstrate integrity and lead by example. Airbus does not advertise that it promotes *Servant Leadership*. Instead, it enables managers and expects that they practice the theoretical principles. Airbus wants everyone to adopt certain common values that leaders model, like sharing, high-performance effort, collaboration, and cooperation. Exemplary behavior is expected. However, everyone is not expected to be alike, as individuality and diversity are highly stressed. In working with Airbus, Watson (n.d.) states, "Airbus is committed to international cultural differences by creating an environment that allows employee contribution, recognition and growth through the provision of integrated common processes and methods" (p. 2).

Bertelsmann. A media, information services, and education corporation, Bertelsmann represents creativity and entrepreneurship in broadcasting, publishing, music, and finance with offices in approximately 50 countries (Bertelsmann n.d., https://www.bertelsmann.com/company/company-profile/). It has an emerging presence in BRIC (Brasil, Russia, India, and China) managing many promising companies. Bertelsmann is a decentralized organization that has been active for more than a century with a corporate center in Germany. It employs approximately 116,000 employees worldwide. Bertelsmann employees have broad autonomy and flexibility in their jobs and actively participate in works councils and committees. *Servant Leadership* is paramount to corporate success. Regular open exchange of ideas and suggestions takes place between employees and management, as the corporate culture is epitomized by trust and respect. "Partnership, creativity, entrepreneurialism and social responsibility" (n.p.) are basic values at Bertelsmann. A diverse workforce is essential to the corporation, and management exists to serve employees in every capacity. In fact, diversity is *the* driving force within several Bertelsmann companies as it is considered essential in determining market share and maintaining business relations.

Bertelsmann reinforces leadership based on mutual trust and respect as well as the principle of delegation of responsibilities. Employees enjoy autonomy to the greatest extent possible. They receive comprehensive information and participate in decision-making and are essential to financial success. The corporation stresses employee development and strives to provide long-term employment.

Marriott International. With headquarters outside of Washington, DC., Marriott is indeed a global corporation with more than 6000 properties in over 120 countries (Marriot International n.d., https://www.marriott.com/marriott/aboutmarriott.mi). Marriott employees and customers virtually represent almost every country in the world. To remain a leader in the hospitality industry, Marriott stays competitive though exemplary *Servant Leadership*. Unlike most company founders, from the beginning in 1927 at his Hot Shoppes, J. Willard Marriott put his unique stamp on the business by recognizing the importance of exemplary service and that supporting and serving employees were the paths to satisfying customers. This philosophy was the foundation of key values and has been practiced, promoted, and instilled into the company by every Marriott family member leading the company for almost 90 years.

At the top of Marriott's list of core values is "We Put People First: Take care of associates and they will take care of the customers" (n.p.). The *people* (i.e., associates) *first* policy strongly reflects on *Servant Leadership*. This philosophy enables employee growth and success as part of the basic company culture, no matter in what part of the world. The company's commitment to diversity is global, and it is embraced as a philosophy, not to just meet regulatory compliance or merely as image enhancement. Marriott works to create opportunities for employees that also enhance community well-being. Impressive employee stories serve as testimonials to the Marriott service philosophy, which reflect *Servant Leader* principles (see http://stories.marriott.com/).

Another Marriott core value is "We Serve Our World: Our 'spirit to serve' makes our company stronger" (n.p.). The service philosophy of Marriott leadership extends into corporate social responsibility where "Marriott International focuses on five global social issues: poverty alleviation, the environment, community workforce development, the wellbeing of children, and global diversity and inclusion" (n.p.). To maintain attention and resolve in areas like these certainly requires individuals who live daily under the philosophy of *Servant Leadership*.

Servant Leadership Theory in Organizational Context

Observations in this chapter synthesize empirical research on *Servant Leadership* theory across various fields, industries, organizations, and businesses. Scholars exploring *Servant Leadership* are using theories from other disciplines to build upon existing concepts and to develop models that are uniquely applicable to their field. *Servant Leadership* appears to be a viable and valuable theory and is worthy of further empirical research within organizations.

According to Parris and Peachy (2013):

> As a viable leadership theory, *Servant Leadership* can perhaps provide the ethical grounding and leadership framework needed to help address the challenges of the twenty-first century: technological advancements, economic globalization, increased communications, the Internet, rising terrorism, environmental degradation, war and violence, disease and starvation, threat of global warming, intensifying gap between the poor and rich worldwide, as well as many other unsolved issues. *Servant Leadership* contrasts, traditional leader-first paradigms, which applauds Darwinism, individualistic, and capitalist approach to life, implicating that only the strong will survive. (p. 390)

Parris and Peachy (2013) further contend that traditional leader-first paradigms are the driving force in most organizations and have resulted in many of the modern business scandals of today from Arthur Anderson to Tyco. However, *Servant Leadership* is about changing the world and workplace for the better.

Recommendations for Future Research

The aim of this chapter was to provide an understanding of *Servant Leadership* and a perspective on behaviors germane to the theory. Insight into designing and implementing inclusive practices was also addressed. We posited that the salience of inclusiveness beliefs espoused by *Servant Leaders* can moderate the effects on inclusive practices. As a result, overall *Servant Leadership* practices should increase and foster more meaningful inclusive relationships. In additions, *Servant Leadership* encourages inclusion in a way that addresses the needs of multiple stakeholders, which generates positive expectations for both in-group and out-group members interacting in and benefiting from inclusive work environments (Gotsis and Grimani 2016).

The relationship between the job demands-resources model and the functions of a *Servant Leader* may be worthy of future investigation. The demands-resources connection could highlight how a *Servant Leader* can create an effective working climate and culture within an organization. Experimental studies might be valuable in this regard. A related perspective could consider the functions and performance areas of a *Servant Leader* and how the organization is ultimately served and possibly the community. Action research and case studies may be viable with this endeavor (Coetzer et al. 2017).

In the burgeoning field of entrepreneurship, researchers could explore how to build a servant-led organization, or in the field of organizational change, studies could explore how to implement *Servant Leadership* in an established organization or during a merger or acquisition. Second, there is a need to investigate the antecedents of *Servant Leadership* development, such as personal attributes of the leader, background of the leader, and organizational history and trajectory of the business. An area only touched on briefly would entail creating *Servant Leaders.* Designing a leadership development program based on functions and performance areas mentioned in this study and to test its effectiveness to enhance *Servant Leadership* attributes would be worth investigation. Third, researchers can examine other outcomes of *Servant Leadership*, such as voluntarily organizational turnover, succession planning, affective organizational commitment, and employee well-being through generative growth. Fourth, leadership effectiveness must consider followers and the organization context. Therefore, a need exists to develop relevant quantitative and quantitative appraisal tools for the organization to determine S*ervant Leadership* readiness. Finally, since Greenleaf (1970) first postulated the theory of *Servant Leadership*, the world has changed drastically (Kose and Ozturk 2014). In fact, the amount of change in society during the past 50–70 years likely has eclipsed all the prior change since the dawn of humanity. Due to increasing globalization, more international research is needed. The "changing" workforce and the increased interest in human capacity and equality (e.g., race, sex, gender, religion, physical ability), along with many other factors that distinguish people, should also be considered when investigating future applications of *Servant Leadership*.

Conclusions

In today's global environment where organizations currently operate, leaders who can achieve goals for all constituents are desired. In the eyes of the organization and leadership, it comes down to choosing and implementing the leadership style that will be most effective in achieving its goals. This is not always easy, as the individuals involved generally have a large variety of expectations for the organizational environment.

Grant (2013) suggests that *Servant Leaders* are more highly regarded than others by their employees, possess a better self-image, and are also more productive than their counterparts. He postulates that *Servant Leaders* by their relationships with employees benefit through contacts, information, and insights that allow them to become more effective and productive. *Servant Leaders* spend a good deal of time helping others through professional activities such as career counseling, suggesting contacts (assisting with opportunities), and recommending new ways of getting tasks accomplished. So, the leader, employee, and organization benefit from this leadership style.

The model for *Servant Leadership*, where it has been implemented, has significant implications for the individual and the organization (Guillaume et al. 2012). According to the Greenleaf Center (2011), more than 20% of the *Fortune* magazine top 100 companies have sought guidance from the Greenleaf Center for Servant Leadership, including Starbucks, Vanguard Investment Group, and Southwest Airlines, among many other organizations (Parris and Peachey 2013). In summary, Spears (1995, pp. 1–14) identified and recommended six areas in which managers can practice *Servant Leadership*. These suggestions are relevant to any organization that sincerely wants to explore adopting *Servant Leadership* in its operations.

1. Adopt *Servant Leadership* as part of the organization's philosophy. The idea of the leader as a servant must be the framework for the organization's mission and vision.
2. Incorporate *Servant Leadership* into the education of the board of directors, leading them to think of trustees or boards as servants. Ask them, "Whom do you serve?"
3. Integrate *Servant Leadership* concepts into community leadership organizations, creating a business that serves the community.
4. Use *Servant Leadership* in experiential education or learning by utilizing service learning in the organization. Service learning combines classroom instruction with meaningful community service.
5. Offer *Servant Leadership* courses for the education and training of management, such as books, films, articles, speakers, and possibly attending a symposium at the Greenleaf Center in Indianapolis.
6. Apply *Servant Leadership* concepts in personal growth training programs.

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Jesus as Perfect Follower

Rushton S. Ricketson Sr.

Contents

Abstract

Christians have long held that Jesus was the perfect leader. Yet, the scriptures record that Jesus said, "I have come to do the will of Him who sent me" (John 6:38). Thus, by His own admission, Jesus explains His role on earth as that of the perfect follower. This perspective of Jesus as follower empowers the Christian in the workplace to conscientiously perform responsibilities with integrity, credibility, and competence knowing that practicing a Christ-centered followership in the workplace is consistent with Jesus' own role as a follower. By following the model of Jesus, established follower responsibilities of assuming responsibility, serving, challenging, participating in transformation, and taking moral action

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(Chaleff (2014) The courageous follower: standing up to & for our leaders, 3rd edn. Berrett-Koehler Publishers, San Francisco) become a natural response to the challenges within the workplace. In addition, Robert Kelley's ((1992) The power of followership, Doubleday Currency, New York) perspective on the follower's self-management, commitment, competence and focus, and courage all dovetail with the follower of Christ's instruction to "do your work heartily as for the Lord rather than for men" (Colossians 3:23). As a follower of Christ, when given the role and responsibility to lead others, this following-leader (Ricketson (2014) Followerfirst: rethinking leading in the church, 2nd edn. Heartworks Publications, Cumming) will act with an ethic based upon the life and teachings of Jesus while respecting those with whom she/he works while accomplishing the purpose of the organization. By following the perfect follower, Jesus, in the workplace, workers can experience a tremendous sense of fulfillment as they perform whatever duties they are given. The lure of having to be the leader will have no effect because following is their fulfillment, as it was Christ's.

Keywords
Jesus · Follower · Followerfirst · Leader · Leadership · Courage

Jesus as Perfect Follower

With the plethora of books and articles dedicated to the leadership of Jesus, one might think that much of Jesus' teachings revolve around the subject of leading others (Wilkes 1998; Blanchard and Hudges 2005; Manz 2011). However, there is very little specific teaching from Jesus regarding leaders and how they should respond toward others. A search of the New Testament reveals that there are only two instances in the New Testament where Jesus specifically addresses the subject. In Matthew 20:25–28, in response to His disciples arguing about who would be the greatest in Jesus' kingdom:

> Jesus called them to Himself, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them, It is not so among you, but whoever wishes to be great among you shall be your servant, and whoever wishes to be first among you shall be your slave: just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Hendricksen (1973) suggests that this teaching of Jesus is an accurate account of those who do not follow the person and teachings of Jesus, for "they spend all their energies in order to get to the top; and, once having reached that peak, they cause all others to feel the weight of their authority... These worldly rulers, once "arrived," often think of themselves alone, and cause all their subjects to quail under the crushing weight of their power" (p. 747). In contrast to this particular practice of leadership, Hendricksen believes Jesus teaches, "a course of action which is the exact opposite of that which is followed in the unbelieving world. Greatness consists in self-giving, in the outpouring of the self in service to others, for the glory of God" (p. 748).

The only other specific statement from Jesus occurs when He compares the actions and desires of His followers over and against those of the religious leaders of the day. In Mathew 23:10, Jesus states clearly, "And do not be called leaders, for One is your Leader, that is Christ." The context of the passage clarifies the context of the message. Jesus is making a comparison and contrast between the actions and motivations of what His followers should be with the actions and motivations of the current religious leaders. Hendricksen (1973) states:

> In the light of both the preceding and the following context the statement is justified that what Jesus is here condemning is the yearning for rank, for special recognition above one's fellow members.... So Jesus is saying that the attention of his followers must not be fixed on human titles and distinctions but on God in Christ, worthy of all reverence, praise, and honor." (p. 824)

It is important to note that Jesus does not say that His followers should not be leaders. Instead, Jesus emphasizes that being the leader with all its supposed rewards and privileges should not be His followers' motivation.

If these two verses are the only recorded instances where Jesus speaks specifically to leaders and their relationship to others, then what is the basis for the preponderance of literature propounding Jesus' teaching on leadership? An analysis of both academic and popular press literature reveals that many of the points presented as Jesus' teachings on leadership are actually principles drawn from the historical narrative (Ricketson 2014). This exercise requires the writer to know something of leadership theories and then project the tenants of those theories onto the actions and words of Jesus, the assumption being that Jesus, as the perfect leader, lives His life as an example for us to follow. Many leadership theories can be massaged quite easily into an explanation for the actions of Jesus. Burns' (1978) transformational leadership theory identifies a leader who cares for his followers and seeks to increase the motivation and morality of both the leaders and followers. Bass' (1985) proposition of the transactional leader can certainly be applied because of the biblical idea of covenant – I will do this if you do that. Servant leadership (Greenleaf 2002) has been adopted quite often to explain how Jesus was a servant leader to his disciples.

The major problem with seeing Jesus' life as an example of leadership is that Jesus' actions do not always fit within developed leadership theories. One might question what leadership theory Jesus was espousing when He chased the animals and the moneychangers out of the temple (John 2:13–17). On another occasion, Jesus intentionally and publically embarrassed His most vocal follower, even going so far as to accuse him of being in league with the devil (Matthew 16:23). An accurate understanding of the scriptures becomes difficult if writers choose what actions of Jesus are legitimate leadership teaching and which are not.

As the divine Son of God (Luke 22:70, 1 John 5:13), Jesus lived a sinless and perfect life (Hebrews 4:15). Therefore, it seems reasonable to assume that Jesus had a divine purpose behind every word and action He performed while He was alive.

Rather than presume to identify some of Jesus' actions as being leadership lessons and others not, perhaps the best course of action is to allow Jesus to speak in His own words about His purpose, His actions, and His teachings and the reasons why He lived the way He lived.

A Biblical View of Followers

Jesus as Perfect Follower

When Jesus talks about His person and His mission, all His words are follower-centric. From childhood Jesus told Mary and Joseph that, "I must be about my Father's business" (Luke 2:49). The Gospel writer, John, records Jesus as saying, "For I have come down from heaven not to do my own will but the will of Him who sent Me" (John 6:38). In Jesus' own words, He shares that his purpose was to follow the will of the Father. Jesus never claimed to do anything in His own power, "I can of Myself do nothing. . .because I do not seek my own will but the will of the Father who sent Me (John 5:30). Jesus never claimed to speak on His own authority, "For I have not spoken on My own authority, but the Father who sent Me gave Me a command, what I should say and what I should speak" (John 12:49–50). Then finally, at the end of His life, Jesus prays, "Father, if Thou art willing, remove this cup from Me, nevertheless, not My will, but Thine be done" (Luke 22:42). In His own words, Jesus never claims and even seeks to dispel any notion of being a leader. The testimony of Jesus is clear. Jesus considered Himself a follower. His purpose on the planet was to perfectly follow the will of the Father.

The Apostle Paul records that Jesus understood who He was and that this understanding needed to be evidenced in the churches as much as it was evidenced in the life of Jesus while He was alive. Paul writes:

> Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, he humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5–11)

Paul teaches that Jesus' fulfillment of the will of God required humility before the Father, and obedience to the Father's will, even when that meant His own death. Jesus manifested all of these attributes through taking the role of a servant. In His own words Jesus states, "For the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20:28). It is important to point out that this particular statement does not say that Jesus came to be a servant leader, but a servant. Jesus modeled a way of influencing others by following the will of the Father and assuming the role of the least valued person in society.

Perhaps it was Jesus' willingness to humble himself and serve that prompted Paul to encourage the followers of Christ of his day to "follow me as I follow Christ" (1 Corinthians 11:1).

Jesus' Teaching

The teachings of Jesus also resonate with a follower-centric quality. Jesus' command is "Follow Me" (Matthew 4:19; 9:9, John 1:43; 21:19; 21:22). In each of these instances, the words "Follow Me" are in the imperative. Jesus is not offering invitations to these disciples. He is issuing commands. One might say that Jesus is assuming the role of a leader. Such a statement might have merit except that most definitions of leadership have some concept of a person influencing a group of persons to attain a common goal (Northouse 2016, p. 6). In these instances, Jesus is acting as one with divine authority. His commands are those of an authoritarian, not a leader. Additionally, from what has been previously stated regarding His purpose, Jesus is following the will of the Father by choosing this group of disciples. In John 15:16 Jesus states, "You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you." Although an argument from silence, it is interesting to note that here and most notably in the Great Commission (Matthew 28:18–20) Jesus does not charge these followers to lead others, but rather to "bring forth fruit" and "make disciples."

Just as Jesus' purpose was to follow the will of the Father, He taught His followers to follow. To those who doubted, Jesus reminded them, "My sheep hear my voice, and I know them, and they follow Me" (John 10:27). To those who desire to follow Him, Jesus instructs, "If any man will come after me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). In preparing His followers for His death, burial, and resurrection and the subsequent coming of the Holy Spirit, Jesus states:

> If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor know him. You know him, for he dwells with you and will be in you. . . "Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him. . .. If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. (John 14:21–24)

From these teachings, it is evident that those who claim to love and follow Jesus have one purpose: follow the commands of Jesus. By so doing, these followers will not only be following the commands of Jesus but the commands of God the Father who is the ultimate author of these commands. Thus, a God-honoring life for the follower of Jesus may be pictured in this way: Jesus follows the commands of the Father and aligns His life under the Father's will. Believers in Jesus follow the commands of

Jesus and align their lives with Jesus and in so doing align their lives with the will of God. All of this alignment is made possible through God the Holy Spirit.

In the Beginning

A rigorous examination of the theological significance of the creation story would require more space than this article could address. However, when considering the narrative of God's creation of the world, a general observation is that God created human beings with the overall role of being caretakers of creation (Genesis 1:26–28, 2:15) with the responsibility to follow His commands in a spirit of submission (Genesis 2:15–16). The creation narrative implies that this God and human relationship was intimate and fulfilling. From these texts, one might argue that human beings are most fulfilled when they are following and acting within the will of God. This ontological language indicates that being a follower is the greatest form of self-actualization. Being a follower is the ultimate realization of human worth. At the time of creation, human beings are living within their role, fulfilling their responsibilities, and doing so with a spirit of submission.

This relationship continued until "the fall" (Calvin 1960, p. 241). This was the day when the man and the woman decided not to follow the command of God and ate the fruit of the tree of the knowledge of good and evil (Genesis 3:6). Numerous consequences resulted from this breach of following, the most devastating of which was a severing of the intimate relationship between God and humans. However, the biblical record reveals God had a plan that would reestablish this relationship through the perfect obedience of the God-man, Jesus the Christ, the "second Adam" (1 Corinthians 15:45–49). Jesus perfectly followed the will of the Father, and as God in the flesh, He performed the will of the Father without sin (Hebrews 4:15, 1 Peter 2:22). Jesus' perfect life of submission to the will of the Father led Him to die as the perfect sacrifice for sin. As Paul states, "For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures..." (1 Corinthians 15:3–4). Jesus' death and resurrection restore the God and human relationship for all who believe in Him (John 1:12). Thus, it is Jesus' role as "perfect follower" that actually influences human history and gives hope to all.

In addition to severing the relational ties between humans and God, "the fall" established a new world operational culture. This "curse" essentially resulted in human beings no longer relating to one another with respectful and willing submission. Rather, a new self-awareness takes effect (Genesis 3:7) and a desire for power over others pervades the human race. Humans pit themselves against one another and become aggressive to the point of murder (Genesis 4:8). The Bible is replete with narratives regarding the desire for control and misuse of power. Consider the lives of Jacob (Genesis 25), Laban (Genesis 29), Absalom (2 Samuel 15), and David (2 Samuel 12:24), just to name a few. With every story, the lesson for the reader is that God is ultimately in control. He has all power, and human beings should humble themselves before God and submissively follow His commands. Jesus even speaks to this by teaching His followers they were not to "Lord it over" (Matthew 20: 25–26) those whom they lead. This follower-centric perspective understands the Bible to be a book "written by followers, about followers, and for followers" (Ricketson 2014, p. 7).

When people embrace their God-given purpose of being a follower, they can understand that "being" a leader is an impossibility. Statements such as "I am a follower" replace the statements of "I am a leader." Leader becomes a term for a specific role within an organization, not a state of being. The role of leader and the role of follower are essential within healthy organizations, and training should take place to make certain that persons in these positions are prepared to fulfill these roles. However, returning to the importance of following as the primary state of being and activity of believers may result in a new awareness of how followers of Christ influence their world regardless of their positions and titles within their organizations. These workers would understand that "wherever the Lord may place me within an organization or within a community of people, I am always first and foremost a follower" (Ricketson 2014, p. 7). Such an understanding resonates within the hearts of followers when they hear Jesus' call, "Follow Me" (John 1:43, Matthew 4:21, 9:9, 16:24) or when they hear Paul's encouragement, "follow me as I follow Christ" (1 Corinthians 11:1). Thus, although believers in Christ were first called Christians in Antioch (Acts 11:26), a more simple and accurate designation may be "followers of Christ."

Follow in the Spirit

Those who follow the commands of Jesus have an additional benefit in that God provides for them His power, His Holy Spirit, to follow His commands (John 14:16–17). The Holy Spirit was present with God the Father and the Son in creation (Genesis 1:2), at Jesus' birth (John 1:35), baptism (Luke 3:22), and temptation (Luke 4:1–2). This Holy Spirit is the same power that enabled Jesus to perfectly submit to and fulfill the will of the Father. As human beings, we do not have the capacity for perfection. However, what the follower of Christ can do is respond in relationship to others in ways that are consistent with the teachings of Jesus and simultaneously honoring to God. This "followerfirst perspective" (Ricketson 2014, p. 14) enables Christians to embrace being followers and then empowers them to accept the role of leader or follower within any organizational or relational setting without concern for status or position. Followers of Christ understand that in the process of leadership (Northouse 2016; Ricketson 2014) their influence is crucial to achieving the organizational goal. These followers are not passive but active in their understanding of leadership. Joseph Rost (1991) sums it well:

> Most important, followers do not do followership, they do leadership. Both leaders and followers form one relationship that is leadership. There is no such thing as followership in the new school of leadership. Followership makes sense only in the industrial leadership

> paradigm, where leadership is good management.... Followers and leaders develop a relationship wherein they influence one another as well as the organization and society, and that is leadership. They do not do the same things in the relationship, just as composers and musicians do not do the same thing in making music, but they are both essential to leadership. (p. 10)

Followers of Christ are able to live in the power of the Holy Spirit so that they may act in ways that benefit others (Galatians 5:16–24). This power enables the follower of Christ to submit to the will of the Father to "love your neighbor as you love yourself" (Mark 12:31). As Paul encourages the Galatians, "If we live by the Spirit, let us also walk by the Spirit. Let us not become boastful, challenging one another, envying one another" (Galatians 5:25–26).

Followers of Christ in the Workplace

Effective Followers of Christ

Robert Kelley (1988) introduces the concept of the effective follower by stating:

> What distinguishes an effective from an ineffective follower is enthusiastic, intelligent, and self-reliant participation – without star billing – in the pursuit of an organizational goal. Effective followers differ in their motivations for following and in their perceptions of the role. Some choose followership as their primary role at work and serve as team players who take satisfaction in helping to further a cause, an idea, a product, a service, or, more rarely, a person. Others are leaders in some situations but choose the follower role in a particular context. Both these groups view the role of follower as legitimate, inherently valuable, even virtuous. (pp. 2–3)

Because of their unique motivation to want to honor Christ in all they do, followers of Christ can readily assume a position within the organization as an effective follower. Being able to understand their importance to the organization regardless of what role they play affords followers of Christ the opportunity to show themselves as persons who see and understand the big picture of the organizational goal.

Kelley (1988) suggests that effective followers have four qualities: (a) self-management, (b) commitment, (c) competence and focus, and (d) courage. The follower of Christ can evidence each of these qualities.

Self-management. Self-management requires a person who is able to think for oneself, to exercise control and independence, and to work without close supervision. The self-managed person is one to whom a leader can safely delegate responsibility (Kelley 1988, pp. 5–6).

For the follower of Christ, self-management requires not so much a focus on self as it does a focus on Christ. Christ followers recognize that "apart from [Christ] you can do nothing," (John 15:5) while at the same time understanding that "I can do all things through Christ who strengthens me" (Philippians 4:13). Christ followers humble themselves before God and depend upon the Holy Spirit to enable them to perform whatever is necessary in order for God to be glorified. Speaking to the followers of Christ who at that time were slaves, Paul encourages them to "do your work heartily as to the Lord rather than to men. It is the Lord Christ whom you serve" (Colossians 3:23). This idea of doing exceptional work because of the reputation of Christ certainly applies to believers within today's organizational structures. If an organizational leader is looking for a dependable person who can take on responsibility, then the follower of Christ appears to be that person. Followers of Christ understand that they perform their work with the reputation of Christ at stake. Therefore, they will seek to perform their very best at whatever responsibility they have been given. The need for close supervision is lessened because in the follower's minds the ultimate judge of a job well done goes beyond their immediate leader or supervisor to pleasing God. This understanding insures that followers of Christ perform at their highest level at all times.

According to Kelley (1988), self-managed followers are unintimidated by organizational hierarchy and "see themselves to be – except in terms of line responsibility – as equals of the leaders they follow" (p. 6). For followers of Christ, this self-perception is not so much a function of ego as it is an understanding of the value they have as human beings created by God. In addition, believing that they are loved by God (John 3:16, 14:21), and having experienced that love through Christ, these followers are able to respect others and seek to meet the needs of others. This idea of "other-centeredness" is a hallmark of the follower of Christ.

Commitment. Kelley's second quality of an effective follower is commitment. This commitment is to a cause, a product, an organization, or even an idea. Kelley suggests that this commitment extends to the follower's own life and career.

For the follower of Christ, this particular quality is one of priority. The follower of Christ may be secondarily committed to a cause, an organization, or even an idea. However, the follower of Christ's primary commitment is to the person of Christ and that to which Christ is committed. Thus, the focus of one's thoughts and desires for each day revolves around how to bring glory to God the Father. This thought alone affects every action throughout the day. Because Christ is committed to His church, followers are aware they not only represent the person of Christ but also are a part of a larger group of committed followers around the world. They are aware that people will gain an impression of Christ and His church from their actions and will subsequently seek to respond to others in ways that demonstrate the love of Christ.

A commitment to an organization's goals becomes a prime motivation for followers of Christ when the goal of the organization is congruent with their personal goals. It is this agreement with the "basic underlying assumptions" (Schein 2010, p. 27) of the organization that allows followers of Christ to pour their lives into the work in order to accomplish the mission. Thus, it is important for followers of Christ to investigate these organizational assumptions before accepting employment. If the goal of the organization changes, the follower of Christ might choose to try to stay in the organization in order to help change the culture, or they may decide the best course of action is to find other employment before they become a cause of conflict.

For followers of Christ, a commitment to one's own life manifests itself by having disciplines in daily life. Eating healthfully, abstaining from unhealthy practices, and getting a sufficient amount of rest and exercise are just a few of the many ways followers of Christ can evidence their awareness that the bodies they have are gifts from God (1 Corinthians 6:19–20). In addition, caring for family members, honoring spouses, maintaining fidelity, and guarding time with family all testify to the life of a follower of Christ who understands the necessity of commitment. One key thought for followers of Christ to remember is when living this type of committed life, only require yourself to meet these standards not others. When followers of Christ begin to set standards in other people's lives, they no longer become colleagues but judges. Paul's admonition to the Christians in Rome serves as a good reminder, "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith" (Romans 12:3).

Competence and focus. Kelley (1988) states, "On the grounds that committed incompetence is still incompetence, effective followers master skills that will be useful to their organizations. They generally hold higher performance standards than the work environment requires, and continuing education is second nature to them, a staple in their professional development" (pp. 7–8). These competent followers initiate ways to learn more. They are proactive in seeking out seminars and learning opportunities that will aid them and their organization to reach their goals. They also are willing to address problems within the organization rather than waiting for the leader to initiate a process. It is this mixture of competence with commitment that makes the effective follower a vital part of the organization.

In light of Christ's example of serving others (Luke 22:27), followers of Christ seek to attain the highest standards of competence. With a heart of humility, they realize learning is a daily part of life. Preparing oneself to add value to others and the organization is the basis for the follower of Christ taking whatever steps are necessary to get the proper training or education in order to serve others. Keeping one's work standard high is based upon the biblical teaching that all work is done "unto the Lord" (Colossians 3:23). Attaining competence becomes a means of serving others and is never used for self-aggrandizement. Skills are used for the betterment of others.

Courage. Kelley (1988) describes this quality of effective followers as persons who are:

> credible, honest, and courageous. They establish themselves as independent, critical thinkers whose knowledge and judgment can be trusted. They give credit where credit is due, admitting mistakes and sharing successes. They form their own views and ethical standards and stand up for what they believe in. Insightful, candid, and fearless, they can keep leaders and colleagues honest and informed. (pp. 8–9)

Kelley (1992) believes such qualities emanate from what he calls the courageous conscience. Kelley states, "I define the courageous conscience as the ability to judge right from wrong and the fortitude to take affirmative steps toward what one believes is right. It involves both conviction and action, often in the face of strong societal pressures for followers to abstain from acting on their beliefs" (p. 168).

Followers of Christ have the capacity to be the most courageous people in the workplace. With a genuine humility, followers of Christ are committed to the truth. Jesus describes Himself as being "the truth" (John 14:6). Paul commands followers of Christ to "speak truth to one another in love" (Ephesians 4:15). Followers also have the added encouragement that God's Word, the Bible, is truth (John 17:17) and, thus, these teachings become the basis for all actions even when they might appear to be counterintuitive. Empowered by God's Holy Spirit, based upon God's teachings, and motivated by love, followers of Christ are positioned to humbly stand for what is right. Their moral compass follows the teachings of the Bible, and a love for others compels them to speak to matters of injustice, dishonesty, and lack of integrity. Personal integrity requires them to seek solutions to challenges by humbly appealing to leaders and other responsible people within the organization in a respectful but confident manner. They are people whose yes is yes and their no, is no (Matthew 5:37). This courageous commitment to the truth may go so far as having to remove themselves from an organization if conditions within the organization do not improve.

Courageous Followers of Christ

Ira Chaleff (2009) continues the conversation regarding follower qualities by stating that courageous followers "must accept responsibility for both our own roles and the roles of our leaders. Only by accepting this dual responsibility do we ultimately accept responsibility for our organizations and the people they serve" (p. 3). Chaleff lists three understandings that followers need to have if they are going to assume this responsibility:

> First, we must understand our own power and how to use it. As followers we have far more power than we usually acknowledge. We must understand the sources of our power, whom we serve, and what tools we have to carry forward the group's mission from our unique vantage point.
>
> Second, we must appreciate the value of leaders and cherish the critical contribution they make to our endeavors. We must understand the forces that chisel away at their creativity, good humor, and resolve. We must learn how to minimize these forces and create a climate in which a leader's strengths are magnified, so a leader can better serve the common purpose.
>
> Third, we must understand the seductiveness and pitfalls of the power of leadership We are all familiar with Lord Acton's quote, "Power tends to corrupt, and absolute power corrupts absolutely." We are all witnesses to the many examples that support its assertion. Yet we are like the person who has never taken hard drugs: though we can intellectually understand that they are addictive, we cannot appreciate their force. We must learn how to counteract this dark tendency of power. (pp. 3–4)

These three understandings suggest it is the responsibility of followers to use their power to support their leaders and protect them and others from the dangers of a misuse of power. This other-centered perspective resonates well with the follower of Christ.

Chaleff further presents five dimensions in which courageous followers operate.

The courage to assume responsibility. Chaleff states that:

> Courageous followers assume responsibility for themselves and the organization. They do not hold a paternalistic image of the leader or organization; they do not expect the leader or organization to provide for their security and growth, or to give them permission to act. . .They initiate values-based action to improve the organization's external activities and its internal processes. (p. 6)

Likewise, followers of Christ are not dependent upon the organization or the leader for their sense of security. Their security and ultimate wellbeing lay with Christ and His devotion to them. By focusing on God and His kingdom work, followers of Christ believe He will provide all they need in order to have a fulfilled life (Matthew 6:33). Thus, God, not the employer, becomes the source and provision for the follower of Christ. Speaking to those who worried regarding their own life, Jesus assured them that God was so personally involved with them that even their hairs were numbered (Matthew 10:30). There is great comfort and assurance to perform ethically when one believes in a God who will provide. Because of this great assurance, followers of Christ can be proactive in addressing challenges and problem areas within the organization. Motivated by love, followers of Christ move into the lives of others and seek to resolve issues.

The courage to serve. Chaleff presents followers as "not afraid of the hard work required to serve a leader. They assume new or additional responsibilities to unburden the leader and serve the organization. They stay alert for areas in which their strengths complement the leaders' and assert themselves in these areas" (pp. 6–7).

Followers of Christ embrace the idea of service because of the teaching and example of the Lord Jesus. Jesus said, "I am among you as one who serves" (Luke 22:27). In another instance Jesus teaches that if a follower wants to be great, then that follower needs to take the position of a servant.

Patterson (2003) suggests that agapao, the Greek term for a moral love that seeks to do the right thing at the right time, is the initiating factor in a person's willingness to serve others. Followers of Christ understand this truth because, "the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Romans 5:5).

The courage to challenge. Chaleff suggests that courageous followers are willing to "give voice to the discomfort they feel when the behaviors or policies of the leader or group conflict with their sense of what is right" (p. 7). However, efforts to make certain the leader understands that the follower is acting in their best interest are essential before making any such challenge. Followers of Christ are in a good position to do this because of their consistent servant attitudes and other-centered behaviors. Such a challenge would be made with respect while communicating support for the leader.

As previously mentioned, because followers of Christ trust in the provision of God, they are confident they can address changes that need to be made with their leaders knowing that God will provide for them in the event that the leader does not receive their challenge.

The courage to participate in transformation. Chaleff further suggests that when needed changes are identified, it is the followers' responsibility to participate in those changes (p. 7). They are to engage in a way that targets the offending behavior rather than a personal attack on the leader (p. 113).

Because followers of Christ are keenly aware of their own shortcomings (1 Corinthians 6:9–11, 1 Timothy 1:15), there is little room for having a judgmental spirit toward others. Followers are to correct others with gentleness (2 Timothy 2:25). The Apostle Paul even describes himself in the role of a nurse while correcting other believers (1 Thessalonians 2:7). Taking the role of a fellow follower who needs to have a self-awareness of his or her own need for change allows those involved to exercise greater understanding and patience with those transformations that need to take place.

Courage to take moral action. Chaleff's final characteristic is necessary when "it is time to take a stand that is different than the leaders" (p. 7). If transformation is not possible and the behaviors that need to change violate the morals and values of the follower, there is no choice but to take a moral action. According to Chaleff, these actions may take the form of an appeal for reconsideration, a direct refusal to obey, a resignation, withdrawing support, or even becoming a whistleblower (pp. 147–172).

Followers of Christ base their entire lives on the reputation of Christ as they live out His love and commands among others. Jesus put it this way "Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16). At the beginning of his earthly ministry Jesus, Himself, was tempted to compromise His own values and those of God the Father (Matthew 4:1–11). Jesus' final and cumulative response was, "You shall worship the Lord your God, and serve Him only" (Matthew 4:10). Taking a moral stand against wrongdoing and evil is sometimes necessary not only for the good of the follower but also for the good of those still working in these difficult situations. If followers are to "Love your neighbor as yourself" (Matthew 22:39), they need to be prepared to act in ways that are consistent with the values expressed by the teachings of Christ and are performed in a way that glorifies God the Father. Taking moral action may be one way to show another love.

Following-Leaders

Followers of Christ have one true leader, Jesus (Matthew 23:10). Those who embrace this follower identity seek to carry out His commands regardless of what positional role they may have. By always seeking to influence those around them with the values of Christ, such followers may be considered as following-leaders (Ricketson 2014, p. 197). What at first might appear somewhat oxymoronic, the concept of being a following-leader is quite simple. Followers of Christ understand their role of being primarily loyal to the person of Jesus Christ. Then, in the course of performing their duties, they intentionally perform in such a way to first honor God but then secondarily to influence others to see the value in acting according to the teachings of the scripture. Through these activities, the following-leader may actually evidence what Kouzes and Posner (2012) identify as the top four characteristics of those whom others would be willing to follow: honest, forward-looking, competent, and inspiring (p. 36). Regardless of organizational title or position, following-leaders maintain their personal integrity by remaining true to the values embedded within the teachings of Christ. By doing so, they act as courageous and exemplary followers to all.

Conclusion

Interpreting the life of Christ as being that of a follower and not a leader is crucial to an accurate understanding of His actions and teachings. Such an interpretation is also key to the followers of Christ's alignment of his/her life with the commands of Christ. This alignment with the will of God through Christ is what brings fulfillment to the soul of the follower. Because humans were created to be followers, being a faithful follower reflects life's ultimate purpose and most satisfying activity. Regardless of the context, the title, or the position, followers of Christ influence those around them. With a work ethic based upon honoring God, followers of Christ are growing, learning, and accomplishing the common goal(s) of the organization with integrity, credibility, and honesty. By their actions followers of Christ transform the meaning of "follower," from cloistered devotional ideas of love and devotion, and propel it into the functional universe of having a specific role, with specific responsibilities to be accomplished to the glory of God. This functional understanding describes the life of Christ. His love and devotion to the Father were unquestioned. However, love and devotion required action, and this action was manifested through the birth, teachings, death, and resurrection of Jesus, the perfect follower.

Cross-References

▶ Emotional Intelligence, Performance, and Fulfillment
▶ From Success to Significance: Transforming Your Job into a Calling
▶ Jesus, the Kingdom of God, and the Workplace
▶ Servant Leadership in the Workplace
▶ Spirituality and Employee Engagement at Work
▶ Workplace Spirituality and Virtue Ethics

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Cultivating a Garden of Beauty and Meaning: Organizational Spirituality's Restorative Mission from a Theological, Scientific, and Aesthetic Perspective

Mary Jo Burchard

Contents

Abstract

This chapter is an interdisciplinary exploration of the practice of organizational spirituality as a means to mindfully engage with internal, systemic, and environmental chaos in organizations. The premise of the study is that in organizations (a) chaos is bounded, (b) chaos can be subdued, and (c) organizational spirituality's operant vocation is to bring organizational chaos into equilibrium by identifying the boundaries and patterns that lie within it, creating core meaning, and cultivating beauty within the organizational environment. After a description of the nature of chaos as described in chaos theory studies, the chapter introduces the construct of the gardener-priest, an ancient understanding of the original human vocation based on the biblical account in Genesis 1–3. The gardener-priest figure is proposed as an archetypal image of organizational spirituality's vocation: transformational engagement with chaos through multidimensional meaning-making. These concepts are then triangulated with the perspectives of organizational leadership studies in theory and praxis. Cases are then examined in which leaders who operationally embody

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this proposed vocation have successfully subdued chaos within their contexts by creating a sense of orientation and cultivating meaning, purpose, congruence, and harmony where it did not exist before. Study concludes by discussing analytical questions leaders can ask when attempting to create meaning in the midst of chaos. The aim of this interdisciplinary discussion of organizational spirituality is to initiate and suggest a prismatic conceptualization of the original, restorative nature of organizational spirituality as the human vocation, in relationship to chaos.

Keywords
Organizational spirituality · Chaos theory · Authentic leadership · Aesthetic leadership · Meaning-making

Introduction

The concept of "chaos" is often viewed as simply a state of utter confusion, in which events can neither be predicted nor understood. However, rather than being limitless and meaningless, chaos has set boundaries (Gleick 1987), it is sensitive to its environment (Pryor and Bright 2006), and though not predictable long term, it will behave in dynamic, identifiable, self-duplicating patterns (Radzicki 1990; Protesch 1993; Parker and Stacey 1994; Pryor and Bright 2006), if one knows how to recognize them. Chaos theory studies nonlinear dynamic systems (Gleick 1987). According to Dhillon and Ward (2003), "any dynamic system is expected to be in a particular state of equilibrium at a given time. Comprehending the nature of the equilibrium state helps in identifying the hidden order in apparent chaos" (p. 325). Understanding the nature of chaos and how to engage with it, then, empowers scholars in every discipline, as Peters (1991) stated: "Chaos breaks across the lines that separate scientific disciplines. Because it is a science of the global nature of systems, it has brought together thinkers from fields that had been widely separated" (p. 5). Organizational leadership and behavior research stands to gain a great deal from understanding how to engage with chaos, since according to Thietart and Forgues (1995) the nature of the majority of organizational and social systems is characterized by deterministic chaos. In terms of human behavior, "the dynamical nature of human experience is seen in one's capacity and propensity to change and in one's susceptibility to unplanned (or chance) events" (Pryor and Bright 2006, p. 3). This requires the capacity for people to be aware of the interconnected nature of various influences that impact behaviors and synergies that are being created between both elemental components and entire systems (Patton and McMahon 2014).

Pryor and Bright (2006) discussed six fundamental elements of chaos in relation to human behavior:

1. It is necessary to acknowledge that the human experience is consistently marked by both order and randomness.
2. While systems tend to organize themselves over time, their inherent complexity makes them vulnerable to unpredicted outcomes.

3. When dealing with chance, human beings can learn to (a) recognize possibilities that were not expected, (b) develop opportunities, (c) promote openness to the unexpected, and (d) seize unplanned outcomes as opportunities.
4. Unpredictability is a natural result of the complex human experience.
5. This complexity makes it difficult to predict or control many outcomes.
6. Sometimes unpredictability causes system-wide transformation.

This chapter proposes that organizational spirituality's operant vocation is to restore equilibrium by finding latent order in organizational chaos. This is done by identifying the boundaries, relationships, and patterns that lie within the chaos, articulating core meaning, and cultivating beauty and harmony within the organizational environment.

Though definitions of organizational spirituality abound, many researchers share at least three dimensions of workplace spirituality: work meaningfulness, alignment with the values of the organization, and a shared sense of belonging among members (Donde and Duchon 2000; Milliman et al. 2003; Nour and Motahhari 2016). This chapter introduces an ancient understanding of organizational spirituality and the human vocation. The account of Adam, an archetypal gardener-priest in Genesis 1–3, provides an insight into the early Semitic perspective that humans were meant to actively cultivate meaning from chaos, rather than attempt to destroy chaos. Next, we will explore the compatibility of the greater body of organizational leadership and behavior research with the proposition that mindful engagement with chaos in the workplace (the vocation of organizational spirituality) can lead to meaningful work, an environment of beauty and grace, and ethical behaviors. Questions for those who are currently attempting to create meaning in the midst of chaos provide practical application in the workplace. The implications from these discussions highlight the integral role that organizational spirituality can play in the leader's ability to constructively engage with chaos in the workplace.

The Garden in the Wilderness: Chaos Theory and the Human Vocation

The ancient Near Eastern understanding of the earth's original state and the human vocation of bringing it into order can further inform this discussion. According to Walton (2009, 2015), darkness and water (e.g., in Gen. 1:1–2) were indicative of the condition of non-order in ancient Near Eastern cosmologies. The key descriptor of the starting state of the world for the Genesis account is found in Genesis 1:2, in the combination of two Hebrew words, *tohu wabohu,* translated in the NIV as "formless and empty." This phrase implies the presence of materials, but without definition, as if a stage were void of actors. Triangulating this implication with the use of *tohu* elsewhere in Hebrew scripture (e.g., Deut. 32:10; Job 6:18, 12:24; Ps. 107:40), the term was used to describe a wasteland or wilderness or a state of the land after destruction (Jer. 4:23). It can also be used to describe things that are purposeless or meaningless (Is. 41:29, 44:9). Taken together, this phrase conveys imagery of things that lack purpose, function, worth, and meaning. This, Walton (2015) contends, is the basis of understanding that the state of the world described as *tohu wabohu* in Genesis 1:2 is articulating the concept of nonexistence in terms of a lack of purpose and order, rather than a lack of material. Ancient Israel saw creation as the resolution of the absence of order rather than the emergence of matter. The idea of created "existence" was a category referring to the condition of being ordered and meaningful, rather than a condition of the presence of substance alone (Walton 2009, 2015). Other ancient Near Eastern cosmologies aligned with this ancient Semitic understanding of nonexistence and existence (Walton and Matthew 1997). Egyptian cosmologies described cosmic seas and the desert as nonexistent spaces. Ancient Sumerian and Babylonian texts characterized nonexistence as a state of the universe in which major gods were not living, vegetation was not present, daylight and moonlight were absent, and no element of the cosmos was performing its roles (Walton 2015). The distinction of the Hebrew account in Genesis 1 is that it describes the spirit of the Creator moving across the face of the waters (vis: chaos), intentionally engaging with the state of purposelessness (Walton 2015).

Based on this ancient Near Eastern understanding of cosmology (including but not limited to the Bible), things come into existence when they are *named* – given significance through an assigned role and function, within an identifiable, ordered system (Walton 2015). The Hebrew term *asa* (often translated in English as "to make") has much broader implications as a term of cosmic ordering (Walton 2015). For example, *asa* is the term used to describe how the following were formed: summer and winter (Ps. 74:17), north and south (Ps. 89:12), waters above the skies (Ps. 148:4–5), and the human spirit (Zech. 12:1). Essentially, in the ancient Near Eastern understanding of the Genesis account, to create something was to give it a role and a function that is distinct from other things and to recognize its place in the ordered system. Thus, in the Hebrew account of the starting place of the world, the Creator is credited as the one who hovered over the chaos, separated the elements, and gave distinct roles and functions to each element, from sky, water, and land to vegetation, animals, birds, and fish (Gen. 1:1–24), and singled out human beings to – like the Creator – "reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and small animals that scurry along the ground" (Gen. 1:26 NLT).

"A name for each one:" The ancient Hebrew understanding of the original human vocation

In the Genesis narrative, after delineating distinct roles for the basic elements upon the earth (Gen. 1), the Creator planted the Garden of Eden, a unique spot on the earth in which systemic equilibrium between the forests and the water had been established, resulting in lush vegetation and well-appointed rivers (Gen. 2:8–15). This garden was distinct from the rest of the earth, which still was largely a wilderness not yet set into order or balance (Gen. 2:1–7).

Genesis 1–2 describe Adam (the human being) as singled out to be an imager of God, which in the ancient world would have been understood to mean that humans were functionally embodying the deity's intent on the earth (Walton and Matthew 1997):

> In the ancient world an image was believed to carry the essence of that which it represented. An idol image of deity, the same terminology as used [in Genesis 1:26–27], would be used in the worship of that deity because it contained the deity's essence. This would not suggest that the image could do what the deity could do, nor that it looked the same as the deity. Rather, the deity's work was thought to be accomplished through the idol. In similar ways, the governing work of God was seen to be accomplished by people. (p. 18)

Thus, in the Genesis narrative, the human gardener-priest was an imager of God, commissioned to continue the ordering work that God had begun, overseeing all the coinhabitants of the garden: "So the LORD God. . .brought [all the animals] to Adam to see what he would call them, and the man *chose a name for each one*. He gave names to all the livestock, all the birds of the sky, and all the wild animals" (Gen.2:19–20 NLT, *emphasis added*). According to Walton and Matthew (1997), the ancient Babylonian account of creation, Enuma Elish, also begins with a similar narrative, describing the state of the world before heaven and earth were named, and then gives names to every creature.

From the perspective of the ancient Near Eastern mind, Genesis 2:19–20 implies that the human being's role of "naming" was to identify each creature's functional purpose: to observe each animal as it related to the rest of the ecosystem and recognize and articulate its role, function, and significance within the spectrum of the ordered system. This Hebrew narrative implies that humans were meant to demonstrate the Creator's intent for harmony on the earth by assigning meaning and function to each creature in this garden (Walton 2015), making this vocation also an act of worship (Walton 2009, 2015). The gardener-priest archetype of Genesis introduces the original human vocation as an embodiment of the Creator's desire to cultivate a place of harmony, through mindful engagement with each creature, giving each one a "name" – a function, a role, a place in the system. In the garden, the ecosystem was in balance. In the wilderness outside, meaninglessness was defined by barren, unproductive land (Gen. 2:4–7) and wild beasts out of balance, without identifiable roles and functions, fighting to survive. Chaos possesses high sensitivity to initial surroundings (Lorenz 1963, 1972). The narrative in Genesis 1–3 suggests an increasingly expanded understanding of the variables and forces that were contributing to chaos and an intentionality in creating meaning and balance through naming, categorizing, and setting things into order in the garden (Walton and Matthew 1997; Wright 2010; Walton 2015).

Thus, in Hebrew understanding, cultivation of the garden continued and embodied the Creator's work (Vos 1948; Wolters 2005; Wright 2010) to bring balance, order, harmony, safety, and community (Anderson 1994; Bartholomew and Goheen 2004; Alexander 2008). The intent was to make the world reflect the heart of their Creator (Baylis 1996; Chatham 2006). In this way, both work and worship were seen as a commissioning to set order, intention, and meaning where previously there was no identifiable purpose or order (Wright 2010). The Genesis account of humans being set into a garden where they could commune with the Creator – a workplace that cultivated an atmosphere of worship (Walton 2009; Verstraeten 2014) by embodying God's intent for meaning, order, and balance between all the earth's inhabitants.

According to Walton (2009, 2015), an examination of the ancient Near Eastern cosmologies reveals that in addition to being the first workplace, the garden was a common motif for sacred space, and the trees in the garden were widely viewed or depicted as the source of wisdom and life in relation to their Creator. Further, Walton's (2015) research reveals that the Serpent introduced in Genesis 3:1–14 as the "shrewdest of all the wild animals the LORD God had made" (Gen. 3:1 NLT) would have been seen by ancient Hebrews as a creature of chaos from the realm of the earth that was yet non-ordered (not from the garden), whose intent in coming into the garden was to promote disorder. In contemporary terms, the serpent was not a contributing part of the equilibrium that made up the ecosystem within the garden. Based upon the ancient Near Eastern imagery of trees as the source of divine life and wisdom, the narrative of Adam and Eve's decision to eat from the tree of the knowledge of good and evil (Genesis 3) would have been naturally interpreted by the original audience as a clear move by humans to disrupt the ultimate order, superimposing themselves in the Creator's place as the center of order in the garden, assuming the position as the source of wisdom. This disruption, according to the narrative, is what introduced *dis*order into the cosmos (Walton 2015), which is distinct from the *non*-order chaos that existed from the beginning. With this action, Adam and Eve had betrayed their role as gardener-priests and were banished from the garden where balance and meaning caused the ecosystem to make all things flourish and were then sent to cultivate the ground in the yet unordered land (Genesis 3:23–24).

The land outside of the garden was still wild and harsh, and its creatures and soil had not experienced purpose and harmony that had defined life in the garden. Basic qualities and roles of various elements and creatures were present, but each inhabitant was defaulting into a non-ordered, ruthless competition because they existed without meaning: they did not know their ideal place or unique contribution. Lack of ordered systems made everything a toil and a strain (Gen. 3:17–19). According to the Genesis account, the archetypal gardener-priests had lost sight of the source of wisdom and life, and though their original vocation remained, their capacity to utilize it was compromised; with the introduction of *dis*order, the balance between land, species, and people had been lost (Walton 2015).

As a result of what was set into motion, the world is currently in a complex interplay between *non*-order (lacking purpose but open to meaning), order (equilibrium, cohesion, balanced purpose), and *dis*order (forces have disrupted and removed the balance). According to this account, chaos existed on the earth before the creation was ordered by God (Gen. 1:1–2a), but humans who were commissioned to bring order and meaning from *non*-order now had the capacity to throw systems from order into *dis*order. Despite being removed from their garden, the original vocation of human beings still resided within them. The implication is that humans still have the capacity to impact all three states of order based on their willingness to function in their original vocation as they engage with the world around them (Walton 2015; Wright 2010). Further, a cycle between *non*-order (Genesis 1:1–2a), order (Genesis 1:2b–2:25), and *dis*order (Genesis 3:1–6:6) is observable throughout the biblical narrative as humans engaged with God, the earth, and each other and struggled to fulfill their original vocation while encountering subversive or contrary ideas and forces that intended to disrupt, divert, or supplant the original purpose and order (Walton 2015). For example, from Genesis 3 until Genesis 6:1–4, human depravity and abuse caused disorder to increase until the earth was so upset and balance was so disrupted that God regretted that humans were created with the capacity to build or destroy equilibrium (Genesis 6:5–6). God's response was, according to the narrative, a flood to intentionally bring non-order again and partner with Noah, a new gardener-priest, to restore equilibrium back to the earth (Genesis 6:7–8:3). The narrative of Noah gathering animals in pairs "according to their kind" (v. 14, ESV) parallels the process that Adam experienced, when all of the animals were brought to Adam so he could give them their names (Genesis 2:19–20). In the Genesis narrative, order was restored on the earth as the human vocation was resumed with the Creator's original intentions (Genesis 8:4–9:17).

If this understanding of the human vocation is applied to the contemporary context, it implies that the workplace can be a natural space for spirituality and equilibrium can be reached with mindful engagement. If the first "work" was to cultivate a garden-temple in which all the surroundings reflected the Creator's intent to bring beauty and meaning into an otherwise wild and ruthless creation (Walton 2009, 2015; Wright 2010) and chaos can be introduced to a system already in balance by undermining or eliminating key roles and disrupting the natural order (Walton 2015), reflections of the human vocation should still be observable in both nature and the workplace today (Cohen 2002; Crossman 2010).

Natural implications of the gardener-priest vocation can be observed throughout history. The ancient Chinese were aware of their capacity to bring balance into their natural environment by balancing and ordering the functions of other species as early as 2500 years ago, when they cultivated nests of predatory ants in their orchards to minimize crop damage caused by caterpillars and large boring beetles (Begon et al. 1996). In 1927, Charles Elton described nature as a multidimensional, dynamic economy of ecological interactions between animals and plants that each had distinct roles and contributions to the environmental outcomes. Elton's work began to help explain what happens when any of these roles or functions are thrown out of balance, causing issues such as range degradation, unstable populations of game, outbreaks of diseases, or species invasions (Elton 2001). Today, zoologists and ecologists intentionally manipulate, introduce, or eliminate functions of certain species to bring systems into balance (Eisenburg 2010). For example, bottom-feeding fish are sometimes removed from shallow lakes to trigger increased rooted vegetation, which clarifies the water by stabilizing the sediments (Carpenter 2017). This is known as causing a *trophic cascade*, a fundamental shift in the ecological processes that flows from the top down (Eisenburg 2010; Carpenter 2017).

The Hebrew understanding of the original human vocation is also observable in the trophic cascade that occurred in Yellowstone National Park in the past few decades. Wolves were reintroduced into the park in 1995 after being absent for over 70 years due to human hunters (Eisenburg 2010; Ripple and Beschta 2012; Monbiot 2013). The elk population had exploded during the absence of the wolves. Overgrazing caused severe loss of vegetation and soil erosion. The ecosystem became out of balance, but the reintroduction of a pack of wolves caused a chain reaction. The wolves began to kill off some of the elk, which caused elk behaviors to change. The "ecology of fear" (Brown et al. 1999) motivated the elk to avoid the valleys and gorges where the wolves could more easily hunt them. Consequently, vegetation in these previously overgrazed areas began to return. In some areas, the height of trees grew by 5× their original height within 6 years (Monbiot 2013). Valleys that had been barren began to grow willow, cottonwood, and aspen trees. As the forest returned, so did song birds and migratory birds. Beavers were attracted to the aspen forests and created new niche ecosystems for otters, muskrats, amphibians, fish, and reptiles. As the wolves killed coyotes, rabbits and mice also increased in the area. This led to an increase in foxes, badgers, weasels, and hawks (Eisenburg 2010; Monbiot 2013). Eventually, even the rivers were impacted. With less soil erosion due to increased vegetation and regenerated forests, the rivers became more narrow and fixed in their flow. More pools were able to form, which made water more accessible to numerous species. The reintroduction of wolves into the ecosystem of Yellowstone restored equilibrium and reshaped the physical geography (Eisenburg 2010; Monbiot 2013, 2016).

Human beings had created the crisis in Yellowstone by failing to recognize the role and function that the wolves had in the ecosystem. Widespread equilibrium was compromised, introducing disorder and imbalance across a vast expanse of terrain. Various human efforts had been made to restore vegetation and counteract the erosion, but balance could not be restored until humans recognized the significance of the animal that they had removed and returned it to its functional place within the system. In the most basic and practical sense, returning to the ancient gardener-priest archetype, human beings needed to bring the wolf back into existence – restoring both its *presence* and restoring its *name* (recognizing the wolf's unique identity and significant contribution and function in maintaining balance within the ecosystem).

This principle extends into the organizational context, as well. Within organizations, a corporate sense of equilibrium (harmony, balance, order, and cohesion) also begins with a clear sense of identity at every level (Weick 1995; Barentsen 2011; Haslam et al. 2011). The social identity of the group (a clear understanding of the group's shared distinctiveness as compared to other groups) provides the basis of group behavior and identity performance (Klein et al. 2007). Individuals find their own sense of function and purpose within the framework of the shared identity (Weick 1995, 2001). For leaders and decision makers within the organizations, the purpose, values, and design of both the leader and the organization should be clear (Batstone 2003; Goldman Schuyler et al. 2014). This clear sense of identity, purpose, and ethical direction empowers increased self-efficacy - the conviction that one is able to successfully make decisions and accomplish necessary tasks (Bandura 1997): "Just as a compass points toward a magnetic field, your True North pulls you toward the purpose of your leadership. When you follow your internal compass, your leadership will be authentic, and people will naturally want to associate with you" (George 2007).

Clarity of leaders' values and mission provides the individual members with the capacity to make sense of how the work environment has been shaped (Weick 1995).

In functional terms, Porac et al. (1989) discovered that "beliefs about the identity of the firm are a key part of the mental model" (p. 399). Though all of the 17 companies Porac et al. studied created a similar product, the executives had developed a means of articulating their individual distinctiveness to compete for business within a limited market. To survive, each individual company (beginning with the leaders and spreading to its members) needed to understand its unique role, place, and function within the market for all of them to be able to thrive. As Weick (1995) explained, "in a very real sense, the basic questions, 'who am I,' 'who are they,' and 'who are 'we" dominate attempts at sensemaking...and once a tentative answer is formulated, sensemaking has just started, because answers need to be reaccomplished, retuned, and sometimes even rebuilt. What the answers never have is a sense of finality" (p. 77).

In terms of values and ethics, a group's social identity determines what behaviors epitomize their shared sense of purpose, and leaders are the people who embody these values by the way they speak and act (Barentsen 2011; Haslam et al. 2011). It is this organization-wide sense of shared identity that enables an ordered, purposeful organizational life to be possible (Haslam 2003). In terms of the gardener-priest narrative, shaping a clear organizational identity is laying the foundations of the garden, where the essential elements have been put in place to enable balance for the overall organizational community. Then, the ordering of systems that align with the purpose and identity of the organization and the "naming" of each individual member to honor his/her unique contribution and function within the system are an expansion of this foundational order. The gardener-priest intentionally lays in place all the necessary elements for harmony and congruence and gives each needed member both the necessary room for presence and the necessary clarity of function to maintain balance.

Leopold (1949) challenged, "[A] land ethic ... implies respect for ...fellow members [of the land], and also respect for the community as such... Examine each question in terms of what is ethically and aesthetically right, as well as what is economically expedient. A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (as cited in Keiter 1994, p. 2). This statement captures the Hebrew understanding of the human vocation in the natural world, but its essential challenge can be applied to the workplace, as well. To pursue what is "ethically and aesthetically right, as well as economically expedient" requires an examination of actions, trends, and behaviors that are perpetuating chaos and preventing equilibrium. The ancient vocation of the gardener-priest archetype suggests that people can restore this work-life equilibrium for individuals and harmony in the work environment when they engage the workplace the same way. People can trace the trends and patterns of the complex ecosystem of the workplace and explore what actions contributed to the areas of chaos, following Leopold's consideration of what choices are humane and "right": "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." If necessary functionaries have been removed or incompatible ones have been introduced that have thrown an organization into chaos, efforts to mitigate the collateral damage caused by the chaos will be minimal until people study the system and identify the value, function, contribution, and role of every person that contributes to the overall system. Based on the principle of the gardener-priest vocation, the hidden order emerges when each member of the ecosystem has a name (meaning), a sense of importance, and a clear function.

Examining Organizational Spirituality's Vocation from a Broader Theoretical Perspective

Verstraeten (2014) stated, "The crucial problem today is not ethics or compliance with rules, but the creation of a meaningful work environment" (p. 81). Chaos gives the impression of meaninglessness, of lack of connection, pattern, purpose, or predictability. If organizational spirituality's inherent vocation is to pursue and subdue chaos through meaning-making, it follows that mindful cultivation of organizational spirituality can restore order and meaning both internally and environmentally (Van Saan 2014; Verkerk 2014; Verstraeten 2014). Though organizational spirituality's restorative and transformational vocation in relation to chaos is new to the discussion, current findings in organizational spirituality, organizational behavior, and leadership research seem to suggest compatibility with the vocational implications as seen in the Adamic archetype.

Organizational behavior researchers have found that the more meaninglessness prevails in an organization, the more chaotic the environment becomes (Pava 1999; Weick 2001; Brewer 2004). Yet, embedded within the fabric of the chaos lie all the causal forces, meaning, and orientation waiting to be discovered and understood (Weick 2001; Galbraith 2004). In nature, chaos initially appears to lack any sense of orientation or meaning, but chaos only *appears* to be random and unbounded (Galbraith 2004). In reality, chaos differs from randomness; what is being observed rather than randomness is a set of patterns that flow from high sensitivity to initial conditions (Lorenz 1963, 1972; Kellert 1993), and all potential outcomes will eventually overlap each other (Hasselblatt and Katok 2003). These patterns can continue to self-reflect one another, regardless of scale (Strogatz 2003), and even possess their own unique boundaries/scope of influence (Galbraith 2004). In an organization, the patterns would look essentially the same organization-wide as they do in a tiny work-group. Thus, in time, the nature of the chaos can often be identified by the way it patterns itself around a central theme. Under the right set of circumstances, chaos evolves into clear patterns (Strogatz 2003; Ivancevic and Ivancevic 2008). Verstraeten (2014) proposed that "all we do has coherence and a deeper dimension [and] is a part of the great process of humanization and completion of the world," implying that mindfulness facilitates clarity and discernment.

For example, authentic leadership (Gardner 1990; McIntosh and Rima 1997; McNeal 2000; Luthans and Avolio 2003; Gardner et al. 2005; Avolio and Luthens 2006) begins with awareness of one's own chaotic places and extends into mindful engagement within the organization. Authentic Leadership is most currently defined by Walumbwa et al. (2008) as "*. . .*a pattern of leader behavior that draws upon both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information and relational transparency on the part of leaders working with followers, fostering positive self-development" (p. 94). The description implies intentional scrutiny, pursuit and subjugation of internal chaos, and development of internal congruity, clear meaning, and integration of this meaning into the processing of information in every other area of personal life. Though not organizational spirituality itself, the behaviors required for authentic leadership suggest strong compatibility with organizational spirituality's vocation (Verstraeten 2014). This is demonstrated in numerous other studies as well (Avolio et al. 2004; Wong and Cummings 2009; Walumbwa et al. 2011; Erkutlu and Chafra 2013).

In the field of group and organizational behavior, the study of "sensemaking" (Weick 2001) examines how leaders and groups can work together to identify the hidden order and patterns in the midst of chaos, even during crisis situations. Collaborative, open communication with other mindful members (Gardner 1990; Weick 2001) helps leaders to discover the patterns of chaotic thought and behavior and enable meaning to emerge (Weick 2001). From there, they can adapt with these emerging insights to bring a sense of orientation and create balance, cohesion, and an environment that is conducive to openness and wholeness (Ladkin 2008; Mucha 2008; Gjorevska and Takács 2016). This is compatible with the cultivation of organizational spirituality, as it creates organizational meaning in a way that gives leaders the ability to transcend the anxieties surrounding managing productivity, control, and empty compliance and creates an adaptable, open, and discerning environment (Verstraeten 2014).

Similarly, Lederach (2005) explored the role of leaders' willingness to use "serendipity" (openness to the unexpected) in building peace. Lederach described the need for curiosity while hunting for unexpected connections in the midst of a cacophony of radically different voices, approaching "social realities with an abiding respect for complexity, a refusal to fall prey to the pressures of forced dualistic categories of truth and inquisitiveness about what may hold together seemingly contradictory social energies in a greater whole" (pp. 35–37). Essentially Lederach's description also reflects organizational spirituality's restorative engagement with chaos – to find where its boundaries are, to identify the patterns and relationships within it, and to use this insight to bring meaningful, ordered engagement and harmony where it did not exist before.

This kind of leadership that is capable of critically engaging with chaotic environments and creating meaning is needed in every sector of society and industry. The Commission for Global Governance of the United Nations described this need in their report, *Our Global Neighborhood:*

> At national, regional, and international levels, within communities and in international organizations. . .the world needs credible and sustained leadership. . .that is proactive, not simply reactive, that is inspired, not simply functional, that looks to the longer term and future generations for whom the present is held in trust. It needs leaders made strong by

> vision, sustained by ethics. . .infused with a sense of caring for others, a sense of responsibility to the global neighborhood. (Carlsson et al. 1995, p. 21)

Organizational leadership and organizational behavior studies seem to suggest that leaders who embrace practices that create meaning and promote belonging produce internal and environmental results that reflect primary characteristics of organizational spirituality, namely, meaningful work, alignment with the values of the organization, and a shared sense of belonging among members (Donde and Duchon 2000; Milliman et al. 2003). For example, Amal and Awan (2011) discovered that employees were more able to achieve their identified life purpose when spiritual dimensions were allowed in the workplace. Donde and Duchon (2000) also found that employees who have determined the goals and values that are most important to them (internal clarity/meaning) will find their work more meaningful as well (Daniel 2010). According to Nour and Motahhari (2016), when spirituality is allowed to be infused throughout the organization, employees are enabled to streamline and integrate the way they engage with each dimension of their life, including their family, the organization, and society at large. Nour and Motahhari also discovered that organizational spirituality was significantly linked to numerous components of happiness.

Additionally, Baumeister and Leary's (1995) belongingness theory suggests that the people's need to belong and possess strong, positive relationships with others is among the strongest human drives. Thau et al. (2007) conducted a study to examine the connection between belongingness and organizational behavior and found that high organizational deviance has been linked to low levels of a sense of belonging. These findings related to both meaning and belonging appear compatible with the proposed vocation of organizational spirituality and demonstrate compatibility with the fundamental praxis of authentic leadership (Luthans and Avolio 2003; Avolio and Gardner 2005; Gardner et al. 2005; Avolio and Luthans 2006; Walumbwa et al. 2008).

Ladkin (2008) described aesthetic leadership as leadership that embodies what can be sensed, felt, and perceived as beautiful, shaping the atmosphere by enabling followers to be co-creators of an environment based on "mastery, congruence between form and content, and purpose" (p. 31). According to Ladkin, the presence and engagement of an aesthetic leader helps everyone participating find their contribution and work it beautifully into the whole. Ropo and Sauer (2008) asserted that the unpredictability and chaos of the world now needs people to engage in less linear and hierarchical ways, in order to be agile enough to help groups adapt. Rather than meticulous formulas and predetermined steps, leaders instead are being called upon to act empathetically, as they bodily engage with followers as participants and fellow developers of what will happen next. Depending "on sensing and feeling, on empathy and intuition" (p. 563; Ramirez 2005), aesthetic leadership naturally makes room for organizational spirituality and echoes again Leopold's (1949) challenge to pursue what is "ethically and aesthetically right, as well as what is economically expedient. . ..to preserve the integrity, stability, and beauty of the . . .community" (as cited in Keiter 1994, p. 2; Issa and Pick 2010). In the organizational wilderness where meaning is yet to (re)emerge, the organizational leadership, management, and organizational behavior literature seems to suggest that the gardener-priest archetype's vocation of creating a meaningful work environment for every member of the system still has relevance. Based on the gardener-priest narrative (Walton 1995, 2015; Wright 2010), organizational spirituality can be fostered and maintained by embracing clear values (George 2007), embodying these values through sensory leadership (Ladkin 2008) and creating a strong holistic organizational identity (Haslam 2003) through consistent meaning-making engagement with all members (Weick 2001). Storsletten and Jakobsen (2015) suggest that as leaders move more deeply into their engagement, the aesthetic, ethical, and spiritual modes of existence inform leadership in each context, contributing to multidimensional balance: "At the epistemological level, instincts and intellect are expanded by intuition, with an increasing focus on relations and wholes. At the ethical level, focus changes from ego-centric utility to development of the selfless moral character. One consequence is a massive transition away from economic man to cosmic man" (p. 347). Ultimately, suggest Storsletten and Jakobsen, leaders can become increasingly conscious of their impact on all the inhabitants of the earth, rather than solely thinking about their own organization.

But as is true with all ecosystems, balance is not static. As was true with the serpent in the garden, organizational spirituality can be disrupted when a force is introduced to the system that is not designed to contribute to its harmony. In the Genesis narrative, the serpent came from outside the garden, with the specific intent to overturn the order and upset the balance. Just as in the natural world (Eisenburg 2010), organizational order can be built from non-order when people are set into functions aligned with their design and contribution to the organization's purpose – and disorder can be created when the necessary elements for balance (whether values or functions) are removed or dishonored. As was discussed previously, chaos is scalable. Isolated disorder can grow into full-blown chaos when it becomes widespread, throwing off the equilibrium of the entire system (Wright 2010; Eisenburg 2010). Like an infestation of termites, the disorder can spread when individual members lose sight of their "name," their personal impact upon and contribution to the balance of the overall system. Loss of a sense of meaning on the individual and group level often happens when leaders responsible for oversight of the system are no longer mindfully engaging with constant reinforcement of values (George 2007), organizational identity (Haslam 2003; Barentsen 2011), and meaning-making (Weick 2001). As a result of lack of awareness, organizations can begin to deteriorate into a state of chaos, while members take no personal sense of responsibility for the state of disorder. Brewer (2007) described the collective attitude of the members of Enron when it finally collapsed in a barrage of widespread scandal:

> Many experts would be surprised to learn that, in all likelihood, two thirds of Enron employees were at one time or another aware of unethical behavior, not at the hands of Ken Lay, Jeffrey Skilling, and Andrew Fastow, but rather by the midlevel executives and those reporting to them. In my opinion, if you had asked the employees at Enron whether it was a highly ethical or highly unethical company, 90% would have said highly unethical. But if you had asked those same employees, including perhaps even Skilling or Fastow, whether they were highly unethical individuals, they clearly would deny such a claim. The

> unconscious disconnect between the individual and the corporation was perhaps the greatest threat to the sustainability of the organization. (p. 26)

When members of an organization lack a *name,* a true understanding of their intended function and personal contribution to the organization's balance, the organization becomes vulnerable. This requires leaders and members of organizations to come to grips with their own capacity for both health and dysfunction. McIntosh and Rima (1997) described people's individual bent toward tendencies that draw them away from their intended purpose and design as their dark side. McIntosh and Rima then explained that "the first step toward overcoming your dark side is to admit that it exists and understand the shape it has taken in your life" (p. 159). When leaders deny their own "dark side [they] blame their failures on others or circumstances rather than taking personal responsibility" (p. 159). This demonstrates organizational spirituality's need for the infrastructure to make room for work meaningfulness, alignment with the values of the organization, as well as a shared sense of belonging among members (Donde and Duchon 2000; Milliman et al. 2003; Nour and Motahhari 2016). Organizational spirituality can only be sustained through clearly articulated and embodied values by the leader (George 2007) and consistent engagement with all the members to help them continue to co-create meaning and enactment of these values (Weick 2001; Kouzes and Posner 2003; Ladkin 2008; Barentsen 2011; Kotze' and Nel 2015). This implies shared ownership of the order.

To remain sustainable, constant engagement in the perpetuation of organizational spirituality is necessary. Weick (1995, 2001) explained that people and groups are always in motion, in the middle of processing what they are seeing. Leaders are then called upon to help all members understand who they are collectively as an organization, as well as how their individual behaviors and decisions contribute to either the beauty and congruence of the whole or its unraveling. CEO of Red Hat, Jim Whitehurst (2015), described how constantly perpetuating harmony through shared embodiment and consciousness of individual contribution looks in his organization:

> Red Hat associates passionately live our purpose every day, so it becomes the norm. I sometimes forget how different and special it is until someone new sees it. At a conference for Red Hat's European partners, [the CIO] of a large industrial giant . . .leaned over to me and said, almost in amazement, 'I have never seen a company of this size where the people are so passionate. Look at how much energy they have and how much they care, and this is just an internal event. You need to figure out how to bottle this!' That was not just gratifying to hear, but also eye opening because it helped frame for me how passion can be contagious and how it infects others around you so they want to work and collaborate with you. That's not just in response to threats, but also in repeatable and sustainable ways that create a competitive advantage for their organizations. (p. 32)

The gardener-priest archetype implies that the role of organizational leaders is to engage with chaos head on: either to study patterns of order hiding beneath the non-order and build organizational identity, meaning, ownership, and balance where it did not previously exist or to restore necessary forces that have been removed and remove destructive forces that have created disorder. Just as the gardener-priest was commissioned to embody the Creator's intent for the garden and its inhabitants in Genesis 2 (Walton and Matthew 1997; Walton 2009, 2015), the leader(s) of the spiritual organization is commissioned to take ultimate responsibility for both non-order and disorder within the organization by embodying the Creator's (the founder's) intent for the organization. In order to restore intended order, founding leaders and those who are commissioned to continue their work can embody the values and intent of what the organization was designed to contribute and empower others to do the same (Ladkin 2008). As leaders embody the values, meaning, and purpose of the organization and model personal ownership of their contribution to the order and balance of things, the forces causing chaos can be either removed or brought into order.

Future Recommendations: Engaging with Chaos Through Organizational Spirituality

Based on the framework provided in the previous sections, how could a contemporary leader engage with chaos by adopting this gardener-priest vocation of the Adamic archetype? How can one engage with chaos by uncovering the hidden meaning and restoring equilibrium? Where there is non-order chaos (where order is yet to be put into place), leaders can focus on identifying the core values that create meaning and articulate harmonious intent and create alignment of systemic design with this intent (Leopold 1949; Ladkin 2008; George 2007; Havard 2014). Where disorder has disrupted the equilibrium and caused chaos, leaders can identify the forces, behaviors, and ideas that are compromising balance and harmony or causing meaninglessness to increase (Walton 2015; Havard 2014). Once order has emerged or has been restored from the chaos, it can be perpetuated and extended through constant dialogical engagement with members (Weick 2001) and personal, active embodiment of what is beautiful and congruent with values and mastery of function (Leopold 1949; Ladkin 2008; Walumbwa et al. 2008).

LaFasto and Larson (2012) studied what made 31 people effective at creating meaningful work and cultivating beauty in the midst of chaos. The 7 choices that these 31 people from all walks of life and all over the globe had in common are: (a) they leverage their own life experiences to connect them personally to needs; (b) they have a sense of fairness that drives them to resolve inequities; (c) they believe they can matter; (d) they are predisposed to respond and help; (e) they start with a small, realistic step; (f) they persevere; and (g) they lead by modeling and building collective momentum and support. As a final discussion, each of these choices will be discussed in the form of a question that leaders could implement as a means to begin to evaluate what steps can be done to find the hidden meaning and foster equilibrium where chaos currently exists.

What personal experience can I leverage to connect personally to the needs of those experiencing chaos?

Chaos behaves in identifiable, self-duplicating patterns (Radzicki 1990; Protesch 1993). As such, understanding the experience of a chaotic pattern in a single life can enable one to understand how that chaos behaves on the grand scale. This is one reason empathy and self-awareness can enable effective engagement with chaos. In each of the narratives explored by LaFasto and Larson (2012), people were able to understand the nature of an issue because they had experienced something personally that provided resonance with the experience of the people they decided to help. Self-awareness and deep reflection enabled them to recognize an element of the meaning that had emerged and impart it into the situation of others experiencing something similar on a larger scale.

How can I assume responsibility for the inequities I see?

Chaos is nonlinear (Gleick 1987) and does not distribute equally. Given the complexities that exist in the world, universal equilibrium cannot be attained. The very existence of chaos (forces out of equilibrium) in the world and in the workplace means that some people inevitably bear the brunt of this reality. Peter Samuelson, founder of Starlight Children's Foundation, said: "I don't think the world is fair. I believe that there are fundamentals of fairness that ought to be and are not. I believe that every human being has the right to an education. Every child has a right to health care. I believe everyone deserves a roof. I think that these are fundamentals of civilization without which it's not really a very good civilization. How you treat your innocent, weakest members defines whether your whole. . .civilization is worth anything. I don't think the world will ever be fair. All we can do is chip away at it" (LaFasto and Larson 2012, p. 40). The people who made a difference in the study were keenly aware of unfairness, and they believed it was their personal responsibility to do something about it.

What will I do that will matter?

Chaos does not need to be confronted on a massive scale. As was true with Yellowstone, only a small number of wolves were necessary to alter the balance of the entire ecosystem (Monbiot 2013, 2016). The leaders in LaFasto and Larson's (2012) study began with an assumption that they could make a difference. How they viewed themselves was a pivotal element that contributed to the likelihood of their decision to invest significant effort and time to helping someone. They did not attempt to change the world; they simply acted on the confidence that their gifts or abilities however finite could make a difference in a tangible way, regardless of the scale. This is a clear reflection of authentic leadership as Walumbwa et al. (2008) described it: ". . .a pattern of leader behavior that draws upon both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information and relational transparency on the part of leaders working with followers, fostering positive self-development" (p. 94). Authentic leadership yields a confidence that people can make a positive difference by simply bringing who they are into the arena.

How can I be open-minded to the consideration of possible new ways I can help?

Chaos depends on patterns and sources of power remaining hidden and out of balance (Pryor and Bright 2006). Weick (2001) described the need for all members of a team or group to share information so a shared, composite sense of meaning can form in the midst of crisis. With everyone working together to gain shared perspective, blind spots are confronted, and hidden insights can emerge, enabling new solutions to be considered. Aesthetic leadership (Ladkin 2008) can enable leaders to sense empathically the rightness of a direction when a formula or formal plan cannot be drafted (Ropo and Sauer 2008).

What small thing can I do to make a measurable difference now?

Chaos is scalable (Gleick 1987; Parker and Stacey 1994). Rather than attempting to change the world, or a country, or an industry, the leaders in LaFasto and Larson's (2012) study generally thought of solving problems at least initially on a small scale. They also made a commitment to attempt to make a difference in a defining moment in which they acted on an impulse and took a small step, often not realizing in the moment the trajectory that this single first step would take them. This enabled them to cross thresholds of effectiveness in a series of tiny steps, without getting overwhelmed by the magnitude of an overall problem.

How will I push through the frustration I know I will encounter?

Chaos does not give up its secrets easily. Pryor and Bright (2006) described unpredictability as a natural result of the complexities of the human experience, which makes predicting and controlling outcomes a challenge. When attempting to bring meaning and order where chaos exists, LaFasto and Larson (2012) stated that frustration will be an integral part of the experience. Perseverance in the face of chaos, according to LaFasto and Larson, often means advance intent to push through the frustration by "signing up for it" in the outset.

How will I embody the mission I am pursuing, to build momentum and support from others?

Chaos moves too quickly to teach a formula (Weick 2001). Ropo and Sauer (2008) asserted that to become as agile as the chaos requires aesthetic leadership: leading through physical, emotional, and relational embodiment of the mission and enabling followers to co-create the shape of its expression. LaFasto and Larson (2012) call this "creating contagion" (p. 116), in which authenticity and empathy join forces to connect others with the leader's passion for the cause, contending that "social scientists from four different disciplines – communication, psychology, sociology, and political science – have all made a similar discovery: Behavior is contagious between people in relationships" (p. 116). This is what Ladkin (2008) would describe as aesthetic leadership, creating a shared perception and experience based on "mastery, congruence between form and content, and purpose" (p. 31). LaFasto and Larson's (2012) seven choices represented by the question and discussion above not only provide a starting place for initial engagement with organizational chaos, but they reflect the challenge of Nullens (2014) that organizational spirituality's purpose has always been "serving the other, [rather than] transcending self" (p. 103). Brown (2015) clarifies this principle by challenging the notion that compassionate people serve others at the expense of their own balance and health. Brown's research revealed that the most compassionate people had mastered the art of asking for the things they needed, and without hesitation knew how to strongly and meaningfully say yes and no. Rather than inhibiting their compassion, compassionate people's boundaries enabled them to respond to injustices and give freely to the needs they saw without resentment.

Conclusion

This chapter examined the gardener-priest archetype found in the Genesis 1–3 narrative as a means to explore the original human vocation as it relates to chaos, from an ancient Near Eastern perspective. The implications of the ancient Hebrew understanding of humans as functionaries of their Creator's intent (Walton and Matthew 1997; Walton 2015; Wright 2010) and their commissioning to engage with non-order, order, and disorder by perpetual meaning-making (Walton 2015) were then applied within the organizational context. Triangulation of chaos theory and natural science with literature in organizational spirituality, organizational leadership, and organizational behavior suggests congruence between these disciplines and room to suggest that the Adamic archetype illustrates the role of organizational spirituality as the original human vocation. It is hoped that this interdisciplinary reframing of chaos and how to engage with it will enable organizational spirituality to find both a natural space and vocation within the organizational setting. Additionally, this chapter may initiate deeper exploration into the relationship between organizational spirituality and chaos and challenge leaders to begin asking new questions as they analyze internal and systemic barriers to sustainable organizational spirituality within their organizations.

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Servant Leadership Behavior: Leadership Development Implications

Gary E. Roberts and Diane Hess-Hernandez

Contents

Abstract

The authentic implementation of servant leadership within the workplace is a foundational challenge. Proponents must establish both its theoretical and applied efficacy and the adherent's personal leadership credibility. One of the great challenges with servant leadership research and practice is the absence of consensus on its conceptual and operational definitions. The chapter begins with an analysis of 29 representative studies that conceptually and operationally define servant leadership. The analysis grouped the attributes into five dimensions

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(servanthood, stewardship, character, reasoning, and spirituality). No studies adopted all five dimensions, with most utilizing three or less, hence an indication of criterion validity. The combined studies generated 57 distinct servant leader attributes and 168 total attributes for all 29 studies, an average of 5.8 per study. The largest number of attributes related to servanthood, with seven or less addressing stewardship and spirituality. The lack of consensus on the conceptual and operational definitions is reinforced by an analysis of the common attributes. No single attribute is shared by more than 13 of the 29 studies. Twenty-five of the 57 (43.9%) attributes are utilized by a single study. Eighty-eight percent (50) of the 57 attributes appear in 5 or fewer studies. The second part of the chapter provided practical examples of character and spirituality attributes using a sample of 101 interviews of Christian workplace professionals in a varied set of occupations (law, law enforcement, education, and chaplains). The interview accounts reinforced the attributes and explored character and emotional barriers to the authentic practice of servant leadership.

Keywords

Servant leadership · Moral leadership · Ethical leadership · Leadership effectiveness · Global leadership · Christian leadership

Introduction

Servant leadership is a burgeoning and relatively recent field of study. The number of empirical studies on servant leadership has grown dramatically since 2000, and the authentic implementation of servant leadership within the workplace is a foundational challenge. Proponents must establish both its theoretical and applied efficacy and the adherent's personal leadership credibility. One of the great challenges with servant leadership research and practice is the absence of consensus on its conceptual and operational definitions. This chapter will review the servant leader leadership literature by analyzing 29 studies that utilized a conceptual framework to define and measure servant leadership updating the work of Roberts and Hess-Hernandez (2012/2013). After the review, the second portion of the chapter will explore the application of these attributes with qualitative data from interviews of 101 Christian employees in a variety of occupations to illustrate the key attributes from a faith-based perspective, another demonstration of servant leadership's overall scope of application.

Servant leadership entails two global elements: stewardship, which is effectively achieving the mission through the efficient and effective use of human financial and information resources, and servanthood, promoting the growth, development, and long-term best interests of the key stakeholders using love as the foundational motive (Roberts 2016). The overall research to date on servant leadership demonstrates its efficacy in promoting favorable attitudinal, behavioral, and performance outcomes (Parris and Peachy 2013). For example, servant leadership enhances employee workplace commitment (Cerit 2009), engagement (Parris and Peachy

2012), organizational trust (Chan and Mak 2014), and job satisfaction (Barbuto and Wheeler 2006). Another set of studies address servant leadership's influence on leader development (Melchar and Bosco 2010), organizational citizenship (Ebener and O'Connell 2010), and employee turnover (Babakus et al. 2011). Other studies demonstrate favorable outcomes on firm performance (Barbuto and Wheeler 2006), team effectiveness (Hu and Liden 2011), lower levels of burnout (Babakus et al. 2011), stress (Prottas 2013), and attenuated levels of work/family conflict (Prottas 2013). Additional servant leader research is summarized in chapter ▶ "Servant Leadership in the Workplace."

As research interest in servant leadership increased, so did the number of empirical studies. Roberts (2018) in chapter ▶ "Servant Leadership Across Cultures" of this handbook summarizes the empirical outcomes of 104 studies encompassing 213 direct and indirect dependent variables. The breadth and depth of the positive influence of servant leadership practices on outcomes are consistent and impressive on all levels with 213 (98.1%) of the dependent variable effects of servant leadership consistent with a favorable effect directionality. Only (1.9%) were nonsignificant. Even allowing for publication bias, these are very impressive results. The results are equally notable when the United States and global studies are compared. All 100% of the United States and 96.2% of the international studies manifested positive outcomes. Interestingly, all four of the nonsignificant studies were international.

However, given the variance in the conceptual and operational definitions of servant leadership, it is difficult to ascertain which aspects of servant leadership are most influential. There is no single agreed-upon conceptual or operational definition of servant leadership with a fixed and narrowly defined set of attributes. The review by Roberts and Hess-Hernandez (2012/2013) identified 39 attributes of servant leadership that include a combination of character attributes (love, humility, and forgiveness), leadership practices (empowerment and active listening), and cognitive attributes (foresight and conceptualization). Research, however, has demonstrated servant leadership is a distinct and unique leadership approach differentiated from the related domains of transformational leadership and leader-member exchange theories (Liden et al. 2008; Schaubroeck et al. 2011). Roberts and Hernandez grouped the 39 attributes into 6 dimensions: servanthood or promoting the best interests of stakeholders, servant leader stewardship in completing the mission, servant leader character, servant leader behavior, servant leader reasoning abilities, and servant leader spiritual elements. Servanthood is the foundational element and includes the related attributes of altruism, serving others first, facilitating the success and growth of others, promoting healing, egalitarianism, and *agapao* love (Patterson 2003). Agapao love is a deep form of social love that values the other person dearly rejecting instrumentalism and promoting their best interests. Stewardship elements entail accomplishing the organizational mission using virtuous means, building community, and providing an inspiring vision. Key servant leader character attributes include moral integrity, empathy, humility, authenticity, trust, hope, courage, and forgiveness. Foundational servant leader behaviors include empowerment, active listening, goal setting, and relationship building. The reasoning ability elements center on the presence of foresight and conceptualization skills. The final dimension provides transcendental spirituality and transformational influence. The absence of a tightly defined set of attributes is both a strength and weakness. It is a strength in that servant leadership by conceptual definition is a holistic, organic, evolving, and dynamic combination of heart, intellect, emotions, and spirit. By definition, it cannot be distilled into a reductionist and mechanical conceptualization. Conversely, the broad and variable conceptual elements impede uniform measurement and methodological rigor to support reliable and valid measures. However, as empirical research expands in scope, a greater degree of methodological consistency will follow.

This chapter updates the work of Roberts and Hess-Hernandez (2012/2013). A total of 29 studies were selected across a range of servant leader studies including the development of formal servant leader scales (Barbuto and Wheeler 2006; Reid et al. 2014), empirical studies (Sendjaya and Pekerti 2010; van Dierendonck and Patterson 2015), and conceptual articles (Spears 1998). The original six-dimension servant leader model of Roberts and Hess-Hernandez (2012/2013) was reduced to five. The servant leader behavior attributes were merged into the servanthood category given that attributes such as empowerment and active listening are key components of serving others and hence from a classification standpoint; they are all servant leadership servanthood behaviors that promote the best interests and development of others. All five dimensions are essential elements of servant leadership and ideally should be present in a comprehensive model. The servanthood dimension entails achieving the mission in a fashion that enables all stakeholders to be treated with dignity and respect, to grow, and to receive clear feedback and correction. Stewardship is the achievement of a moral mission using moral and ethical motives, means, ends, or goals. Servant leader character entails personality and interpersonal relationship elements that promote relationship integrity and trust along with essential moral, spiritual, and emotional intelligence. Servant leader reasoning abilities are essential to promote wisdom and critical thinking skills for effective planning and decision-making. Finally, but not least, servant leaders need to interject transcendent spirit and purpose into the work process providing meaning and dignity to all aspects of organizational functioning. When work is endowed with spiritual meaning, the inherent richness of the human experience blooms.

Table 1 presents the conceptual definitions of servant leadership for each study. They range from 12 (Focht and Ponton 2015; van Dierendonck and Patterson 2015) to 11 servant leader attribute (Spears 1998) models to studies focusing on a single servant leader dimension such as moral integrity (Graham 1991; Ehrhart 2004). The combined studies generated 57 distinct servant leader attributes and 168 total attributes for all 29 studies, an average of 5.8 per study.

The final row of Table 1 presents a global summary of the number of dimensions represented in each study. The results demonstrate that each model manifested some degree of criterion deficiency. Seven of the studies addressed one servant leader dimension (24.1%), four studies employed two dimensions (13.8%), ten studies utilized three dimensions (34.5%), six studies incorporated four dimensions (20.7%), and zero studies incorporated all five dimensions. As will be demonstrated

Table 1 Conceptual definitions of servant leadership by study

Studies	Attributes	SL dimensions	# of SL dimensions
Barbuto and Wheeler (2006)	1. Healing	1. Servanthood	4
	2. Active listening	2. Servanthood	
	3. Empathy	3. Servanthood	
	4. Stewardship	4. Stewardship	
	5. Altruistic calling	5. Servanthood	
	6. Calling	6. Servanthood	
	7. Persuasive mapping	7. Reasoning	
	8. Wisdom	8. Character	
Boone and Makhani (2012)	1. Empowerment	1. Servanthood	2
	2. Servanthood	2. Servanthood	
	3. Motive: serve others first	3. Servanthood	
	4. Vision	4. Stewardship	
	5. Active listening	5. Servanthood	
	6. Building community	6. Stewardship	
Dennis and Bocarnea (2005)	1. Empowerment	1. Servanthood	3
	2. Humility	2. Character	
	3. Vision	3. Stewardship	
	4. Trust	4. Character	
Ehrhart (2004)	1. Moral integrity	1. Character	1
Farling et al. (1999)	1. Motive: serve others first	1. Servanthood	3
	2. Vision	2. Stewardship	
	3. Trust	3. Character	
	4. Credibility	4. Character	
Focht and Ponton (2015)	1. Empowerment	1. Servanthood	3
	2. Humility	2. Character	
	3. Moral integrity	3. Character	
	4. Motive: serve others first	4. Servanthood	
	5. Agapao love	5. Servanthood	
	6. Emphasize needs of others over self	6. Servanthood	
	7. Active listening	7. Servanthood	
	8. Trust	8. Character	
	9. Values and has confidence in people	9. Servanthood	
	10. Caring	10. Servanthood	
	11. Learning	11. Reasoning	
Graham (1991)	1. Moral integrity	1. Character	1
Greenleaf (1977)	1. Servanthood	1. Servanthood	1
	2. Motive: serve others first	2. Servanthood	
	3. Positive effect on least privileged	3. Servanthood	

(*continued*)

Table 1 (continued)

Studies	Attributes	SL dimensions	# of SL dimensions
Hale and Fields (2007)	1. Needs of other over self	1. Servanthood	1
	2. Emphasize follower development	2. Servanthood	
Laub (1999)	1. Servanthood	1. Servanthood	3
	2. Needs of others over self	2. Servanthood	
	3. Building community	3. Stewardship	
	4. Authenticity	4. Character	
	5. Foresight	5. Stewardship	
	6. Values and has confidence in people	6. Servanthood	
	7. Goalsetting	7. Stewardship	
	8. Initiative	8. Servanthood	
	9. Shares power	9. Servanthood	
Liden et al. (2014)	1. Empowerment	1. Servanthood	4
	2. Servanthood	2. Servanthood	
	3. Healing	3. Servanthood	
	4. Conceptualization	4. Reasoning	
	5. Creating community value	5. Stewardship	
	6. Put subordinates/followers first	6. Servanthood	
	7. Behave ethically	7. Character	
Liden et al. (2015)	1. Empowerment	1. Servanthood	4
	2. Servanthood	2. Servanthood	
	3. Healing	3. Servanthood	
	4. Conceptualization	4. Reasoning	
	5. Creating community value	5. Stewardship	
	6. Put subordinates/followers first	6. Servanthood	
	7. Behave ethically	7. Character	
	8. Relationship building	8. Servanthood	
Liden et al. (2008)	1. Empowerment	1. Servanthood	4
	2. Servanthood	2. Servanthood	
	3. Healing	3. Servanthood	
	4. Conceptualization	4. Reasoning	
	5. Creating community value	5. Stewardship	
	6. Put subordinates/followers first	6. Stewardship	
	7. Behave ethically	7. Character	
	8. Relationship building	8. Servanthood	

(*continued*)

Table 1 (continued)

Studies	Attributes	SL dimensions	# of SL dimensions
Mittal and Dorfman (2012)	1. Empowerment	1. Servanthood	2
	2. Humility	2. Character	
	3. Moral integrity	3. Character	
	4. Empathy	4. Servanthood	
	5. Egalitarianism	5. Servanthood	
Patterson (2003)	1. Empowerment	1. Servanthood	4
	2. Humility	2. Character	
	3. Serve other first	3. Servanthood	
	4. Vision	4. Stewardship	
	5. Agapao love	5. Servanthood	
	6. Trust	6. Character	
	7. Foresight	7. Stewardship	
	8. Altruism	8. Servanthood	
Pekerti and Sendjaya (2010)	1. Authentic self	1. Character	2
	2. Responsible morality	2. Character	
	3. Transcendental spirituality	3. Spirituality	
Reed et al. (2011)	1. Moral integrity	1. Character	3
	2. Building community	2. Stewardship	
	3. Altruism	3. Character	
	4. Egalitarianism	4. Servanthood	
	5. Interpersonal support	5. Servanthood	
Reid et al. (2014)	1. Humility	1. Character	1
	2. Professional will	2. Character	
Searle et al. (2011)	1. Hope	1. Character	1
Sendjaya and Pekerti (2010)	1. Authentic self	1. Character	3
	2. Responsible morality	2. Character	
	3. Transcendental spirituality	3. Spirituality	
	4. Voluntary subordination	4. Servanthood	
	5. Covenantal relationship	5. Servanthood	
	6. Transformational influence	6. Spirituality	
Sendjaya et al. (2008)	1. Authentic self	1. Character	3
	2. Responsible morality	2. Character	
	3. Transcendental spirituality	3. Spiritualty	
	4. Voluntary subordination	4. Servanthood	
	5. Covenantal relationship	5. Servanthood	
	6. Transformational influence	6. Spirituality	

(*continued*)

Table 1 (continued)

Studies	Attributes	SL dimensions	# of SL dimensions
Spears (1998)	1. Servanthood	1. Servanthood	3
	2. Healing	2. Servanthood	
	3. Conceptualization	3. Reasoning	
	4. Active listening	4. Servanthood	
	5. Empathy	5. Servanthood	
	6. Stewardship	6. Stewardship	
	7. Building community	7. Stewardship	
	8. Foresight	8. Reasoning	
	9. Awareness	9. Reasoning	
	10. Persuasion	10. Reasoning	
	11. Philosophy	11. Reasoning	
Sun (2013)	1. Humility	1. Character	2
	2. Agapao love	2. Servanthood	
	3.Empathy	3. Character	
	4. Calling	4. Servanthood	
van Dierendonck (2011)	1. Empowerment	1. Servanthood	4
	2. Servanthood	2. Servanthood	
	3. Healing	3. Servanthood	
	4. Conceptualization	4. Reasoning	
	5. Creating community value	5. Stewardship	
	6. Puts subordinates/followers first	6. Servanthood	
	7. Behave ethically	7. Character	
	8. Provide direction	8. Stewardship	
van Dierendonck and Nuijten (2011)	1. Empowerment	1. Servanthood	3
	2. Humility	2. Character	
	3. Stewardship	3. Stewardship	
	4. Authenticity	4. Character	
	5. Forgiveness	5. Character	
	6. Courage	6. Character	
	7. Standing back	7. Servanthood	
	8. Accountability	8. Stewardship	
van Dierendonck and Patterson (2015)	1. Empowerment	1. Servanthood	4
	2. Humility	2. Character	
	3. Creating community value	3. Stewardship	
	4. Agapao love	4. Servanthood	
	5. Stewardship	5. Stewardship	
	6. Authenticity	6. Character	
	7. Altruism	7. Servanthood	
	8. Altruistic calling	8. Servanthood	

(*continued*)

Table 1 (continued)

Studies	Attributes	SL dimensions	# of SL dimensions
	9. Forgiveness	9. Character	
	10. Meaningfulness	10. Spirituality	
	11. Gratitude	11. Character	
	12. Optimal human functioning	12. Servanthood	
Walumbwa et al. (2010)	1. Moral integrity	1. Character	1
Wong and Davey (2007)	1. Servanthood	1. Servanthood	3
	2. Humility	2. Character	
	3. Moral integrity	3. Character	
	4. Needs of others over self	4. Servanthood	
	5. Authentic self	5. Character	
	6. Emphasize follower development	6. Servanthood	
	7. Consulting and involving others	7. Servanthood	
	8. Inspiring others	8. Spirituality	
Wong and Page (2003)	1. Empowerment	1. Servanthood	3
	2. Servanthood	2. Servanthood	
	3. Vision	3. Stewardship	
	4. Authenticity	4. Character	
	5. Emphasize follower development	5. Servanthood	
	6. Courage	6. Character	
	7. Responsible leadership	7. Stewardship	
	8. Honesty	8. Character	
Total	1. One attribute model – 7 (24.1%)		
	2. Two attribute model – 4 (13.8%)		
	3. Three attribute model – 10, (34.5%)		
	4. Four attribute model – 6, (20.7%)		
	5. Five attribute model – 0, (0%)		

in the following section, the main underrepresented dimensions are transcendent spirituality and stewardship, two of the most essential.

Table 2 presents a summary by servant leader dimension. The largest dimension as would be expected is servanthood with 23 attributes and 40.4% of the total attributes followed by servant leader character with 15 attributes (26.3%),

Table 2 Servant leader attribute summary by dimension

Servant leader dimension frequency count	N	%
Servanthood	23	40.4%
Stewardship	8	14.0%
Character	15	26.3%
Reasoning	7	12.3%
Spirituality	4	7.0%
Total	57	100.0%

stewardship with 8 attributes (14.0%), servant leader reasoning with 7 attributes (12.3%), and servant leader spirituality with 4 attributes (7.0%).

The lack of consensus on servant leader conceptual and operational definitions is reinforced by an analysis of the common attributes summarized in Table 3. No single attribute is shared by more than 13 of the 29 studies. Twenty-five of the 57 (43.9%) attributes are utilized by a single study. Eighty-eight percent (51) of the 57 attributes appear in 5 or fewer studies. The most frequently utilized servant leader attributes are serving others first (44.8%), empowerment (41.4%), servanthood (34.5%), humility (31.0%), authenticity (27.6%), moral integrity (24.1%), healing (20.7%), conceptualization (17.2%), community value (17.2%), and vision (17.2%). However, the theme of servanthood is widely represented when defined as meeting the needs of others in love with a total of 27 attributes appearing in 16 of the 29 studies (55%).

The full dimensional listings are listed according to the following order: servanthood (Table 4), stewardship (Table 5), character attributes (Table 6), reasoning (Table 7), and servant leader spirituality (Table 8).

As would be expected given the nature of the servant leadership construct, 23 of the attributes (40.4% of the total generated 57 attributes) entail some aspect of servanthood by promoting the interests, growth, and well-being of others (See Table 4). These include such attributes as serving others first (in 44.8% of the studies), empowerment (41.4%), servanthood and do others grow and succeed (34.5%), healing (20.7%), active listening (13.8%), agapao love (13.8%), altruism (10.3%), and altruistic calling (6.9%). Serving others first, empowerment, and servanthood are the three most widely shared servant leader attributes. These servanthood attributes encompass the active set of motivational and behavioral elements at the center of servant leadership. Stewardship (Table 5) attributes are less common with only 8 utilized in the reviewed studies or 14.0% of the total 57 attributes. One of the key elements of servant leadership is achieving the mission and using human, financial, and information resources effectively and efficiently (Roberts 2016). One of the misconceptions and negative stereotypes of servant leadership is that it enables poor performance, which is completely contrary to the principles of servant leadership which emphasize ongoing performance excellence. The relative absence of stewardship attributes from servant leader conceptual and operational definitions reflects an example of significant criterion deficiency. The most frequently incorporated stewardship attributes are the closely related attributes of creating community value (17.2% of the total 29 studies) and building community

Table 3 Frequency count of servant leader attributes

Servant leader attribute	Number of time utilized	% of total # of attributes generated (168)	% of total studies (29)
Motive: serve others first	13	3.0%	44.8%
Empowerment	12	7.1%	41.4%
Servanthood: do others grow/succeed	10	6.0%	34.5%
Humility	9	5.4%	31.0%
Authenticity	8	2.4%	27.6%
Moral integrity	7	4.2%	24.1%
Healing	6	3.6%	20.7%
Conceptualization	5	3.0%	17.2%
Creating community value	5	3.0%	17.2%
Vision	5	3.0%	17.2%
Agapao love: to love others in a social or moral sense, reject instrumentalism, promote best interests	4	2.4%	13.8%
Active listening	4	2.4%	13.8%
Empathy	4	2.4%	13.8%
Stewardship	4	2.4%	13.8%
Building community	4	2.4%	13.8%
Trust	4	2.4%	13.8%
Behave ethically	4	2.4%	13.8%
Foresight	3	1.8%	10.3%
Emphasize follower development	3	1.8%	10.3%
Altruism	3	1.8%	10.3%
Responsible morality	3	1.8%	10.3%
Transcendental spirituality	3	1.8%	10.3%
Altruistic calling	2	1.2%	6.9%
Values and has confidence in people	2	1.2%	6.9%
Voluntary subordination	2	1.2%	6.9%
Covenantal relationship	2	1.2%	6.9%
Transformational influence	2	1.2%	6.9%
Relationship building	2	1.2%	6.9%
Egalitarianism	2	1.2%	6.9%
Calling	2	1.2%	6.9%
Forgiveness	2	1.2%	6.9%
Courage	2	1.2%	6.9%
Caring	1	0.6%	3.4%
Positive effect on least privileged	1	0.6%	3.4%
Awareness	1	0.6%	3.4%
Persuasion	1	0.6%	3.4%
Philosophy	1	0.6%	3.4%
Goal setting	1	0.6%	3.4%
Initiative	1	0.6%	3.4%

(*continued*)

Table 3 (continued)

Servant leader attribute	Number of time utilized	% of total # of attributes generated (168)	% of total studies (29)
Shares power	1	0.6%	3.4%
Consulting and involving others	1	0.6%	3.4%
Standing back	1	0.6%	3.4%
Provide direction	1	0.6%	3.4%
Responsible leadership	1	0.6%	3.4%
Accountability	1	0.6%	3.4%
Honesty	1	0.6%	3.4%
Credibility	1	0.6%	3.4%
Meaningfulness	1	0.6%	3.4%
Inspiring others	1	0.6%	3.4%
Interpersonal support	1	0.6%	3.4%
Professional will	1	0.6%	3.4%
Persuasive mapping	1	0.6%	3.4%
Wisdom	1	0.6%	3.4%
Learning	1	0.6%	3.4%
Hope	1	0.6%	3.4%
Gratitude	1	0.6%	3.4%
Optimal human functioning	1	0.6%	3.4%
Total	168	100.0%	

(13.8%). The other frequently integrated attributes are promoting vision (17.2%) and generic stewardship (13.8%). One key element for future servant leader model development is a more formal integration of setting high performance standards and achieving the mission.

Table 6 presents a summary of servant leader character attributes. Servant leadership entails an ongoing commitment and demonstration of ethical and moral character (Roberts 2016). There were 15 servant leader character attributes or 26.3% of the 57 attributes. The foundational character traits for servant leadership are humility and authenticity, a state of being free of pride and arrogance and a commitment to transparency. It is impossible to lead with the proper motivation without an inherent commitment to humility and transparency recognizing the strengths and weaknesses of the self and others (Roberts 2016). Humility was included in the operational definitions of nine studies (31.0%) and authenticity (27.6%). Other essential character elements are moral integrity (24.1%), behaving ethically (13.8%), empathy (13.8%), and trust (18.8%).

Table 7 summarizes the servant leader reasoning ability attributes. There were a total of 7 reasoning ability attributes incorporated or 12.3% of the total of 57. Servant leaders must develop critical thinking skills to anticipate the complex interconnected and systems nature of organizational problems at both the micro- and macro-levels.

Table 4 Servant leader attribute literature summary (number of studies citing and percentage of all studies in parentheses)

Servant leader attributes: servanthood motivational elements ($n = 23$)
1. Active listening (4, 13.8%): Barbuto and Wheeler (2006), Boone and Makhani (2012), Focht and Ponton (2015), and Spears (1998)
2. Agapao love (4, 13.8%): Focht and Ponton (2015), Patterson (2003), Sun (2013), and van Dierendonck and Patterson (2015)
3. Altruism (3, 610.3%): Patterson (2003), Reed et al. (2011), and van Dierendonck and Patterson (2015)
4. Altruistic calling (2, 6.9%): Barbuto and Wheeler (2006) and van Dierendonck and Patterson (2015)
5. Calling (2, 6.9%): Barbuto and Wheeler (2006) and Sun (2013)
6. Caring (1, 3.4%): Focht and Ponton (2015)
7. Consulting and involving others (1, 3.4%): Wong and Davey (2007)
8. Covenantal relationship (2, 6.9%): Sendjaya and Pekerti (2010) and Sendjaya et al. (2008)
9. Egalitarianism (2, 6.9%): Mittal and Dorfman (2012) and Reed et al. (2011)
10. Emphasize follower development (10.3%): Hale and Fields (2007), Wong and Davey (2007), and Wong and Page (2003)
11. Empowerment (12, 41.4%): Boone and Makhani (2012), Dennis and Bocarnea (2005), Focht and Ponton (2015), Liden et al. (2008, 2014, 2015), Mittal and Dorfman (2012), Patterson (2003), van Dierendonck (2011), van Dierendonck and Nuijten (2011), van Dierendonck and Patterson (2015), and Wong and Page (2003)
12. Healing (6, 20.7%): Barbuto and Wheeler (2006), Liden et al. (2008, 2014, 2015), Spears (1998), and van Dierendonck (2011)
13. Initiative (3.4%): Laub (1999)
14. Interpersonal support (1, 3.4%): Reed et al. (2011)
15. Optimal human functioning (1, 3.4%): van Dierendonck and Patterson (2015)
16. Positive effect on least privileged (1, 3.4%): Greenleaf (1977)
17. Relationship building (2, 6.9%): Liden et al. (2008, 2015)
18. Servanthood and do others grow/succeed (10, 6.0%): Boone and Makhani (2012), Greenleaf (1977), Laub (1999), Liden et al. (2008, 2014, 2015), Spears (1998), van Dierendonck (2011), Wong and Davey (2007), and Wong and Page (2003)
19. Motive: Serve others first (13, 44.8%): Boone and Makhani (2012), Farling et al. (1999), Focht and Ponton (2015), Focht and Ponton (2015), Greenleaf (1977), Hale and Fields (2007), Laub (1999), Liden et al. (2008, 2014, 2015), Patterson (2003), van Dierendonck (2011), and Wong and Davey 2007
20. Shares power (1, 3.4%): Laub (1999)
21. Standing back (1, 3.4%): van Dierendonck and Nuijten (2011)
22. Values and has confidence in people (2, 6.9%): Laub (1999) and Focht and Ponton (2015)
23. Voluntary subordination (2, 6.9%): Sendjaya and Pekerti (2010) and Sendjaya et al. (2008)

The most frequently utilized reasoning ability attribute is conceptualization (17.2%) followed by foresight (10.3%).

The final servant leader dimension is spirituality (Table 8) or the ability to integrate transcendent meaning and purpose into the nature of work (Roberts 2016). The ability to relate the secular to the sacred enhances intrinsic motivation

Table 5 Servant leader attribute literature summary (number of studies citing and percentage of all studies in parentheses)

Servant leader attributes: stewardship mission elements ($n = 8$)
1. Accountability (1, 3.4%): van Dierendonck and Nuijten (2011)
2. Building community (4, 13.8%): Boone and Makhani (2012), Laub (1999), Reed et al. (2011), and Spears (1998)
3. Creating community value (5, 17.2%): Liden et al. (2008, 2014, 2015), van Dierendonck (2011), and van Dierendonck and Patterson (2015)
4. Goal setting (1, 3.4%): Laub (1999)
5. Provide direction (1, 3.4%): van Dierendonck (2011)
6. Responsible leadership (1, 3.4%): Wong and Page (2003)
7. Stewardship (4, 23.8%): Barbuto and Wheeler (2006), Spears (1998), van Dierendonck and Nuijten (2011), and van Dierendonck and Patterson (2015)
8. Vision (5, 17.2%): Boone and Makhani (2012), Dennis and Bocarnea (2005), Farling et al. (1999), Patterson (2003), and Wong and Page (2003)

Table 6 Servant leader attribute literature summary (number of studies citing and percentage of all studies in parentheses)

Servant leader attributes: character elements ($n = 15$)
1. Authenticity (8, 27.6%): Laub (1999), Pekerti and Sendjaya (2010), Sendjaya and Pekerti (2010), Sendjaya et al. (2008), van Dierendonck and Nuijten (2011), van Dierendonck and Patterson (2015), Wong and Davey (2007), and Wong and Page (2003);
2. Behave ethically (4, 13.8%): Liden et al. (2008, 2014, 2015), and van Dierendonck (2011)
3. Courage (2, 6.9%): van Dierendonck and Nuijten (2011), and Wong and Page (2003)
4. Credibility (1, 3.4%): Farling et al. (1999)
5. Empathy (4, 13.8%): Barbuto and Wheeler (2006), Mittal and Dorfman (2012), Spears (1998), and Sun (2013)
6. Forgiveness (2, 6.9%): van Dierendonck and Nuijten (2011), and van Dierendonck and Patterson (2015)
7. Gratitude (1, 3.4%): van Dierendonck and Patterson (2015)
8. Hope (1, 3.4%): Searle et al. (2011)
9. Honesty (1, 3.4%): Wong and Page (2003)
10. Humility (9, 31.0%): Dennis and Bocarnea (2005), Focht and Ponton (2015), Mittal and Dorfman (2012), Patterson (2003), Reid et al. (2014), Sun (2013), van Dierendonck and Nuijten (2011), van Dierendonck and Patterson (2015), and Wong and Davey (2007)
11. Moral integrity (7, 24.1%): Ehrhart (2004), Focht and Ponton (2015), Graham (1991), Mittal and Dorfman (2012), Reed et al. (2011), Walumbwa et al. (2010), and Wong and Davey (2007)
12. Professional will (1, 3.4%): Reid et al. (2014)
13. Responsible morality (3, 10.3%): Pekerti and Sendjaya (2010), Sendjaya and Pekerti (2010), and Sendjaya et al. (2008)
14. Trust (4, 13.8%): Dennis and Bocarnea (2005), Farling et al. (1999), Focht and Ponton (2015), and Patterson (2003)
15. Wisdom (1, 3.4%): Barbuto and Wheeler (2006)

Table 7 Servant leader attribute literature summary (number of studies citing and percentage of all studies in parentheses)

Servant leader attributes: reasoning abilities ($n = 7$)
1. Awareness (1, 3.4%): Spears (1998)
2. Conceptualization (5, 17.2%): Liden et al. (2008, 2014, 2015), Spears (1998), and van Dierendonck (2011)
3. Foresight (3, 10.3%): Laub (1999), Patterson (2003), and Spears (1998)
4. Learning (1, 3.4%): Focht and Ponton (2015)
5. Persuasion (1, 3.4%): Spears (1998)
6. Persuasive mapping (1, 3.4%): Barbuto and Wheeler (2006)
7. Philosophy (1, 3.4%): Spears (1998)

Table 8 Servant leader attribute literature summary (number of studies citing and percentage of all studies in parentheses)

Servant leader attributes: spirituality elements ($n = 4$)
1. Inspiring others (1, 3.4%): Wong and Davey (2007)
2. Meaningfulness (1, 3.4%): van Dierendonck and Patterson (2015)
3. Transcendental spirituality (3, 3.4%): Pekerti and Sendjaya (2010), Sendjaya and Pekerti (2010), and Sendjaya et al. (2008)
4. Transformational influence (2, 3.4%): Sendjaya and Pekerti (2010) and Sendjaya et al. (2008)

and employee well-being. However, only four spirituality attributes were incorporated into the operational definitions of servant leadership or 7.0% of the total attributes. They were transcendental spirituality adopted in three studies (10.3%), transformational influence (6.9%) meaningfulness (3.4%), and inspiring others (3.4%).

Application Example: Servant Leader Transcendent Spirituality Interviews

As the data demonstrates, the servant leader dimension of transcendent spiritualty is severely underrepresented in the servant leader literature. To illustrate the importance of transcendent spirituality to servant leadership, this section will summarize results of interviews of Christian leaders and employees. From an ethical standpoint, Christian servant leadership is founded upon the integration of all five servant leader dimensions and an adherence to the three key ethical domains, that of deontological principles (moral laws), aretaic or virtue elements imbedded in moral character, and teleological or utilitarian principles that assess consequences (promote the greater good) (Roberts 2015).

The research interviews were funded by a university faculty development grant. The interviews provided examples of how Christian managers and employees demonstrate servant leader transcendent spirituality. The one hour interview consisted of ten semi-structured open-ended questions. These questions stimulated reflection on specific workplace situations that illustrated the presence, integration, and effectiveness of transcendent spirituality and other servant leader dimensions. The questions addressed character strengths and weaknesses, God's role in setting work priorities, managing negative workplace emotions, how faith influences definitions of job success, greatest job-related temptations, how faith helps the respondent cope with workplace trials and tribulations, greatest challenges to Christian character formation, the demonstration of servant leadership, and how to interact with difficult people on the job. The interview responses were analyzed by the chief researcher to detect transcendent spirituality and other servant leader dimensions using a preliminary and rudimentary thematic coding process. The interview transcripts were analyzed to classify words and phrases that correspond to servant leader attributes using simple frequency counts. The focus at this stage was not to complete a comprehensive and reliable thematic analysis of the interviews but to develop a means for identifying illustrative practice and application examples of servant leader attributes.

Sample

The principal investigator pretested the instrument on 14 Christian workplace believers from his local church. The remaining interviews (101) were conducted by graduate students who received training in research interviewing techniques. Each respondent signed an informed consent form describing the nature and risks of the study. This analysis reports only on the 101 final student-conducted interviews. The interviews were conducted by a variety of methods. The most common format was the traditional in-person interview (52.4%) followed by phone (14.85%) and email (14.85%). The remaining 18 (17.8%) were conducted using mixed formats including email/phone (14.85%), person/fax (1.9%), and email/phone/person (1%). Three of the students interviewed 25 respondents, and 1 interviewed 26. Each student selected a convenience sample of 25 or 26 personal and professional contacts.

Table 9 presents a summary of the sample demographics. The sample is balanced in terms of gender and age. The sample consists of 58% males and 42% females. In terms of age, 9% are in the 18–25 age category, 21% in the 26–35 bracket, 36.6% in the 36–50, 25.7% are 51–65, and 4.9% are 65 or older. A high percentage (40%) of the sample is minority including 25.7% African-American. In regard to education, the sample is more highly educated than the general population with approximately 92% possessing some college (25.7% possess a bachelor's, 21.8% a master's degree, 13.9% a law degree, and 15.8% a PhD). The respondents were highly experienced with a mean of 22.8 years in the workplace and 90% with 10 or more years on the job. The majority of respondents were at the executive (36.6%) or managerial levels (24.8%), and the remaining 38% occupied various types of staff positions. The interviews clustered into a variety of occupational areas including law enforcement

Table 9 Sample demographics

Category	N	%
Interview type		
In-person	53	52.48%
Phone	15	14.85%
Email	15	14.85%
Email/phone	15	14.85%
In-person/fax	2	1.9%
Email/phone/person	1	0.09%
Gender		
Male	58	57.42%
Female	42	41.58%
Age category		
18–25	9	8.9%
26–35	21	20.79%
36–50	37	36.63%
51–65	26	25.74%
65+	5	4.9%
Race		
African-American	26	25.74%
White	60	59.40%
Hispanic	7	6.9%
Other	7	6.9%
Education		
High school	5	4.9%
Some college	3	2.9%
Associates degree	10	9.9%
Bachelor's	26	25.74%
Master's	22	21.78%
Law	14	13.86%
PhD	16	15.84%
Medical doctor	1	1%
Job experience		
Less than 10 years	8	7.9%
10–19	27	26.73%
20–29	27	26.73%
20–39	20	19.8%
40 plus	15	14.85%
Job level		
Executive	37	36.63%
Managerial	25	24.75%
Staff	38	37.62%
Industry		
Business	8	7.9%
Education	10	9.9%

(*continued*)

Table 9 (continued)

Category	N	%
Finance	8	7.9%
Government	6	5.9%
Health	4	3.9%
Law enforcement	6	5.9%
Law	16	15.84%
Media	1	0.9%
Medicine	1	0.9%
Military	14	13.86%
Nonprofit	3	2.9%
Missing	5	4.9%

(21.8%), law (15.8%), the military (13.9%), education (9.9%), business (7.9%), finance (7.9%), government (5.9%), and health care (3.9%).

Results

Interview Question 1: Character Strengths

The first interview question addresses the respondents self-reported greatest character strength. There were a total of 72 separate character strength attributes identified with 255 total recommendations. Not surprisingly, integrity was the most frequently stated (14.9%) character strength. Without integrity, any claim to servant leader legitimacy is fallacious. The other most frequently mentioned elements reflect the foundational elements of faith (9.0%), love (8.2%), and hope (4.7%).

The key foundational servant leadership attribute is love. This attribute was directly mentioned 21 times in the 101 interviews. This attribute, which is the highest order of servant leadership, was not a recognized or expressed strength for most of the interviewees. The interviewees that did mention this attribute tied it to a willingness to believe and please God. This may reflect that respondents view love as a foundational factor imbedded in all character strengths, or it may also reflect complacency related to assuming a high level of Christian love.

An interviewee example of a servant leader character strength centered on transparency. The respondent was counseling a married couple in the midst of a difficult three hour session. The husband and wife were in a state of impasse with divorce increasing in probability. Demonstrating servant leader character, the respondent practiced transparency and vulnerability by providing details on his own past marriage difficulties. He struggled with revealing his own personal weaknesses as a servant leader, but the transparency created an opportunity to shift the focus of the conversation and allowed him to share his own experience and testimony.

Interview Question 2: Character Weaknesses

Question 2 asked respondents to disclose their greatest character weaknesses. The number of distinct character weakness attributes mentioned was higher than character strengths (81 versus 72), but the total number of character flaws mentioned was significantly fewer (157 versus 255). This is not surprising given the influence of social desirability and self-esteem bias. A high level of servant leadership entails a humble self-awareness of both strengths and weaknesses, striving for honesty, transparency, and relentlessly pursuing contrition and atonement for flaws, failures, and weaknesses. The three most frequently mentioned character weaknesses were impatience (6.4%), inability to maintain boundaries (6.4%), the presence of pride (3.8%), and the absence of humility (3.2%).

In regard to the presence of pride and arrogance, a prideful orientation was illustrated by a lack of humility especially by those in positions of authority. Another form of pride-related character weakness is to be a "people pleaser" and the desire to be recognized, praised, and applauded. Being judgmental and "knowing it all as a Christian" can be another source of pride. Respondents identified a lack of faith as a character flaw when focusing on the negative aspects of circumstances instead of concentrating on God and His promises of protection. A significant number of respondents identified worrying and lack of trust in God in the midst of challenging circumstances as another serious character flaw. Another set of character flaws noted were procrastination and perfectionism which is typically is a fear-based weakness, and those that manifest these characteristics set high standards that are unattainable and then procrastinate to avoid failure. A final character challenge is performing lower quality work. Interestingly, most respondents did not indicate a lack of love as a character weakness.

Many of interviewees possessed an awareness of their weaknesses but assumed a "treat the symptom" or "band aid" approach that impeded effective problem solving. Few articulated employing a formal intervention to facilitate a permanent change in their area of weakness. Other respondents reported struggling to maintain the appropriate balance between task and relationship orientation. The mature Christian servant leader uses God-inspired reflection to identify their character weaknesses and the associated distorted thinking patterns that camouflage and disguise the cause and consequences of character flaws. For example, honorable behavior is often motivated by unethical or immoral motives (punishing a disgruntled subordinate). Another manifestation in the interviews of the tendency of respondents to lack self-reflective analysis is the absence of examples in which strengths became weaknesses through the influence of pride thereby corrupting abilities, strengths, and accomplishments.

A law enforcement officer respondent reported chronic levels of agitation when citizens fail to follow laws and attempt to deflect responsibility by filing complaints against the officer. In other instances, citizens possess excessive performance expectations and are unrealistic in their demands. The respondent realized that his agitation leads to frustration and internalized anger. This anger surfaces in his family relationships, but he attempts to remedy the situation by compartmentalizing and shielding his family from work issues. He also adopts effective listening skills when taking complaints from the public permitting citizens to vent frustrations. From a transcendent spirituality perspective, he prays and reads scripture on a regular basis.

Interview Question 3: What Role Does God Play in Your Workplace Setting?

Question 3 examined the role God plays in setting the respondent's work priorities, another important aspect of spiritual transcendence. The theological principles related to a Christian's role in the workplace are addressed in chapter ▶ "Jesus, the Kingdom of God, and the Workplace." A high level of servant leader spiritual transcendence entails the practice of ongoing spiritual disciplines through prayer, meditation, and scripture reading. Approximately three in ten reported seeking God's will daily through prayer, while about a third (35.8%) reported that God sets their global life priorities. However, very few of the respondents sought daily divine guidance. The remaining third seek direction in a very generic but unspecified fashion (18.9%) or pursue no guidance from God (13.7%).

Many respondents struggled to answer this question clearly. The answers centered around relying on God to give wisdom for priorities. Many stated that they did not "seek God" in establishing specific priorities but sought God's direction for specific decisions or major life and work challenges. Hence, they were engaging in spiritual "fire engine management." Ideally, the Christian servant leader is seeking God's direction to set priorities and avoid work or personal life overload by failing to recognize limits on time and energy. One of the most common factors in producing overload is the inability to clearly identify and prioritize the essential job duties thereby diluting work effort and reducing leadership effectiveness.

An account by a respondent working in the legal profession illustrated the role of faith in finding transcendent purpose in her work. She recognized that the job itself was a gift from God accentuated by the juxtaposition with a 6-month bout of unemployment. Given that faith is often irrelevant in corporate settings, the respondent viewed her job as a mission field. Her work was a means of demonstrating Christian faith, and she remained engaged in the spiritual disciplines of prayer, bible study, and church attendance in the midst of long work hours and 36 consecutive workdays during a lengthy trial.

Interview Question 4: Managing Negative Emotions

The management of negative emotions is a very important servant leadership reasoning attribute. Every human being endures internal and external life stressors that influence our cognitive and affective states. The main strategies for addressing negative emotions are the foundational spiritual disciplines of prayer (15.4%) and reading scripture (6.5%). Other key strategies include retreating to a quiet place to spend time with God and the essential act of casting our cares, anxiety, and negative emotion on God (2.8%). The surprising element is that the percentage of respondents that indicated prayer and scripture reading as a means for addressing negative emotions is less than 1 in 6.5 for prayer and 1 in 19 for scripture.

Many respondents did not employ an effective long-term strategy for addressing the foundational cause of negative emotions and adopted strategies that focused on treating the symptoms of emotional distress. A major component of servant leader character and transcendent spirituality is not suppressing or denying the troubling emotion but responding to negative thoughts and affective states with appropriate coping and adaptive strategies. One of the most powerful cognitive distortions is emotional reasoning in which our emotions control our reasoning and decision-making abilities (Burns 2004). An effective coping practice for Christian servant leaders is to recognize and acknowledge the ubiquitous presence of negative emotions (depression, fear, anxiety, worry, etc.) and their importance and value as indicators of improper coping mechanisms (Roberts 2016). Negative emotions can possess both logical and rationale roots (loss of a job) or be generated by cognitive distortions and mental illness. Irrespective of their sources, one key Christian servant leadership practice is to trust God for a viable solution through prayer and "walking by faith and not by sight" (2 Corinthians 5:7) and rely on the promises of God for protection and good from evil (Romans 8:28 and Genesis 50:20).

In managing negative emotions, an interviewee stated that if she becomes angry, she practices emotional regulation and becomes quiet and gathers her thoughts before responding impulsively and inappropriately. If she experiences sadness, she will retire to the restroom to pray and listens to recorded scriptures at her desk to help her stay focused. If it is an issue with her supervisor, she will first pray and then approach her supervisor concerning the situation. Another respondent reported attempting to manage negative workplace emotions by cultivating the presence of God by closing his office door and securing prayer from a trusted confidant over the phone. He also placed his Bible on his credenza and read it frequently to help cope with the "fires" in business. A third respondent indicated that anger is the primary negative emotion they experienced at work, and prayer was their preferred coping mechanism. The respondent is "slow to speak" using prayer as a tool of emotional regulation and providing the motivation to express relationship contrition.

Interview Question 5: How to View Success on the Job

How Christians view success on the job is a vital element of servant leader character and transcendent spirituality. The most frequent responses were that success is defined by becoming an instrument of God's will (7.5%) or behaving in conformance to God's will (6.1%). Only 5.6% of the responses mentioned character integrity, and 2.8% stated that loving others is the standard of success. The absence of defining love as the measure of success is not consistent with servant leader servanthood principles that define love as the foundational motive for workplace decisions and behaviors (Roberts 2016). The foundational Christian principle is to promote the Greatest Commandment (Luke 10: 25–28) to love the Lord our God with all of our heart, mind, soul, and strength.

Many of the interviewees appeared to embrace the principle of pleasing God by being faithful and obedient but acknowledged the challenge of battling worldly views of success in their various industries. A key servant leader Christian spiritual transcendent attribute is to identify and pursue God's success standards and metrics. From a Christian theological perspective, success is not measured by workplace outcomes but by obedience to God's will and biblical moral and ethical principles. Spiritually mature believers pursue performance excellence but recognize that the ultimate outcomes are determined by God. As the apostle Paul states, some plant, some water, but the Lord gives the increase (1 Corinthians 3:6). This reduces workplace believer pressure to perform at any price and attenuates the power and presence of perfectionism and the temptation to adopt self-serving and unethical decision rules such as the "ends justifying the means." A respondent stated:

> My faith constantly has to reinforce my experience of working in a human institution. Success and failure must both be accepted as opportunities from God. Disappointment is good, much as I hate it at the time. Being "on top" is fleeting. And to those to whom much has been given, much is expected.

A second interviewee reinforced a biblical view of success in the following account:

> It is hard not to get caught up in the world's perception of success while having a secular job. Honestly, it is a battle sometimes because everyone wants to be promoted and receive raises for their work. By worldly standards that is success and sometimes I get wrapped into that. But regardless of a pending promotion or not I want to be excellent at my job. I want to be successful by being diligent and completing a task. I want to have positive relationships with co-workers and show love. I do not want my reputation at work to be, "She's a Christian, but she's lazy or she doesn't do good work." Being a Christian influences how I view success by realizing that success is not just monetary or even recognition, but people being able to see Christ in how you work and relate to others.

Viewing success from God's perspective is very challenging given the multiplicity of alternative values and worldviews on the nature of success.

Interview Question 6: How Christians Manage Temptations at Work

How Christians manage character temptations at work is major element of servant leader growth. What are the major temptations that the sample reported enduring? The most frequent temptations are sexual immorality (7.2%), conformance or compromise to worldly standards (5.0%), laziness (4.4%), and lack of time management (4.4%). Other leading sources of temptation are gossip and drinking (3.9% each). Interestingly, respondents failed to mention pride, which is clearly a foundational temptation element.

All servant leaders will face temptations. The key is to use discernment to identify the sources, nature, and consequences of the temptations. The temptations for the Christian servant leader in the workplace entail both motivational and behavioral elements. In this sample of respondents, the struggle centered on the internal coping mechanism that influences behavior, thus succumbing to the temptation. Many temptations revolve around areas of moral and ethical ambiguity. Another key element is that servant leaders can pursue a righteous end for unethical or immoral motives. For example, a manager may practice empowerment not for altruistic, love-based motives, but for utilitarian effectiveness in promoting self-interests. If conditions change, the commitment to empowerment is reduced or ended. From a servant leader standpoint, unless our motive is love and the best interests of subordinates, the management practice is suspect (see 1 Corinthians 13 which expresses the importance that all actions be love motivated).

A respondent recounted her challenges with sexual temptation:

> Yes! I can honestly say I have not fallen in this area but I pray daily because it is not for lack of people trying and from every angle too. But I find that I get more respect from my male counterparts because of my hard stand so as long as I remember it is Jesus that allows me to withstand the temptation and remain submitted to Him. As long as I pray I can continue to stand for purity and righteousness.

Another powerful temptation is "careerism." A respondent indicated that careerism is a trap and an ongoing ensnaring temptation given that "we wear our rank on our sleeve." Upward mobility equals more power and more money, and the respondent attempts to manage this temptation by conversing openly about it and using accountability partners "so that they call me on it if they see me heading in that direction."

Interview Question 7: Managing Trial and Tribulations

A mature faith is essential for Christian servant leaders in coping with the trials and tribulations of the workplace. The most frequently noted means for coping include receiving direction from the Holy Spirit (7.5%), resting in the scriptural promise of Romans 8:28 that all life situations produce good when we are led by God (6.6%), the provision of wisdom and discernment (6.2%), prayer (5.8%), casting anxiety on God (5.3%), and focusing on hope (5.3%). Christians believe that without guidance from the Holy Spirit, adherents lack the supernatural wisdom to place trials in perspective.

One of the key "signature" elements of Christian servant leader character and transcendent spirituality is the ability to place workplace trials and tribulations within a biblical context. The foundational element is the belief that God is protecting workplace believers in all situations, and ultimately good is produced (Romans 8:28), providing the coping and adaptation skills to "whether the storms" of workplace trials. One key servant leader character attribute is that of hope, and the second is the presence of a strong support network (community). All answers to this question demonstrated heavy reliance on Christian servant leader character tools for endurance, perspective, and identifying the standards for respondent conduct and coping and adapting to stressful situations. Many answers demonstrated knowledge of the correct servant leader principle in managing trials but with an absence of concrete application examples.

A respondent recounted that during his last year in the military after 26 years as a chaplain, he was informed that he failed to receive a promotion leading to automatic retirement. He was given the news 2 days before Easter which further exacerbated his depression, and he failed to leave the barracks for 2 days. When Easter arrived, his depression prevented him from preparing the required sermon. Walking into the service, a young sailor said “thank you for coming to bring us the presence of God.” This statement of appreciation triggered a reappraisal of his life contributions thereby reducing his emotions of anger and disappointment leading to acceptance and peace.

Another respondent account illustrates the underlying importance of confidence in God’s protection:

> My faith helps because I know that everything is for a purpose. We have had meetings with staff in the past including upper management regarding how news would be passed along. The news wasn’t crushing but it wasn’t great either and we all knew that it would place apprehension in their minds. I had faith that this wasn’t the end that was destined and was able to relay that and an attitude of confidence to my colleagues. I felt that I was able to put them all at ease so that when we faced the staff, we were much more confident and able to field questions without our own fears.

The respondent’s approach integrated key servant leader character principles of trusting God for the outcome along with active listening and empathy to reduce stress levels.

Interview Question 8: Character Growth Challenges

Character formation and growth are an ongoing process, and Question 8 queried respondents on situations that presented character growth challenges. The greatest challenges to Christian character formation are worldly influences (13.9%), the presence of profane language (8.9%), the lack of integrity (5.8%), and hypocrisy (4.4%). What is missing again from the list is the presence of pride, a more difficult to identify character element.

Servant leader character formation is impeded by many factors including a spirit of interpersonal comparison (Roberts 2016). Interpersonal comparison is unwise as we use human standards and wisdom adopting imperfect lenses and metrics. God judges all four elements: the level of our obedience, the motives of our heart, the integrity of our means, and the righteousness of our ends. When we compare ourselves to others, we become prideful if we deem ourselves superior, fearful or jealous if less successful, and complacent if on the same level. This is an ongoing struggle for many Christians in the workplace.

One key element to enhance character formation is recognizing our need for fellowship and mentorship. Very few of the respondents mentioned accountability partners, mentors, and support groups, however.

A respondent indicated that peer pressure is the greatest challenge. In law enforcement, one is often ridiculed for not conforming to the prevalent culture of drinking alcohol and using vulgar language. It seems that there is a constant pressure to behave in a manner that is not Christlike. He handles this pressure by remaining true to Christ and making his values clearly known to others. A second respondent described another challenging integrity situation:

> The greatest challenge to working independently is having integrity. The position that I have doesn't require one to clock in or report to work every morning because you create your own weekly schedule. So there is little accountability in that respect. Also the amount of time that you spend with a family is not designated, so someone could be dishonest about the length of their sessions and the amount of visits they had with the family for that week. What has kept me from falling into that trap is I realize that I work for God. He has the power to open doors, promote and close doors and demote. I do not want to do anything that would hurt His heart. So I choose to work with standards and honesty when doing my job.

This respondent demonstrates a high degree of internalization of servant leader integrity principles.

Interview Question 9: Practicing Servant Leadership

Question 9 directly queried respondents on how they integrate servant leadership principles into the workplace. The most frequent examples were helping others (11.9%), being a "hearer and doer" role model (6.1%), being accessible to others (5.8%), working outside the job description (5.4%), leading by example (5.1%), respecting others (4.1%), being a servant (4.1%), and practicing the "ministry of interruptions" which entails helping others even when it is inconvenient (3.4%). This list clearly reinforces many of the key elements of servant leadership.

Many of the responses reflected concurrent effective task completion and love as the foundational motive for behavior and decisions. A key observation is that actions can be aligned, but motives must be internally assessed for true consistency with servant leadership principles. Christian servant leadership embraces a biblical communal model of leadership (See Acts 2) in which organizational members are systematically empowered and developed (Roberts 2014, 2015). This entails power sharing and delegation, mentoring and coaching programs, individual development plans, adequate resource support, and release time for training and education activities (Roberts 2015). Below are important biblical elements of empowerment.

- Commitment to succession planning and leadership dispensability in crafting a successor as demonstrated with the biblical examples of Moses with Joshua (Johua 1: 1–18) and John the Baptist with Christ, "I must decrease, and he must increase (John 3:30)."

- Humility: Committing to endowing others with higher levels of ability (a double portion of God's spirit as Elijah anointed Elisha, 2 Kings 2:9) and Jesus stating that his disciples will accomplish even greater things (John 14:12).
- Esteeming others greater than themselves (Philippians 2:3).
- Rejecting comparison and dysfunctional competition (Galatians 6:9 and 2 Corinthians 10:12).
- Helping others unbury talents and use them appropriately (Matthew 25:14).
- Take joy when subordinates succeed and sorrow when they fail (Proverbs 24:17).
- Serve supporters, detractors, and betrayers with love and excellence as Jesus washed the disciple's feet including Judas who betrayed him (John 13: 1–17).

Examples of servant leadership provided by respondents included supervisors working extra shifts to allow employees to avoid excessive levels of forced overtime and providing full pay for employees to volunteer in their community.

A respondent provided a clear account of the importance of humble acts of service:

> I get to our meetings earlier than anyone to pray for each person, and to set out water and glasses. I also pick up the room before leaving. I wash the dishes after functions, just basically act like a first year staff person. I also view my job description as helping to empower others to be successful based on God's criteria, not their own set of values. Spiritually shepherding the team, and being available for them to talk with me about anything.

Another respondent reinforced the importance of humility:

> She tries to treat the 50 million-dollar client the same as she would a car repossession case by taking the time to get on the phone and speak with them even though one would be more advantageous to spend time on them than the other. She also recognized that because she has greater responsibility as a partner, she is unable to do the little things for those around her and must delegate those things, but she tries to always treat those working for her as significant.

As this respondent demonstrated, humility and treating all with dignity and respect are foundational servant leadership attributes.

Interview Question 10: Strategies of Interacting with Difficult People

The final question relates to a key servant leader challenge of interacting with difficult people. How we respond to difficult relationships is a powerful test of servant leader character. The most frequently mentioned strategies include seeking to understand the other person (5.6%), seeking input from God (4.9%), listening carefully to their needs (4.9%), loving them (4.9%), and using prayer to enhance discernment (3.4%).

Working with difficult employees develops and refines all of the key Christian character elements including patience, love, perseverance, forgiveness, the ability to overlooks offenses, esteeming others greater than ourselves, and delegating to God the right to justify and vindicate. In addition, high levels of servant leader character and transcendence is most fully realized in loving those who betray or actively work against us.

An interviewee reported that in dealing with difficult students, the respondent counteracted resistance with kindness and provided the best customer service possible. Students become pacified by this, and then the problems can be respectfully and successfully addressed. A second respondent illustrated the role of kindness:

> I had a strange and wonderful experience on the subway this year. As I looked at a packed car, I asked God for the gift of seeing each individual as He saw them. When I focused on each face, I had to admit that that person was perfect. As I went to another face, that one too was perfect. Every person on that car, though they all were radically different, were each individually beautiful and actually perfect. This perspective has helped me see people as God does. This is the first line of defense as I approach a difficult person. But the most effective way I have found is, in my prayer times, to rejoice over that person and praise God for that person, and all the fine qualities they possess. It's amazing to me that soon, God begins to point His finger at my heart, and I discover that the person is really not that hard to get along with, it's just that personal preference, or prejudice has entered me, and caused me to see them as less than valuable and loved.

Hence, this respondent effectively used servant leader character principles to solve problems and reduce stress.

Conclusion

Servant leadership is consistent with the moral and ethical values of the world's great religions (Roberts 2015). Its universal scope is reflected in the increasing breadth and depth of conceptual and empirical research on a global basis. The empirical research demonstrates its effectiveness across a wide range of attitudinal, behavioral, and performance outcomes. This chapter analyzed the conceptual definitions of servant leadership employed by 29 representative studies. The analysis identified five global dimensions of servant leadership: servanthood, stewardship, servant leader character, reasoning, and transcendent spirituality. There were a total of 57 specific attributes with 23 associated with servanthood, 15 attributes with the character dimension, 8 with stewardship, 7 with reasoning abilities, and 4 with the transcendent spirituality dimension. The principal finding is the criterion deficiency in servant leader conceptual and operational definitions. None of the 29 reviewed studies adopted a comprehensive, 5-dimension model of servant leadership. Only six (20.7%) adopted four attributes, and ten (34.5%) utilized three dimensions. To measure fully the influence of servant leadership, models must incorporate the full range of servant leader dimensions. One of the most crucial yet underrepresented dimensions of servant leadership is that of transcendent spirituality. This concept allows current as well as future servant leaders the ability to inspire, transform, and uplift employees and other key organizational stakeholders. It also allows them to provide meaning, purpose, and character developing motivation to practice moral, spiritual, and emotional intelligence. Spiritual transcendence also is a critical foundation for character traits that promotes resiliency, perseverance, and efficacious stress coping and adapting strategies. The second major recommendation is that servant leadership conceptual definitions should include more broad and nuanced stewardship attributes to promote and assess overall mission effectiveness. Other areas for future research include more rigorous and methodologically sound operational definitions of the major servant leadership attributes, more detailed qualitative research designs, and a higher number of empirical studies. These studies link servant leadership to key attitudinal, behavioral, and performance outcomes in the workplace as well as spiritual vitality and growth.

The second section of the chapter illustrated the integration of servant leader and spiritual transcendent dimensions from a Christian perspective. The interviews provided a rich repository of examples of how servant leader character, spirituality, and behavior provide highly effective coping and adapting strategies. These examples provide additional support to the efficacy of developing models and measures of servant leadership that include all five dimensions, especially transcendent spirituality.

In conclusion, servant leadership demonstrates its efficacy in promoting a richer quality of work life and promoting the dignity of the human experience. This chapter provides additional evidence to expand its scope and improve its already efficacious influence.

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Servant Leadership as a Key for the Successful Implementation of Corporate Social Responsibility in the Pharmaceutical Industry

Sylvia van de Bunt and Lilian Salomons

Contents

Abstract

This chapter describes the leadership process of the founder (Wim Leereveld) of the Access to Medicine Foundation, developing the Access to Medicine Index (ATMI) and its impact in the pharmaceutical industry. It portrays leadership traits of Leereveld that will influence and inspire other people in a complex stakeholder field. Finally, it states that two actions "*giving responsibility/a role*" and "*stake-holder dialogue*" contributed to CSR development and implementation. These

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actions are facilitated by an "*environment of mutual trust & respect*" and "*leader-follower relationship of commitment and loyalty,*" mostly supported by Servant-Leadership characteristics of "*empowerment*" and "*standing back.*" The sum of the above Servant-Leadership actions and characteristics has led to Corporate Social Responsibility in the pharmaceutical industry impacting both the individual and organizational level in the pharmaceutical industry and beyond.

Keywords
Servant-Leadership · Corporate Social Responsibility · Access to Medicine Index · Pharmaceutical industry · Leader-follower relationship

Introduction

In the last two decades, the pharmaceutical industry is facing highly negative media attention. It is mainly accused of placing profits before people. Pharmaceutical companies neglecting their social responsibilities have become an easy target for criticism by society. One particular societal phenomenon, the HIV/AIDS pandemic in Africa, raised awareness about a very important issue the access to medicine problem. Part of a billion of people in developing countries had, and still has, no access to these AIDS medicines. Due to aforementioned and many more negative events in this industry, researchers, business, and society have become aware about the immense poverty-related health problems this world is facing.

Until recently, the pharmaceutical industry was not considered to be responsible for solving societal problems that go beyond their narrow, though vital, economic, and technical role in providing medicines. Facing highly complex stakeholders who are difficult to manage Corporate Social Responsibility (CSR) has become an increasingly important component of its overall business strategy. However, due to great public pressure from many different stakeholders, the pharmaceutical industry has problems balancing between economic, social, and environmental performance.

The external environment (NGO's and private organizations) has become more aggressive and effective in bringing public pressure to bear on corporations (Porter and Kramer 2006). There is an increasing demand for transparency and growing expectations that corporations measure, report, and continuously improve their social, environmental, and economic performance (Porter and Kramer 2006).

The challenges facing this industry create unprecedented demands for ethical, transparent, and effective business leadership. Being a leader in the pharmaceutical industry, the question is how to proactively manage the societal impact of your company. It is important to understand how a change in leadership philosophy can permeate an organization and helps to achieve its objectives (Kincaid 2012). This gives rise to the question: "What is the impact of Servant-Leadership implementing Corporate Social Responsibility in the pharmaceutical industry?"

From Naming and Shaming to Holding Big Pharma Accountable

The pharmaceutical industry is accused of bad behavior, such as presents to medical doctors, no money – no cure attitude, conducting substandard clinical trials, manipulating insurance providers and patients, providing incomplete data, producing misleading advertisements, and high shareholder profits due to aggressive patent policy (Nussbaum 2009; Hutchison 2012; Stravens 2013). Due to this bad image, society expects more from the pharmaceutical industry concerning their "social responsibilities" (Leisinger 2005). Multiple stakeholders, both internal and external – NGO's, media, government, patients, employees and local communities –, scrutinize the industry holding "Big Pharma" responsible for putting profits ahead of people (Hutchison 2012). To symbolize their understanding, having a social responsibility for the health of mankind in a global perspective, philanthropic actions were undertaken. These philanthropic activities not only included donations to charities, but also giving large quantities of their products for free (Smith 2003). On the one hand, a relative minority of people is helped through these philanthropic activities as it raised quality of life. On the other hand, critics say that the pharmaceutical industry was not able to live up its social responsibility. A good example is the HIV/Aids pandemic in South Africa (Smith 2003; Leisinger 2005; Nussbaum 2009).

The HIV/Aids pandemic started in 1997. The South African government announced plans to permit the distribution of generic versions of patented HIV/Aids drugs that were much cheaper than the patented version (Smith 2003; West 2012). Western companies argued this would violate the government's obligations under the TRIPS (Trade-Related Aspects of Property Rights) agreement, to which it was a party as a member of the World Trade Organization (Hogerzeil 2013). This agreement dealt with the protection of intellectual property, including patents on medicines. The agreement appeared to have devastating effects on access to medicines for developing countries. The pharmaceutical industry was using this agreement to ban generic medicines from local markets and, by doing so, creating de facto monopolies and keeping the prices of their medicines high. So, about 39 international drug companies filed a lawsuit against the President Nelson Mandela's South African government in order to stop the import of cheaper generic aids medicines from India and Brazil (Smith 2003; Stravens 2013). Therefore, part of a billion of people in developing countries had, and still has, no access to medicine or these AIDS medicines. In the eyes of society, "Big Pharma" betrayed the common good in order to gain higher profits while they are responsible for ensuring public health. The industry stated it was not about price fixing or blocking access to medicines, but about the patent rights they have on these medicines that stimulate research and development (The Guardian 2001). They protected the intellectual property that drugs represent and sue those who try to manufacture and sell patented drugs cheaply (The Economist 2014). Eventually, the pharmaceutical companies dropped the lawsuit, but the drugs remained too expensive for the South African government to implement an effective treatment program. Eventually, the South African court case, with the nickname "Big Pharma versus Nelson Mandela" and the access problem reveal an industry in crisis over an issue of social responsibility (Smith 2003; The Economist 2014).

Access to medicine, and therefore contributing to the "right of health," people's first need, embodies a standard norm or expectation that reflect a concern for what consumers, employees, shareholders, and the community regard as fair (Carroll 1991; Oxfam et al. 2002; Fry 2016; Mehrpouya and Samiolo 2016). This is also in line with Leisinger (2009) who argues, "*with the help of the constructivist philosophy there is general agreement that good health is among the most important quality of life elements*" (p. 4). In addition, also Lefebvre and Miller (2006) state "*pharmaceutical corporations have a moral obligation to society to provide the people, especially the poor, with affordable medication*" (p. 68). However, Leisinger (2009) also observes a pluralism of opinion with regard to what exactly ought to be done and by whom to safeguard or restore poor people's health. This perception of what is "right" or "wrong" derives from our personal values, worldviews, and axiomatic assumptions (Leisinger 2009). In this case, society expects pharmaceutical companies to meet the norm, "*provide the people, especially the poor, with affordable medication.*" As a reaction, activist organizations of all kind have become adept at holding pharmaceutical companies accountable for the social consequences of their activities as they are part of society and their business decisions have unavoidable social consequences (Porter and Kramer 2006; Nussbaum 2009).

Industry's response to growing public concern about the accountability, and the social, economical, and environmental impact of global corporations is by living up their Corporate Social Responsibility (Oxfam et al. 2002; Nussbaum 2009). However, when integrating CSR into their business, the pharmaceutical industry is under constant scrutiny. On the one hand, different stakeholders are asking this industry to be accountable for an ever-changing set of CSR issues (Leisinger 2005; Tsoutsoura 2004; Esteban 2008; Hutchison 2012; West 2012). On the other hand, the same stakeholders disagree with each other what to expect from big pharma on various issues. As a result, there is an increasing demand for transparency and growing expectations regarding the improvement of their CSR performance.

According to Moir (2001) and Porter and Kramer (2006), myriad organizations rank companies on the performance of their CSR, which attracts considerable publicity. Measuring and publicizing social performance is a powerful way to influence corporate behavior (Espeland and Sauder 2007). However, some of these ranking systems use questionable methodologies (Porter and Kramer 2006), which can lead to poor measures that eventually contribute to a worsening of, e.g., the living standards. At last, investors and rating agencies are becoming increasingly interested in companies' positions on CSR issues, in particular access to medicine. Therefore, it is clear that pharmaceutical firms' CSR strategies have a direct impact on their business (Bichta 2003; Esteban 2008). Moreover, companies should be concerned with CSR as social responsibilities give a company the right to exist based on their responsiveness (Smith 2008). The legitimacy and reputation of a firm depends on the external environment, which can play a major role in the perceived value and success of an organization (Smith 2008).

Thus, a powerful set of external forces and changes have contributed to the recent rise in CSR prominence in the pharmaceutical industry. However, the major reasons behind the emergence of social responsibility among companies are the resurgence of environmentalism, globalization of business, and scrutiny of the roles of big businesses thus reshaping the political arena. In addition, it seems that despite being increasingly aware of the need to be seen to act responsibly, their answer appears generally reluctant or they are unable to articulate a systemic, transparent, and accountable response to the issues raised (Oxfam et al. 2002; Nussbaum 2009; Leisinger 2009).

Is the Pharmaceutical Industry at Odds with CSR?

CSR has become an important subject for business as it addresses and captures the most important concerns of the public business and society relationships. However, CSR includes many different aspects, such as plant closures, employee relations, human rights, corporate ethics, animal rights, legal compliance, community relations, and the environment (Moir 2001; Kincaid 2012). As such, both in the corporate and the academic world, there is uncertainty how to define CSR (Dahlsrud 2008).

Numerous CSR definitions have been proposed, but often no clear definition is given making theoretical development and measurement difficult (McWilliams et al. 2006). Most business professionals agree that no single definition is sufficient enough to capture the range of issues, policies, processes, and initiatives that cover CSR (Kincaid 2012). Researchers state that as a consequence many companies find it difficult to balance in satisfying the critics of social responsibility while simultaneously fulfilling the financial obligations of the organization (Graham 1998; Porter and Kramer 2002; Achbar and Abbot 2004; Blowfield and Murray 2008; Kincaid 2012). In addition, according to West (2012), due to a lack of consensus about CSR, there is no consistent form of regulation. As such, corporations endorse and prioritize societal responsibilities themselves, and are free to choose whether or not to engage in CSR and how (West 2012). Moreover, partly due to the inconsistencies of a universal CSR definition, organizations find it difficult to measure, assess, and report about the economic, environmental, and social performance.

The evolution of the concept and definition of CSR in modern society has a long history beginning in the 1950s toward the 1970s when the topic became widely discussed among academics and business practitioners until now (Carroll 1999). The concept developed from an awareness period to philanthropic actions, to definitions of CSR, to become part of managerial actions for outcome and performance, and finally, in the new millennium, to measure and operationalize CSR. The last couple of years, CSR has become even more important due to the fact it addresses and captures the most important concerns of the public business and society relationships that constantly change in this dynamic, complex, and ever-changing society. Thus, nowadays, a socially responsible corporation should take a step forward and adopt policies and business practices that go beyond the minimum legal requirements and contribute to the welfare of its key stakeholders.

Based on literature, CSR refers to the fact that on the one hand organizations have economic and legal obligations in order to stay a healthy company, but on the other hand organizations also have philanthropic and ethical responsibilities (Wood 1991; Frederick 1994; Carroll 1999; Moir 2001; Dahlsrud 2008; West 2012). However, for pharmaceutical companies, "contributing to a healthy life" means their responsibility is more broaden than other companies. As such, pharmaceutical companies have responsibilities not only to their shareholders, but also to many different stakeholders; consumers, suppliers, and society as a whole, including the environment and our future generation. According to Leisinger (2005), a corporation can define its social responsibility only when knowing the demands and desires of all these stakeholders involved. Therefore, Leisinger (2005) wonders to what extent, to whom, and for what the pharmaceutical industry is responsible, as this industry has a wide pluralism of values that result in multitude definitions of CSR and we all differ from our personal values and how we view the world. Thus, Leisinger (2005) makes a theoretical distinction for CSR in the pharmaceutical industry that is based on three dimensions; "must-do," "ought to-do," and "can-do."

The "*must-do*" dimension is required of business by society, such as fair price, good quality of products and services, compliance with laws and regulations, and decent working conditions for employees. According to Leisinger (2005), compliance with the "must" dimension is a minimum standard for a corporation's sustainable existence. The "*ought to-do*" dimension is what is expected of business by society, which is less binding than the previous dimension and also referred to as "good corporate citizenship" (Leisinger 2005). An example is extra-legal obligations that manifest in avoiding questionable practices and being fair and responsive to legitimate concerns of fair-minded stakeholders (Leisinger 2005). Finally, the "*can-do"* dimension is what is desired of business by society. According to Leisinger (2005), this includes actively engaging in acts or programs to promote human welfare or goodwill. Examples are community and neighborhood programs, volunteerism, and donations. But they do not regard the firms as unethical if they do not provide the desired level.

Keeping in mind the above definition of CSR in the pharmaceutical industry, the question arises why this industry would engage in CSR. It seems that there are several external and internal forces that play a role. For whatever reason a pharmaceutical company will engage in CSR, utilizing CSR tactics may receive several benefits, such as increase of community goodwill, improving the company's image, attraction of CSR-orientated investors, and prevent new government regulations (Smith 2008; Weber 2008; West 2012). As such, it is clear this industry benefits from CSR in multiple ways. However, it seems that despite being increasingly aware of the need to be seen to act responsible, their answer appears generally reluctant or they are unable to articulate a systemic, transparent, and accountable response to the issues raised (Oxfam et al. 2002; Nussbaum 2009; Leisinger 2009). So, one can question if the pharmaceutical industry is fundamentally at odds with CSR. Because, if not, then why is the implementation of CSR so difficult? Moreover, social responsibility in our society is generally associated with costs while business is automatically associated with profits. So, is business in general fundamentally at odds with CSR? Are financial interests only possible when sacrificing CSR and vice versa? Are financial interests more important than human life? But, what if there is more to it? That is, looking at the past century, what is the role of leadership? Thus, the question arises what kind of leadership leads to fulfilling both profits and social responsibilities in the pharmaceutical industry. Should there change something in leadership? If so, what should change?

A Key Role for Servant-Leadership

CSR has become an important challenge in the pharmaceutical industry as it gives companies the right to exist based on their CSR responsiveness. As such, corporate leaders should be concerned with CSR in a transparent, ethical, and effective way. However, the pharmaceutical industry has lost trust and respect from society due to many scandals and they often lack CSR accountability, which eventually leads to having legitimacy and reputational problems as well (Smith 2008). That is were leaders have a key role to play, in the organizational governance of their company, fostering and maintaining the external and internal trust necessary for a company to be successful and sustainable.

Returning to the question; should leaders change their style of leadership? According to Van Dierendonck and Nuijten (2011), society is calling for different leadership in order to deal with a broad array of problems that business faces today. Its emphasis is toward a more ethical, people-centered leadership; a focus to people and the future instead of only process and outcome (Van Dierendonck 2011; Thakore 2013). In general, the relationship between leadership and CSR has become an important topic of research in the area of leadership studies (Leisinger 2009; Kincaid 2012; Hutchison 2012). More specific, research into the influence of Servant-Leadership on CSR and building sustainable business is an area of societal interest (Van Dierendonck 2011). In this chapter, Servant-Leadership is presented as an emerging leadership approach in which the ideal of service is embedded in the leader-follower relationship (Greenleaf 1977).

Servant-leaders are able to shift the paradigm of leadership through stewardship and service (Greenleaf 1977). Furthermore, Servant-Leadership holds a special promise as a way to improve organizations from an ethical perspective (Giampetro-Meyer et al. 1998; Spears 2010; Trompenaars and Voerman 2009). Applying the principles of Servant-Leadership in the pharmaceutical industry where companies act as servant-leaders, could lead to regaining trust among all different stakeholders involved (Giampetro-Meyer et al. 1998; Hutchison 2012). In addition, servant-leaders more often successfully achieve both the financial responsibilities and CSR initiatives (Kincaid 2012). According to Greenleaf (1977), who introduced the principles of Servant-Leadership in the world of business and academia, this leadership style is a way of "being"; a long-term, transformational approach to life and work that has the potential of creating positive change throughout society (Spears 2004). Also Liden et al. (2008) confirm this "way of being." The authors state that the theme of serving others before oneself extends from the workplace to home and community. Servant-leaders practice the "service" orientation in all aspects of life, (Liden et al. 2008). Furthermore, Servant-Leadership is not rooted in a quest for power, fame, or any self-centered goal (Giampetro-Meyer et al. 1998). Servant-leaders are motivated by something more important; the need to serve, which is their number one priority (Spears 2004; Van Dierendonck 2011). A servant-leader has the role of a steward who holds the organization in trust (Van Dierendonck 2011). So rather than using power to control and coerce, servant-leaders use it consciously in order to serve (Kincaid 2012). Servant-leaders develop people, helping them to strive and flourish and they provide vision, gain credibility, and trust from followers, and influence others (Stone et al. 2004). While servant-leaders first facilitate growth, personal development, empowerment, and general well-being of the individuals in the organization, organizational goals will be achieved on a long-term basis (Stone et al. 2004). Furthermore, the servant-leader also facilitates in achieving a shared vision for followers (Thakore 2013). Servant-leaders trust their followers to undertake actions that are in the best interest of the company, even though the leaders do not primarily focus on organizational objectives (Stone et al. 2004); they value the people who constitute the organization. Furthermore, Liden et al. (2008) state that Servant-Leadership extends outside the company as they serve multiple stakeholders, including their communities and society as a whole, which is a unique aspect of this leadership style. Even more important, servant-leaders are able to inspire and spur followers' self-confidence and desire to become a servant-leader themselves (Liden et al. 2008). A culture of Servant-Leadership can be created through this transformation of followers into servant-leaders (Liden et al. 2008). Greenleaf (1977) argues that this need to serve is the key to good leadership. It leads to commitment to the growth of individual employees, the survival of the organization, and a responsibility to the community (Van Dierendonck 2011).

This chapter follows the Servant-Leadership characteristics as cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Empowerment – *a motivational concept focused on enabling people and encouraging personal development. Empowerment aims at fostering a pro-active, self-confident attitude among followers and gives them a sense of personal power. Empowering leadership behavior includes aspects like encouraging self-directed decision making, information sharing, and coaching for innovative performance. The servant leader's belief in the intrinsic value of each individual is the central issue in empowerment; it is all about recognition, acknowledgment, and the realization of each person's abilities and what the person can still learn.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Accountability – *holding people accountable for performance they can control. This makes accountability a mechanism by which responsibility for outcomes is given to individuals and teams. It ensures that people know what is expected of them, which is beneficial for both employees and the organization. It is a powerful tool to show confidence in one's followers; it provides boundaries within which one is free to achieve one's goals.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Standing back – *is about the extent to which a leader gives priority to the interest of others first and gives them the necessary support and credits. Standing back is also about retreating into the background when a task has successfully been accomplished. Standing back should be closely related to most other aspects of servant leadership such as authenticity, empowerment, humility, and stewardship*. As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Humility – *the ability to put one's own accomplishments and talents in a proper perspective. Humility in leadership focuses on daring to admit that one is not infallible and does make mistakes. Humility arises from a proper understanding of one's strong and weak points. Servant-leaders acknowledge their limitations and therefore actively seek the contributions of others in order to overcome those limitations.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Authenticity – *is closely related to expressing the "true self," expressing oneself in ways that are consistent with inner thoughts and feelings. Authenticity is about being true to oneself, accurately representing – privately and publicly – internal states, intentions, and commitments. From an organizational perspective it can be defined as behaving in such a way that professional roles remain secondary to whom the individual is as a person.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Courage – *daring to take risks and trying out new approaches to old problems. Courage is an important characteristic that distinguishes the servant leader from other leaders. Within the organizational context, courage is about challenging conventional models of working behaviors; it is essential for innovation and creativity. Courage is related to pro-active behavior and implies creating new ways. To do so, means strongly relying on values and convictions that govern one's actions.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Interpersonal acceptance – *the ability to understand and experience the feelings of others, understand where people come from, and the ability to let go of perceived wrongdoings and not carry a grudge into other situations. In other words, interpersonal acceptance is about empathy: being able to cognitively adopt the psychological perspective of other people and experience feelings of warmth and compassion. Furthermore, interpersonal acceptance is about being able to forgive when confronted with offenses, arguments, and mistakes. For servant leaders it is important to create an atmosphere of trust where people feel accepted, are free to make mistakes and know that they will not be rejected. Hence, it facilitates the development of high-quality interpersonal relationships through a better understanding of the behavior of others. Servant leaders are not revengeful or eager to get even, this creates a setting that brings out the best in people.* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

Stewardship – *the willingness to take responsibility for the larger institution and go for service instead of control and self-interest. Leaders should not only act as caretakers, but also act as role models. By setting the right example, leaders can stimulate others to act in the common interest. Stewardship is closely related to social responsibility, loyalty, and teamwork. These constructs "represent a feeling of identification with and sense of obligation to a common good that includes* *the self but that stretches beyond one's own self-interest."* As cited in Van Dierendonck and Nuijten (2011, pp. 251–252).

The Role of the Access to Medicine Index

The pharmaceutical industry is changing due to interference of external forces. These external forces capture, e.g., the voice of people and media in different societies to fight for the human needs in developing countries. There is a growing demand to put access to medicine, and therefore contributing to the "civil right of health," people's first need, as a standard norm. As a result, ranking systems are used to satisfy the demands for "transparency, efficiency, and accountability" relating to the subject "access to medicine" (Espeland and Sauder 2007). However, in the past, these rankings used questionable methodologies leading to poor measures (Porter and Kramer 2006).

An interesting new player in the ranking field is the Access to Medicine Index (ATMI), founded by Wim Leereveld in 2005. Leereveld, CEO until 2016, developed the ATMI, an instrument ranking independently the 20 largest pharmaceutical companies' efforts to improve access to medicine in developing countries. The goal of the Index was and is to supply pharmaceutical companies, investors, governments, academics, nongovernmental organizations, and the general public with independent, balanced, and cohesive information on individual pharmaceutical companies' efforts to improve global access to medicine (ATMI 2017a, b). Furthermore, the ATMI strives to provide pharmaceutical companies with a transparent means by which they can assess, monitor, and improve their own performance and their public and investment profiles (ATMI 2017b). Finally, the Index publicly recognizes companies for their investments in access to medicine, thereby raising awareness of relevant issues within pharmaceutical companies (ATMI 2017b).

Various stakeholders provide content and data to ATMI, from pharmaceutical companies to NGO's and the (inter)national government (Fry 2016; Mehrpouya and Samiolo 2016). ATMI stands for a common denominator including the interests, concerns, and demands of all stakeholders involved as the pharmaceutical industry was not able to define CSR themselves through ATMI, the founder Leereveld encourages "Big Pharma" taking their primary ethical social responsibility instead of "naming and shaming" (ATMI 2017).

The ATMI distinguishes itself from other indices as it is based on a positive approach. Leereveld recognizes good practice within the pharmaceutical industry by developing a rating system to show which pharmaceutical companies do the most to improve access to medicine and how (ATMI 2017). ATMI compares the different pharmaceutical companies, as they are more interested in profit making and each other, than in the public eye of NGOs, media, or governments (Leereveld 2014). Therefore it is necessary to stimulate competition by ranking their performance in order to get something done (Leereveld 2014).

According to Quak et al. (2014), the ATMI can be categorized as a "new intermediary," because it played an intermediary role between the primary groups that make up the field it operates in. An intermediary is defined as "*those groups that try to influence the relationships between the primary actors in a field through publications, lobbying, and other initiatives*" (Quak et al. 2014, p. 10).

What makes rankings interesting is the ability to provide "transparency, efficiency, and accountability." Accountability refers to making organizations auditable, devising indicators to measure performance (Espeland and Sauder 2007). Performance measures can set institutional changes in motion (Espeland and Sauder 2007). The reactivity of the people who are ranked offers a useful lens for disclosing how these measures effect change (Espeland and Sauder 2007). Reactivity implies that people change their behavior in reaction to their being evaluated, observed, or measured. The ATMI measures pharmaceutical companies regarding their performance in "access to medicine" in developing countries. By doing so, ATMI became an attractive new player in the field with substantial influence in the process of integrating CSR in the pharmaceutical industry.

As such, the setting for this chapter is the leadership style of the founder of ATMI stimulating pharmaceutical companies to improve access to medicine for people in need. To get a clear perspective about the leadership style of one person, people from different layers in the pharmaceutical field that worked with Leereveld during the development of the Index were interviewed: the individual level (Leereveld), the organizational level (ATMI), the industry level (pharmaceutical companies), the nonprofit level (government/university), and the finance institutions level (investors). Thus, in-depth information for this research comes from interviewees who are selected by the ATMI founder in consultation with the researcher. To overcome a respondent bias with "social desirable" outcomes from the perspective of the ATMI founder, two requirements were needed. The first requirement in selecting participants was their connection and experience to ATMI and its founder. The second requirement from the researcher is to guarantee a wide range of interviews from different layers of society both for and against the ATMI development.

The Relationship Between CSR and Servant-Leadership Through ATMI

This paragraph highlights the most important research findings on CSR, the impact of ATMI and the impact of Servant-Leadership.

Corporate Social Responsibility

Until recently, the pharmaceutical industry was hold accountable through the use of terms like "must-do, ought to-do, and can-do." Respondents agree that in the last decade, pharmaceutical companies changed their perspective on CSR from philanthropic actions to ethical responsibilities. In relation to Leisingers' theory of "must-do, ought to-do, and can-do," the following quote demonstrates that a company, one of the respondents worked for, was focused on only the must-do, but made a shift to the ought to-do dimension. R8 quotes: "a *shift has taken place from a philanthropy-based concept of CSR to a shared-value concept in our company. Donations are not enough anymore, so everything we do, including the core business activities must be sustainable and add value to the communities we serve. CSR has become an integral part of many companies' daily conduct and a fundamental prerequisite for business success.*"

R1 stated that the company he first worked for was focused on more philanthropic based activities. However, this company made a shift to CSR incorporated in its strategy. These activities include, e.g., "having an energy efficient production approach"; however, the most important subject is "access to health" and thereby "access to medicine." So, it can be concluded that being a responsible business is not just about demonstrating robust governance; it is central to the company's strategy.

In addition, R6 states that implementing CSR in this industry nowadays is only interesting if it is incorporated in the strategy of the firm as still many investors don't see or believe that CSR works on the long-term, because their focus is on the short term.

In relation to the ought to-do dimension, R3 confirms the shift in thinking in the pharmaceutical industry. R3 argues that the "awareness period," as he calls it, about CSR started when a pharmaceutical company in the 1980s accidentally discovered an antiparasitic cure for river blindness, which is a disease that only exists in the remote communities of Africa, Latin-America, and the Middle-East. So during that period, the company performed some CSR activities, such as R&D for neglected diseases, but then it was not fully incorporated in the strategy. This demonstrates the "ought to-do" as this activity is beyond their legal minima, but imposed by society. These are desirable actions that cover a CSR dimension that is neither required by law nor standard industry practice.

Also the following quote of R8 shows the ought to-do dimension: "*our access to health activities not only include donations of tablets to combat the tropical diseases schistosomiasis in Africa, but also a wide range of needs-based initiatives in all regions which aim to sustainable awareness, accessibility, affordability, and availability of healthcare solutions.*" R8 stated, "*today, the general public expects us to engage and our partners in the health sector are closely watching how seriously we take our social responsibility. Together we can find solutions and achieve greater impact.*"

In addition, R1, R3, and R7 give the example of the HIV/Aids pandemic in Africa, where pharmaceuticals companies were "ought to" lower the prices for the life-saving drugs for patients living in poverty. However, the pharmaceutical industry responded with a lawsuit in order to stop the import of cheaper medicines, as it would damage the market. This has led to a real risk of losing reputation, threatening investor confidence, and employee morale.

R1, R4, R7, and R8 state a shift has taken place to a focus of the can-do dimension of Leisingers' theory. They give the same example of philanthropic activity of a company donating large quantities of medicines as part of a program in conjunction with World Health Organization to eliminate lymphatic filariasis ("elephantiasis"). Furthermore, R&D, public-private-partnerships, and improving infrastructure were stated as examples of philanthropy. This shows these are desirable actions that cover a dimension of CSR that is neither required by law nor standard industry practice.

In addition, R8 argues that todays' donations are not enough anymore to satisfy society, especially many NGO representatives. R4 as well states that such global health programs reflect a mixture of philanthropy and self-interest. These philanthropic activities are done from an economic drive and to maintain a good image. More important, it is a pivotal dimension in CSR as it can have a significant impact on the well-being of poor people and hence on the fulfillment of their right to health. According to R3, "*it is in fact investing in the future of those countries, the people, have a better health, the economy will growth and people eventually have more to spend; to buy medicine.*"

Despite the fact that companies acknowledge their social responsibility after growing public concern about their accountability and the social, economical, and environmental impact of global corporation, none of the respondents could give a clear overview about a CSR norm for this industry. According to the respondents, companies have fulfilled their own CSR activities, but the question is if they really lived up to the social responsibility society is asking for. The findings show that because there is still no single unified definition and guideline of CSR, pharmaceutical companies are able to incorporate CSR but translate CSR into different actions. As such, it is difficult to hold pharmaceutical companies accountable for and compare the impact of their CSR actions.

In addition, based on the findings, pharmaceutical companies engage in corporate CSR for three reasons; to improve their position in the world, to increase reputation and legitimacy, and increase health improvement.

Impact ATMI

Pharmaceutical companies have acknowledged the ATMI as a unified industry-wide CSR tool. As such, the impact of the Access To Medicine Index comes in multiple ways. First, the impact in the pharmaceutical industry itself is that it sees the index as an opportunity to increase health improvement, to increase their reputation and legitimacy, and finally to increase their profit. *"By highlighting best practices among their peers and showing specific areas for improvement and leadership, ATMI stimulates companies to do more and innovate to keep up with new access challenges." (R8).* The Index is also a way to improve their long-term business strategy. Furthermore, due to the development and implementation of the Index in this industry, the Index has become a high influencer in this field. For example, in the responsible sustainable investmen,t industry people demand investments only from companies with CSR practices. As such, a shift in the CSR paradigm has been started. Mainstream investors are opening their eyes for CSR. Or as another respondent (R6) from the pharmaceutical industry stated: "*There are parties that incorporate CSR practices in investment portfolio as they find this more important than short-term yield. Those people are more interested in the extent to which their vision of sustainability returns to that portfolio.*" In addition, the Index has become a unified definition/tool for CSR creating the possibility to measure all companies on the same CSR actions giving more transparency.

Second, the Index has become an inspiration and role model for the Seeds industry, creating an index specialized for seeds. More recently other indexes are upcoming in business areas such as mining, fishing, and food. Thus, the impact of the Index goes far beyond its own pharmaceutical field, influencing different industries and society.

Third, and most important, respondents argue this industry was in need for collaboration between multiple stakeholders with the right expertise and goodwill. No single actor could solve the access to medicine issue as different actors have different concerns, skills, resources, and expectations: *"He made it possible to create one platform for the different players in this field, because one actor can not solve this problem alone," according to a respondent from the government and university field.* Each individual actor was driven by different motives. Exactly that is the strength of the Index: integrating all different motives by inviting all stakeholders in this industry, closing the gap between individual actors with their individuals concerns. Respondents stated it wasn't an easy process of getting "opposites" at the same table. But, exactly through unorthodox collaborations, people with different backgrounds and expertise, an index has been formulated integrating all concerns leading to synergy; a common denominator has been developed. As a result, CSR programs help to rearticulate values. Through the Index, respondents imply that most of the "ought to-do" and "can-do" melt with "must-do."

Servant-Leadership

In the process of the development of the Access to Medicine Index, leadership in general played an important role in dealing with multiple complex stakeholders. However, it seems in this ATMI case, some Servant-Leadership characteristics are more present than others during different stages of the process, and discuss these outcomes below.

Empowerment – in order to create ATMI different stakeholders had to be included and committed in the process. These stakeholders consisted of pharmaceutical companies, NGOs, international institutions, and investors with knowledge about "access to medicine." The goal of ATMI was and is to set sustainable change in motion. Change always starts at an individual level, acting differently. During the ATMI development, different stakeholders had to work and cocreate together. The way this process was held was crucial, according to all stakeholders. Or, like one of the respondents (R1) stated: "*the process was about respecting and trusting each other; organizing round-table conversations in order to let everyone tell about their needs and interests.*" By doing so, the leader recognizes and acknowledges the potential and ability of all individuals by given each a role, their responsibility related to "access to medicine." By recognizing the individual level, the pharmaceutical industry level is taken into account as well. A common denominator had to be created to represent all different interests in the pharmaceutical industry. *"This* *was a complicated process of inventory to the needs of an index. Which criteria should be formulated and by whom and how to do this (round-table conversations)?" (R1).* According to respondents, developing ATMI has led to two important things: the first is recognizing and acknowledging there are differences between industries; second, to encourage and acknowledge this industry instead of naming and shaming.

On the individual level, a respondent (R4) noted that "*Wim Leereveld created commitment by giving these different stakeholders a responsibility for co-creating and checking the criteria for the Index.*" This quote is in line with Van Dierendonck and Nuijten (2011). The authors argue that "empowerment" by servant-leaders is about recognition, acknowledgement, and the realization of each person's abilities. Giving people a responsibility/a role in this process provides followers with a sense of personal power and aims at fostering pro-active and self-confident attitude.

Another respondent (R2) noted that "*Leereveld has the ability to let others feel how committed he is to his mission of improving access to medicine, he can convince others and let others feel the same about it. He has a typical talent, charm, to let you feel becoming part of the process and thereby encouraging each individual to be pro-active towards this project.*" This respondent was so inspired and encouraged by the work of Leereveld that the respondent codeveloped a similar index in the seeds industry. This refers to empowering leadership behavior as well. Because, encouraging pro-active behavior is another aspect of empowerment (Van Dierendonck and Nuijten 2011).

Also on the individual level, a respondent (R4) noted that Leereveld encouraged the pharmaceutical companies to do better regarding access to medicine as he led them feel proud of what they are doing. "*He gives everyone a role during the consultation rounds and involves them in the process. Parties are less likely to drop out. They feel proud of co-creating the Index. Furthermore, positive incentives are very important in order to get people moving and to let people grow.*" And another respondent argues: "*The Index stimulates your ability to learn.*" Both quotes refer to the fact that this leader wanted to encourage the people involved to use their talents and to develop them further (Van Dierendonck and Nuijten 2011).

At last, a respondent (R6) confirms that Leereveld has the ability "to get people moving." Leereveld has the ability to stimulate them using their specific knowledge regarding his idea about improving access to medicine: "*the round-table conversations where everyone had the opportunity to bring in his or her interests let people and organizations feel they are important, that they really come to bear.*"

On the organizational level, the development process of ATMI has led to information sharing about, e.g., the development of new medicinesand and creating public-private partnerships. It also has led to an increase of innovative performance by organizations in the pharmaceutical industry. The fact that organizations, and thereby thus individuals, want to collaborate with each other, share information, and are willing to learn is in line with the Servant-Leadership characteristic of empowerment (Van Dierendonck and Nuijten 2011).

Accountability – also for this characteristic, it starts with being accountable as an individual that in the long run sets accountability on organizational and industry level. Multiple respondents confirmed that Leereveld was searching for people who could help and lift him in his work regarding the improvement of access to medicine in developing countries. Quoting a respondent, *"the organization Wim Leereveld has now and the people around him must be solid" (R6)*. In addition, a respondent explains that Leereveld has his own strengths and weaknesses. Other people within the organization or around him should support and help him so you get a strong and stable organization where everyone has his or her own role and responsibilities. One respondent (R4) also states that "*by dividing responsibilities you can build a trust worthy environment*." Finally R4 states, "*Leereveld gives you the feeling that everyone who helped developing the index also is part of the change that has been set in motion. As such, you want to be accountable for your own performance.*"

On the organizational level, a respondent explains that providing a framework, the Index, is to help and support them to achieve their goals. Another respondent (R7) argues "*the Index gives pharmaceutical companies a chance to recover themselves.*" And *"the Index holds companies accountable by assessing their performance over time and checking whether they deliver on their commitments. It keeps us on our toes and makes us go the extra mile to make great things happen" (R8).* This quote is in line with Van Dierendonck and Nuijten (2011) and their statement about providing a boundary within which one is free to achieve one's goals.

Standing back – all respondents agree this characteristic is a very important aspect in order to develop the Index. Multiple respondents state, "*Leereveld had to find the right people*" and "*support and mobilize the right people*" in order to create an objective set of criteria for developing ATMI. In doing so, he had to step back from his own perception of what is "right or wrong." He had to give "space" to all the different stakeholders in order to find out what their interests are. Another respondent states that he needed help from people in different layers of society, e.g., the government, universities and NGO's, in order to understand how this field works, how to operate within and with them. By giving others the space to operate in, a leader shows confidence in the people hired and gives them the necessary support and credibility for the work they deliver. This also relates to the next Servant-Leadership characteristic humility.

Humility – R4 and R7 both refer to the same examples, namely the round-table conversations and the creation of the index. R7 quotes about the first example: "*it is very difficult when you have different stakeholders involved, from NGO's, investors to leaders of pharmaceutical companies, to let them work together and to get everyone in the same direction, sometimes you need help in order to facilitate this. ATMI found a good and reliable company that helped to get everyone participating in the round-table conversation and creating the Index.*" This quote illustrates the humility characteristic, namely acknowledging the limitations and actively seeking the contribution of others in order to facilitate both processes (Van Dierendonck and Nuijten 2011). The second example is the technical infrastructure in creation of the index. ATMI had the choice to do it themselves, or to find a proper and reliable company that had a good name in industry. They choose another company, Innovest that was taken over by RiskMetrics and later one MSCI, to create the technical infrastructure for ATMI.

Authenticity – respondents were asked to explain if and how Leereveld, expressed his *"true self," which is expressing oneself in ways that is consistent with inner thoughts and feelings* (Van Dierendonck and Nuijten 2011: 252). A respondent (R3) argues that "*Wim Leereveld, the owner of ATMI, is absolutely himself; it is a jovial man. If he walks in a room you see someone who directly makes an impression. He is someone with a clear vision and mission.*" Furthermore, respondents explain that in order to get stakeholders around the same table, it was necessary for Leereveld to be vulnerable. Vulnerability is one of the aspects of the manifestation of authenticity (Van Dierendonck and Nuijten 2011). In addition, a respondent (R4) quotes that "*Leereveld did not act out of self-interest or extrinsic values, but it comes from an inner drive.*" A servant-leader's authenticity manifests itself in various aspects: doing what is promised, visibility within the organization, honesty, and vulnerability (Van Dierendonck 2011). Respondent R3 explains that: "*Leereveld also wants to bring the Index as far as it can go. In order to do so, you need to have a vision and mission, believing in your own work – having a big "ego." He is a charismatic man that persuades and mobilizes people around him. He has a typical enthusiasm, commitment, energy and passion around him that makes him authentic.*"

Courage – in an organizational context, it is about challenging conventional models of working behaviors, essential for innovation and creativity. At an individual level, multiple respondents state that Leereveld takes risks and tried out new approaches. After quitting his former job, he was searching for his role in society, doing well and giving something back to the community. Developing ATMI was an intensive trial and error process, in order to conceptualize a new method, the Index. Even more important in the organizational context, publishing the first Index was a courageous action. The first publication in 2008 was all about putting at stake the reputation and legitimacy of ATMI and thereby Leereveld himself. According to another respondent (R8), the Index, ultimately a product of the leadership of Leereveld, "*has led to new forms of innovation and thinking to emerge and flourish in the pharmaceutical industry.*" Courage is related to pro-active behavior and implies creating new ways (Van Dierendonck and Nuijten 2011).

Interpersonal acceptance – multiple respondents state that Leereveld has the ability of foresight; being aware of what is needed in the pharmaceutical industry and how to bring the message. By organizing round-table conversations, Leereveld created a trustworthy atmosphere where people felt accepted, were free to speak up, and felt confident they would be heard. In this way, Leereveld was able to find out and understand what the interests of the stakeholders were. In doing so, stated by the respondents, he creates commitment for his project. In addition, according to another respondent (R7), "*it is important to be a true listener, which means being present, opening up emotionally in order to connect with the other person and "step in their shoes."*" This quote refers to interpersonal acceptance, including the aspects warmth, compassion, and concern for others (Van Dierendonck and Nuijten 2011).

Stewardship – multiple respondents state that Leereveld was searching for his new role of serving the larger world community. Therefore, he quit his former job, and was determined to serve society and the pharmaceutical industry with his inside knowledge about this pharmaceutical world. In order to do so, he had, through the round-table conversations, to take into account the interests of all stakeholders when developing ATMI, in a stewardship role for these stakeholders. The latter being an explicit element of Servant-Leadership theory, strongly interconnected with other Servant-leadership characteristics analyzed in this study, such as empowerment, authenticity, and courage.

As aforementioned, another respondent stated that Leereveld really inspired him. The respondent felt encouraged by the ATMI example. He was stimulated to take his responsible role, thereby creating a similar index for the seeds industry. This refers to another aspect of stewardship that leaders can stimulate others to act in the common interest by setting the right example (Van Dierendonck and Nuijten 2011).

Based on the findings, above two actions and factors are highly present during the process of the development of the ATMI. The first factor set by Leereveld is creating "an environment of mutual trust and respect" and the second factor is creating a "leader-follower relationship of commitment and loyalty." The first action set by Leereveld is "*giving responsibility/a role"* to the people involved in the project and the second action is *"cocreative round table conversations."* The last is also known in research as "stakeholder dialogue," which will be used in this chapter referring to "cocreative round table conversations" as explained by respondents. Table 1 gives an overview of the Servant-Leadership characteristics that are mainly present during two important factors in the development of the Index by Leereveld. This table shows that mainly all characteristics of Servant-Leadership played an essential role during the development of the Index, but humility and courage to a lesser extent.

Table 2 gives an overview of the respondents' profile in this chapter:

The Impact of CSR Leadership

CSR interest in the pharmaceutical industry has grown. However, because of ongoing changes in CSR-practices, it is still difficult to hold this industry fully CSR accountable. Due to many scandals and the development of CSR awareness, this industry faces reputational damage. Creating a unified understanding and implementation of CSR is complicated. The pharmaceutical industry faces multiple stakeholders from different layers of society. Each actor has its CSR interests, concerns and expectations. Leereveld and his team were able to create a tool to close the gap between a diverse groups of stakeholders by creating a common denominator, the Access to Medicine Index.

It appears that leadership has played an important role to develop and implement the ATMI and, as such, influence the impact of the ATMI. Different characteristics of Servant-Leadership contributed to Leereveld possessing the ability to have a high social and environmental awareness, an understanding how to do business within a field with strict regulations, to have interpersonal skills, and the ability to motivate, lead, inspire, and influence a diverse group of stakeholders. Having a closer look, the development of the ATMI consisted of three important stages.

Table 1 The relationship between CSR and Servant-Leadership through ATMI

	Servant-Leadership characteristics							
	Empoverment	Accountability	Standing back	Authenticity	Humility	Courage	Interpersonal acceptancce	Stewardship
Action 1, Giving responsibility/ a role	**X**	**X**	**X**	**X**	**X**	**X**	**X**	**X**
Factor 1. Leader-follower relationship of commitment and loyalty	**X**	**X**	**X**	**X**			**X**	**X**
Action 2. Stakeholder dialogue	**X**	**X**	**X**	**X**	**X**	**X**	**X**	**X**
Factor 2. Environment of mutual trust & respect	**X**	**X**	**X**	**X**			**X**	**X**
Predicted degree of influence	++	++	++	++	+/-	+/-	++	++

Table 2 The relationship between CSR and Servant-Leadership through ATMI

Respondents	Industry
Respondent 1	Pharmaceutical company
Respondent 2	Government
Respondent 3	Pharmaceutical company
Respondent 4	Accounting and Consulting
Respondent 5	University
Respondent 6	Investment industry
Respondent 7	Pharmaceutical company
Respondent 8	Pharmaceutical company

Stage 1 started with conceptualizing Leereveld's vision and mission about access to medicine in the pharmaceutical industry. As leader having a clear vision and mission, this contributed to the development of the ATMI. Authenticity plays an important role being able to express his true self. Also he surrounded himself with people with the right expertise.

The second stage is about approaching the different stakeholders of the pharmaceutical company individually from each other. First, Leereveld had to create a setting between him and individual players of *commitment, respect, trust, and loyalty.* According to the respondents, Leereveld being charismatic, someone with a clear vision, was able to inspire others for the same goal. Especially, the Servant-Leadership characteristics empowerment, interpersonal acceptance, stewardship, and accountability on the individual level played an important role to create this setting. In the stage where Leereveld had to step out to the external world, convince/persuade, and commit people to his ATMI idea, he stimulated responsibility and accountability on the individual level first.

The next step, in Stage 3, is bringing together and closing the gap between those individuals, and thereby also organizational concerns and interests. During this stage, the concerns and interest of opponents and rivals in the pharmaceutical industry should be exposed in order to understand each other and gapping their individuals concerns. However, this is a very fragile process and a critical factor was creating "an environment of mutual trust and respect" between not only the founder and individuals, but also between those opponents and rivals through the use of "*giving responsibility/a role*" and "*stakeholder dialogue.*"

Action 1, "giving responsibility/a role," was most served by the Servant-Leadership characteristics of empowerment, accountability, standing back, and stewardship. In addition, the study showed that factor 1 creating a "leader-follower relationship of commitment and loyalty" are present according to the respondents in the Servant-Leadership characteristics of empowerment, accountability, standing back, authenticity, and interpersonal acceptance and facilitated the process of "giving responsibility/a role."

Action 2, "*stakeholder dialogue*" was accomplished well by the characteristics of empowerment, standing back, humility, interpersonal acceptance, authenticity, and stewardship. In addition, the analysis showed that creating an "environment of mutual trust and respect." which is present according to the respondents in the characteristics empowerment, accountability, standing back, humility, interpersonal acceptance, and stewardship, facilitated "stakeholder dialogue." Especially, "*empowerment*" and "*standing back*" were most present.

So, through specific Servant-Leadership characteristics during different stages of the process of the development of the index in combination with two important actions "*giving responsibility/a role*" and "*stakeholder dialogue,*" Leereveld created a unified, industry-wide accepted CSR tool. This tool created multiple chances for the pharmaceutical industry: first, ATMI created a way to *repair reputational damage* by publicly recognizing pharmaceutical companies for their investments in access to medicine. As this tool has become an industry-wide CSR plan, creating a standard norm, each company can be measured on the same practices. As such, it gives a transparent overview leaving no room for "free-riders" who endorse responsibilities they want and are free to choose whether or not to engage in CSR and how. The pharmaceutical companies that are listed in this top 20 ATMI ranking have become an example for smaller companies. As a result, the ATMI also creates a new kind of *competition among pharmaceutical companies*, because the ATMI ranking system consists of different pillars that measure performance of these companies. As such, companies are able to assess, monitor, and improve their own performance. This can result in *lower medicine prices, innovation in research*, and *development leading to health improvement* and *stimulate change in business strategy.* Finally, the ATMI has gained worldwide influence through its visibility and credibility. It plays a pivotal role in the provision of social services, more precise in the provision of improving "access to medicine" by the pharmaceutical industry. This is in line with the broader societal trend where most of the ought to-do as well as some of the "can-do" dimensions melt with the must-do category (Leisinger 2009). As a result, the ethical issue of "access to medicine" has become a standard norm for pharmaceutical companies' sustainable existence, becoming a *must-do* for this industry.

At last, Servant-Leadership created a *leader-follower relationship* in which the ATMI leader inspired one of his followers *creating an Index for a different industry*, the Seeds Index. As such, this case study shows that Servant-Leadership can take place across organizational boundaries and at every level of an organization.

The outcome of this chapter can be summarized in Fig. 1.

Practical Implications

The results of this study indicate that Servant-Leadership applies to a successful implementation of CSR in the pharmaceutical industry. It can provide an approach that other industries could consider in their efforts to improve CSR. For example, based on the ATMI, the seeds, nutrition, and mine industry have developed their own index. Moreover, leaders are recommended to implement CSR, given its benefits for the triple bottom line, and an increase of their reputation and legitimacy. Therefore, Servant-Leadership is recommended because it is able to do that as it holds a special promise as a way to improve organizations from an ethical perspective (Spears 2010;

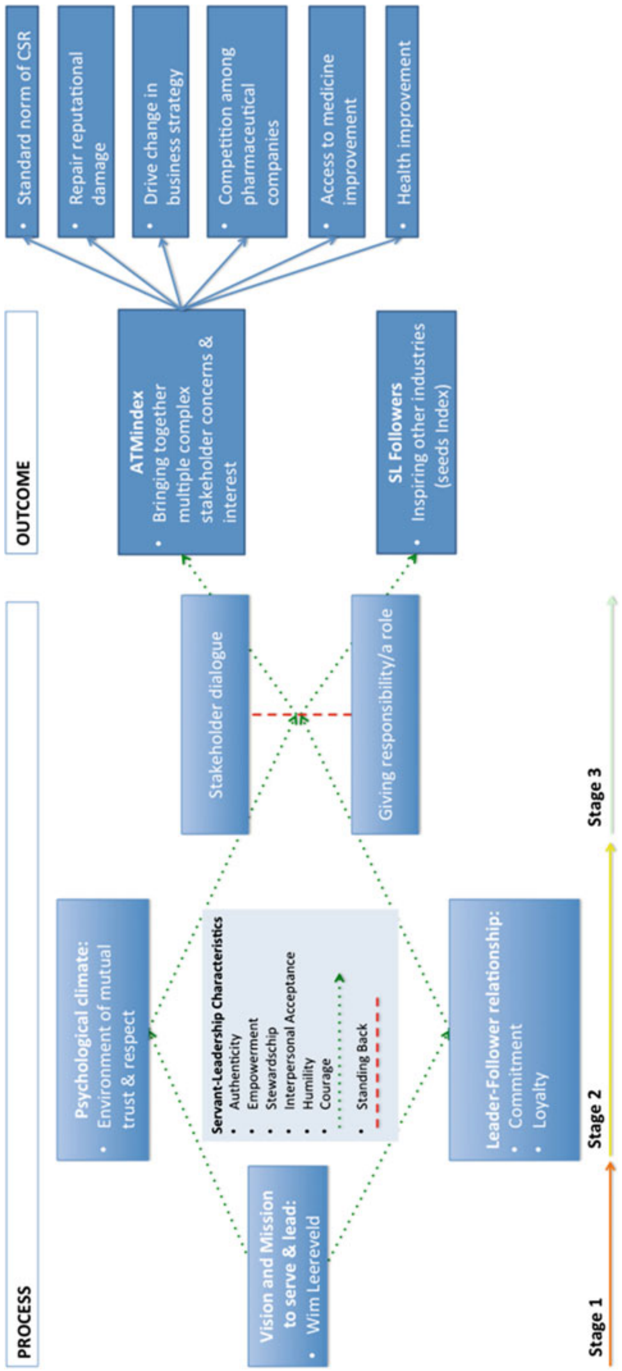

Fig. 1 The impact of CSR leadership

Trompenaars and Voerman 2009). By doing so, stakeholders will develop confidence in the change process. There remain major challenges for businesses in developing and implementing CSR strategy, especially when engaging with stakeholders. However, a servant-leader is able to take care of the needs of all stakeholders involved (Hutchison 2012) and is able to build bridges with the stakeholders in order to implement CSR. Perhaps most importantly, they instill in followers the self-confidence and desire to become servant-leaders themselves. Through this transformation of followers into servant leaders, a culture of Servant-Leadership can be created (Liden et al. 2008).

So, based on the findings of this study, some practical implications can be mentioned. First, when integrating CSR ethics with its associated responsibilities and business strategy, it is important to practically create *stakeholder dialogue* and *giving responsibility/a role* to each one involved in the process of developing the ATMI.

Second, the ATMI can be seen as a common denominator for all stakeholders in the health industry. The ATMI only could be developed through “stakeholder dialogue” as in this way the interests of all stakeholders were “heard.” It is important for business leaders to get all stakeholders involved in order to get an objective view about the situation. Furthermore, the funding should also be independent of any stakeholder involved. This makes an index more credible. As such, it is recommended for leaders to *create a common denominator,* which can, e.g., have the form of an index, to create *stakeholder dialogue* and *to be independent from the stakeholders*.

Third, values, vision, and the business’ commitment to strategic CSR should be embodied in a corporate statement of the organization’s philosophy of business, core values, as well as ethical and social responsibilities to its stakeholders. Mission and vision statements can be used to strongly clarify the values and firm’s commitment to CSR. This is important for the company’s many external constituencies as well as to motivate employees with a vision worth working for. CSR should be strongly supported in the company culture; which implicates including CSR in the training process of new employees and reinforcing the concepts to existing employees. This can be accomplished through a servant-leader who inspires others to work together toward a common goal.

Fourth, despite the fact that some researchers state that Servant-Leadership is not aggressive enough for todays rapidly, ever-changing environment, a leader focused on the long-term should not give up. This leadership focus is on sharing leadership, building community, and authentically value and develop people. Furthermore, this study shows that Servant-Leadership is applicable in both the public and private sector. To conclude, when serving and caring for people becomes a higher priority than profits alone, this sustainable priority shift is actually the best way to ensure long-term growth and profitability.

Summary

The aim of this chapter was to explore the impact of Servant-Leadership implementing CSR in the pharmaceutical industry. The conclusion of this chapter is that the Servant-Leadership characteristics *empowerment* and *standing back* were

the most influential contributors to the creation of the ATMI and as such of Leereveld's successful leadership. This can be explained by two important actions: first, through the action of "*giving responsibility/a role*" and second, through the use of "*stakeholder dialogue.*" Both actions are facilitated and supported by two important factors: "creating an environment of mutual trust and respect" and a "leader-follower relationship of commitment and loyalty." The actions and factors created by Leereveld worked two ways, because commitment and loyalty were mainly created through *giving* stakeholders *a role* in the project, and an environment of trust and respect was mainly created through stakeholder dialogue. However, being a servant-leader, all characteristics are interrelated, but depending on the situation the one is more prominent than another.

Furthermore, this chapter shows that the impact of ATMI has contributed to the implementation of CSR in the pharmaceutical industry. ATMI, itself embodying CSR, led to a more competitive environment, new emerging markets, innovation, and collaboration, a new strategy/business model, increased reputation and legitimacy, taking social responsibility, as such fulfilling the motivational factors of this industry for engaging in CSR. The ATMI has become a unified CSR definition to measure, report, and improve a company's social performance. Furthermore, the ATMI has become a standard aspect of business operations of pharmaceutical companies engaging in similar CSR. It can help repair the damaged overall reputation of this industry and finally it also makes it possible to compete with each other. The index for pharmaceutical companies is a way to distinct themselves from competitors.

Servant-Leadership played a pivotal role in bringing the pharmaceutical industry to a higher sustainability level, with a high degree of sensitivity with regard to different stakeholder concerns. Through Servant-Leadership, different concerns and interests joined forces resulting in the ATMI, as such creating a tool that is used as a common CSR denominator. Thus, Servant-Leadership has a positive, indirect impact through the ATMI on the implementation of CSR in the pharmaceutical industry.

Cross-References

► Servant Leadership Behavior: Leadership Development Implications
► Servant Leadership in the Workplace
► Servant Leadership Across Cultures
► Workplace Spirituality and Virtue Ethics

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Christian Workplace Spiritual Intelligence: A Preliminary Analysis

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Contents

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Abstract

Christian workplace spiritual intelligence (CWSI) is the integration and application of Christian principles in the decision-making process. This chapter illustrates key elements of CWSI (identifying and managing character strengths and weaknesses, overcoming negative emotions, servant leadership, managing difficult people, and overcoming temptation, among others) through a content analysis of 100-plus interviews of Christians in the workplace supported by quotes and critical incident application examples from the respondents. The interview process generated strong affective responses illustrating the importance of spirituality in the lives of the respondents. Those with high-level CWSI demonstrated a high degree of intentionality in applying and committing to biblical principles in the workplace. Most interviewees seem to be at a stable stage of Practice/Behavor. A few were mature to practice more heart-integrated CWSI and possess the ability to use wisdom at a higher-level order of thinking.

In conclusion, one of the key recommendations is to develop a systematic education and training program in the area of CWSI. This would include a range of training and education methods that incorporate a variety of learning styles and methods. For workplace believers, this will entail a combination of critically reflective learning processes including the completion of a CWSI self-diagnostic inventory, journaling, 360-degree peer assessments, mentor programs, and group accountability/support programs. The more effective integration of spiritual intelligence will generate a host of benefits including higher levels of workplace effectiveness and elevated mental and physical health outcomes.

Keywords

Spiritual intelligence · Emotional intelligence · Servant leadership · Moral intelligence · Ethical leadership · Leadership effectiveness · Global leadership · Christian leadership

Introduction

This paper presents the results of the interviews of 114 workplace leaders and employees in the area of Christian workplace spiritual intelligence (CWSI). CWSI is the application of Christian scriptural sanctification (growth in character and spiritual maturity) values, principles, and practices to employment settings. It is a derivative of the larger construct of spiritual intelligence and is a major factor in promoting individual life balance (work, family, and personal time). The most influential types of intelligence framework developed by Gardner (1993) do not explicitly integrate spiritual intelligence given the disagreement over its validity and reliability, but Gardner did recognize the influence of spirituality by adding existential intelligence to his eight-factor theory (linguistic, logical-mathematical, existential, spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, and naturalist) (Gardner 1993, 1999; Emmons 2000).

Generic spiritual intelligence as developed by Emmons (2000) consists of five global components, a capacity for transcendence, the ability to enter higher states of spiritual consciousness, the facility to interject the sacred into everyday events, the capability to utilize spirituality to solve problems, and the ability to engage in ethical and virtuous behavior such as gratitude, humility, and compassion (Emmons 2000).

CWSI adapts Emmons's conceptual definition while infusing Christian spirituality principles developing a modified five-element framework: (1) experiencing the presence of God in daily activities, (2) an overall life orientation that is in harmony with the will of God, (3) a love-based, altruistic work motivational system, (4) God-honoring, golden-rule work behaviors, and (5) the application of moral/ethical "performance" standards to solve problems and assess motives, behavior, and outcomes (Roberts 2016). CWSI is hypothesized to influence positively a range of desirable employee attitudes and behaviors including positive stress coping and adaptation strategies, among others (Roberts 2016).

An integrated life of faith requires overcoming the traditional barriers that contribute to compartmentalization and the associated negative consequences of "church on Sunday" and living a life devoid of spiritual integration Monday through Saturday. CWSI is hypothesized to influence positively a range of desirable employee attitudes and behaviors including servant leadership and followership, organizational citizenship, and positive stress coping and adaptation strategies, among others (Roberts 2016; Roberts, ▶ "Servant Leadership Across Cultures"; Rickeston, ▶ "Jesus as Perfect Follower"; Roberts, ▶ "Servant Leadership Behavior: Leadership Development Implications"; van de Bunt, ▶ "Servant Leadership as a Key for the Successful Implementation of Corporate Social Responsibility in the Pharmaceutical Industry").

Research in the area of generic spiritual intelligence is in its formative stages, and the seminal work in the field is from the 2000 special issue in the *International Journal for the Psychology of Religion* that presented a variety of theoretical and conceptual views on the validity of spiritual intelligence. There is considerable variability in the definition, scope, validity, and reliability of spiritual intelligence as a measurable and distinct construct. Early empirical research was largely limited to a variety of educational and psychotherapeutic applications (see Sawyer 2005; Mull 2004; Delaney 2002). There is a great need to expand spiritual intelligence research and its influence in the workplace. There is a growing popular press literature with some 58 books written on spiritual intelligence, with only nine addressing the topic from a Christian world view and three addressing the Christian workplace perspective (Primeaux and Pava 2003; McGeachy 2005; Trapp 2013; Roberts 2016). Research on workplace spiritual intelligence is interdisciplinary by definition incorporating psychology, medicine, business, leadership, organizational behavior, and human resource management, including a significant amount of prescriptive and secondary research sources (MacHovec 2002).

The recent empirical research demonstrates the positive influence of spiritual intelligence on key workplace attitudes, behavior, performance, and health outcomes. Positive attitudinal outcomes include higher levels of affective commitment (Rego and Pina e Cunha 2008; Bell-Ellis et al. 2013), normative commitment (Bell-Ellis et al. 2013), organizational commitment (Markow and Klenke 2005; Bell-Ellis et al. 2013; Kinjerski 2013), job satisfaction (Yahyazadeh-Jeloudar and Lotfi-Goodarzi 2012; Bell-Ellis 2013; Kinjerski 2013), and organizational culture (Kinjerski 2013). From a behavioral standpoint, spiritual intelligence is associated with favorable influence on employee retention (Bell-Ellis et al. 2013) and leadership attributes (Lynton and Thøgersen 2009; Sahoo and Mohanty 2010). From a performance standpoint, spiritual intelligence enhances entrepreneur (Gillin and Moignard 2006) and marketing (Rezaei et al. 2011) performance.

Not surprisingly, spiritual intelligence is positively linked to emotional intelligence (Hooda et al. 2011; Kaur et al. 2012; King et al. 2012; Hassan and Shabani 2013; Spofford et al. 2014) given that they both emphasize a common core of emotional awareness and regulation skills.

In terms of general life outcomes, the research demonstrates that spiritual intelligence enhances physical health (Korinek and Arredondo 2004; Amirian and Fazilat-Pour 2015), mental health (Hassan and Shabani 2013), overall well-being (Frey et al. 2005), happiness (Amirian and Fazilat-Pour 2015; Furnham and Christoforou 2007), quality of life (Bolghan-Abadi et al. (2014), learning (Wheeler 2008), and life purpose and satisfaction (Kass et al. 1991); Kinjerski and Skrypnek (2004). Not surprisingly, spiritual intelligence enhances stress reduction and promotes higher levels of resiliency (Narayanan and Jose 2011; Keshavarzi and Yousefi 2012) and lower levels of burnout (Kaur et al. 2013). Finally, spiritual intelligence enhances the closely related constructs of spiritual care (Yang and Mao 2007), spiritual health (Hooda et al. 2011), spirituality levels (Bradley and Kauanui 2003), and transcendence (Kinjerski and Skrypnek 2004).

This research possesses great potential on a number of fronts relative to improving the quality of work life and reducing employee mental and physical illness and demonstrating to a skeptical world the empirically verifiable benefits of spirituality and religious belief (Koenig 2012). As the modern workplace increases demands upon employees, longitudinal data clearly highlights higher employee stress levels. For example, in the United States, the General Social Survey, a comprehensive analysis of societal trends, reports an increase from 18% in 1996 to 50% in 2016 of the respondents who are consistently exhausted at work (Rosen 2017). Much of the increase is clearly reflected in increased employer requirements, but a portion relates to employee personality and dysfunctional stress coping and adapting strategies that accentuate stress levels (Roberts 2015). For example, work perfectionism enslaves leaders and their subordinates with demands for "victory" in every situation and creates endemic insecurity based upon inappropriate interpersonal comparisons (generates pride when deemed "superior" and envy when we feel insecure and fear when we do not "measure" up to others) (Roberts 2015). This produces a loss of joy and an aversion to creativity and risk taking given the paralyzing fear of mistakes and failure (Burns 2004). A fundamental CWSI principle is that problems are learning opportunities based upon Christian biblical teachings, that trials and tribulations enhance character growth (Romans 5: 3–4), and that all things work out for the best for those who love God and are called according to his purpose (Romans 8:28). Hence, our trials serve a greater good by inculcating elevated levels of character growth, faith, self-knowledge, and problem-solving ability. The ultimate product of CWSI is the generation of the fruits of the spirit, love, joy, and peace (Galatians 5:22).

Key CWSI Elements

A review of existing spiritual intelligence instruments identified a core set of common attributes including transcendence, inner awareness (mindfulness), community, purpose, harmonious interpersonal relationships, and meaningful work (Roberts 2016; Wigglesworth 2014; Manghrani 2011; Lynn et al. 2009; Pandey et al. 2009; Kinjerski and Skrypnek 2006; Wolman 2001). Only two, the Spiritual Quotient Scale (Manghrani 2011), and Roberts (2016) assesses belief in God. These scales manifest a generalized spiritual orientation versus the adoption of an explicit Christian worldview.

Christian workplace spiritual intelligence, in contrast, is an integrated belief system entailing the adoption of God-honoring motives, means, and ends that promote deontological and teleological ethical integrity. Hence, there is a spirit-led integrity of knowledge, belief systems, practice/behavior, and motives producing spiritual intelligence wisdom characterized by mature decision-making and reasoning skills. For example, when there is a conflict in the workplace between a legalistic interpretation of attendance policies and the need for flexibility given the presence of mitigating circumstances such as the need to care for a sick family member, CWSI Golden Rule values dictate the use of flextime and the virtual workplace to assist employees in meeting the stress and strain produced by challenging situations.

This research possesses great potential on a number of fronts. The first, and most important objective, is to serve as a ministry tool to support the sanctification efforts of believers. As the scriptures state, “my people (the Church) perish for a lack of knowledge (Hosea 4:6).” From personal experience, there is a huge gap between superficial knowledge of religious and spiritual principles and their genuine and enduring integration. These principles are universal gifts of God to the body of Christ validated by scripture and millions of transformed believers throughout the ages. For example, perfectionism enslaves with demands for victory in every situation and creates endemic insecurity based upon inappropriate interpersonal comparisons (generates pride when deemed “superior,” and envy when we feel insecure and fear when we do not “measure” up to others). This produces a loss of joy and an aversion to creativity and risk taking given the paralyzing fear of mistakes and failure (Burns 2004). The result is clear diminution of life quality inhibiting a closer communion with the Lord.

A second benefit relates to demonstrating to a skeptical world the empirically verifiable benefits of spiritual and religious practice, thereby providing evidence to reach the "honest doubter," the person who is searching for truth. Many atheists and agnostics are being led closer to belief in God by the findings of the natural, medical, and psychological sciences, and we believe that this line of research will be influential in providing empirical data to support the benefits of faith in the workplace for employees and managers in business, government, and nonprofit organizations.

The explicit hypothesis is that higher levels of workplace spiritual intelligence is associated with a range of positive attitudinal (higher levels of job satisfaction, commitment), behavioral (lower rates of absenteeism, turnover, grievances), performance, and employee well-being outcomes (physical and mental health) (Roberts 2016). These include beneficial consequences at the employee and organizational levels. At the individual level, spiritual intelligence should be associated with improved rates of mental and physical health and lower levels of dysfunctional work stress (Roberts 2016). At the work group level, it should enhance organizational citizenship (helping others, working diligently to achieve goals) and servant leadership practices (empowerment, forgiveness). Several potential moderator variables can attenuate or accentuate the hypothesized effects. They include the organization's culture (a Theory X management motivational system versus Theory Y), organizational policies and practices that support or inhibit the "religious-friendly" workplace, and other relevant person characteristics (e.g., Christian denomination) (Roberts 2016).

CWSI is an integrated belief system entailing the adoption of God-honoring motives, means, and ends that promote deontological and teleological ethical integrity. Hence, there is a spirit-led integrity of knowledge, belief systems, practice/behavior, and motives producing spiritual intelligence wisdom characterized by mature decision-making and reasoning skills. One of the marks of spiritual intelligence is discerning the truth in value conflict settings (John 18: 17–27; John 21: 15–18.

Roberts (2016) developed a framework for CWSI that consists of 17 global spiritual intelligence dimensions and 50 subdimensions as noted in Fig. 1 below.

Love Expression

Given the central role of love expression in CWSI, the elements of CWSI are explored in more depth summarizing key principles found in Roberts (2016, p. 172):

> As God is love (1 John 4:8), we are called to love one another and love our neighbor as ourselves—the Golden Rule. This begins with prayer for your supervisor, coworkers, clients, and the executive leadership team for their well-being, needs, and success. It is greatly pleasing to God when we faithfully pray for and support those in authority (1 Timothy 2:1–2). The practice of the Golden Rule is a foundational element of love. It entails placing the needs of others above ours (Philippians 2:3), bearing each other's burdens in love (Galatians 6:2), and looking out for the interests of others (Philippians 2:4). For example, when we take time to train and provide feedback to a coworker even though we are busy, we

1. Spiritual Foundations:
   - *Christian World View*
   - *Spiritual Practices*
2. Golden Rule Workplace Love Expression:
   - *Love Expression*
3. Seeking and Following God's Will:
   - *Work Priorities and Godly Life Balance*
4. Grace and Forgiveness:
   - *Working With Extra Grace People*
   - *Grace, Failure and Forgiveness*
5. Accountability:
   - *Relationship Accountability*
   - *Personal Accountability & Teachability*
   - *Providing Relationship Accountability and Conflict Management*
6. Support and Encouragement:
   - *Providing Support*
7. SI Fruits of the Spirit:
   - *Transparency*
   - Humility:
     1. *Relationship Humility and Godly Self Confidence*
     2. *Personal Humility*
   - *Gratitude and Thanksgiving*
   - *Hope, Faith and Perseverance*
   - *Patience*
   - *Emotional Awareness and Empathy*
8. Spiritual Warfare:
   - *Spiritual Warfare Practice*
   - *Emotional Reasoning& Labeling*
   - *Combating Fears*
   - *Identifying Distorted Thinking Patterns*
9. Combating Idols:
   - *Avoiding Perfectionism and Promoting Realistic and God Honoring Work Standards*
   - *People Pleasing and Affirmation Anxiety*
   - Overcoming Negative Thinking Patterns (Strongholds) and Workplace Idols
10. SI Communication Skills
    - *Listening*
    - *Servant Leadership Public Speaking*

Fig. 1 (continued)

11. SI Stewardship Elements:
    - Relationship Stewardship:
        1. *Relationship attributes*
        2. *House Hold Duties*
        3. *Interpersonal relationships*
    - Money Stewardship:
        1. *Finances*
        2. *Giving*
    - *Time Stewardship*

12. Physical Health Related:
    - *Nutrition: Daily Food Intake*
    - *Eating Habits*
    - *Preventive Health*
    - *Health Risks*
    - *Exercise*
    - *Rest*
    - *Recreation*

13. Life Margin and Simplicity:
    - *Lifestyle Emphasis*

14. Work Margin and Rest

15. *Gifts, Abilities and Career Management*

16. Servant Followership

17. SI Leadership:
    - *Development & Empowerment*
    - *Providing Corrective Feedback*
    - *Godly Conflict Resolution*
    - *Stewardship & Inte grity*
    - *Decision Making*
    - *Managing Change*
    - *Leadership Humility*

Fig. 1 Global workplace spiritual intelligence attributes

> are placing the needs of others above ours. When we take time to listen and be supportive to a coworker who needs advice with work or a family problem, we are bearing each other's burdens. When we donate a vacation day to an employee with cancer who has exhausted his or her sick leave, we are looking out for the interests of others.

Another illustration of CWSI love is from Roberts (2015, p. 23):

> Love: The SLHRM-led manager embraces the practice of love that is the ability to integrate the goals of achieving the mission with moral integrity while promoting the development, growth, and well-being of employees. Love entails righteous and moral motivation and action regardless of emotional state and the manager's personal experiences and feelings

> toward employees. Love entails the dual elements of delaying gratification and altruism in the course of work duties placing the needs of others first. For example, a City Manager of a small local government must learn to overlook past betrayals by City Council members and department heads who attempt to make deals independently. He must actively mentor and prepare the Assistant City Manager to assume his duties, hence making himself dispensable. In addition, the City Manager must protect his subordinate from undue political interference at the risk of his job security.

Love is always the highest-order principle that infuses all other CWSI dimensions.

Method

This research was funded by a Regent University faculty development grant. A multi-method research design was developed which included interviews, focus groups, and written surveys. The goal was to develop valid and reliable CWSI diagnostic instruments. The interviews provided a preliminary assessment of the breadth, depth, and range of spiritual intelligence workplace attitudes, beliefs, and behaviors and supported survey results with specific examples. Hence, the interviews provided for a more in-depth analysis of a more tightly focused set of CWSI attributes.

The 1-h interview consisted of ten semi-structured questions focusing attention on key CWSI attributes while providing a relevant degree of respondent and interviewer flexibility (see Appendix A for a copy of interview instrument). The questions addressed character strengths and weaknesses, God's role in setting work priorities, managing negative workplace emotions, how faith influences definitions of job success, greatest job-related temptations, how faith helps the respondent cope with trials and tribulations, greatest challenges to Christian character formation, the demonstration of servant leadership, and how to interact with difficult people on the job. These questions were designed to stimulate reflection on specific workplace situations that would illustrate the presence, integration, and effectiveness of the various CWSI attributes.

The interview responses were analyzed by the chief researcher to detect CWSI dimensions using a preliminary and rudimentary thematic coding process. The interview transcripts were analyzed to classify words and phrases that correspond to CWSI attributes using simple frequency counts. The discrete and undifferentiated frequency counts did not link closely related constructs and are likely an undercount of a more detailed CWSI dimensional analysis. Hence the total number of constructs undercounts multidimensional CWSI attributes such as love. The focus at this stage was not to complete a comprehensive and reliable thematic analysis of the interviews but to develop a means for identifying illustrative practice and application examples of CWSI attributes.

Sample

The principal investigator pretested the instrument on 14 Christian workplace believers from his local church. The remaining interviews (101) were conducted by graduate students who received training in research interviewing techniques. Each respondent signed an informed consent form describing the nature and risks of the study. This analysis reports only on the 100 final student-conducted interviews. The interviews were conducted by a variety of methods. The most common format was the traditional in-person interview (52.4%) followed by phone (14.85%) and email (14.85%). The remaining 18 (17.8%) were conducted using mixed formats including email/phone (14.85%), person/fax (1.9%), and email/phone/person (1%). Three of the students interviewed 25 respondents and one interviewed 26. Each student selected a convenience sample of 25 or 26 personal and professional contacts.

Table 1 presents a summary of the sample demographics. The sample is balanced in terms of gender and age. The sample consists of 58% males and 42% females. In terms of age, 9% are in the 18 to 25 age category, 21% in the 26 to 35 bracket, 36.6% in the 36 to 50, 25.7% in the 51 to 65, and 4.9% in the 65 or older. A high percentage (40%) of the sample is minority including 25.7% African-American. In regard to education, the sample is more highly educated than the general population with approximately 92% possessing some college (25.7% possess a bachelor's degree, 21.8% a master's degree, 13.9% a law degree, and 15.8% a Ph.D.). The respondents were highly experienced with a mean of 22.8 years in the workplace and 90% with 10 or more years on the job. The majority of respondents were at the executive (36.6%) or managerial levels (24.75%), and the remaining 38% occupied every type of staff positions. The interviews clustered into a variety of occupational areas including law enforcement (21.8%), law (15.8%), military (13.86%), education (9.9%), business (7.9%), finance (7.9%), government (5.9%), and healthcare (3.9%).

Analysis

The analysis will be organized by question.

Content Summary Main Themes: Question 1 – *What Are Your Greatest Character Strengths?*

- **Integrity:** Interviewees seemed to believe that their honesty and integrity in the workplace are essential to everything else. This attribute was mentioned in almost 40% of the interviews.
- **Humility**: Humility seemed to be a perceived necessary trait for those in positions of authority. This was the second most mentioned strength.
- **Transparency:** This attribute was mentioned by interviewees numerically the most after humility. The examples given were vague but appeared to be a self-perceived strength, or they appeared to value this attribute.

CWSI Observation

- The key foundational CWSI attribute is love. This attribute was only mentioned 5 times in the 101 interviews. This attribute, which is the highest order of spiritual

Table 1 Sample Demographics

Interview type		
Category	N	%
In-person	53	52.48%
Phone	15	14.85%
Email	15	14.85%
Email/phone	15	14.85%
In-person/fax	2	1.9%
Email/phone/person	1	0.09%
Gender		
Category	N	%
Male	58	57.42%
Female	42	41.58%
Age category		
Category	N	%
18–25	9	8.9%
26–35	21	20.79%
36–50	37	36.63%
51–65	26	25.74%
65+	5	4.9%
Race		
Category	N	%
African-American	26	25.74%
White	60	59.40%
Hispanic	7	6.9%
Other	7	6.9%
Education		
Category	N	%
High school	5	4.9%
Some college	3	2.9%
Associate’s degree	10	9.9%
Bachelor’s	26	25.74%
Master’s	22	21.78%
Law	14	13.86%
Ph.D.	16	15.84%
Medical doctor	1	1%
Job experience		
Category	N	%
Less than 10 years	8	7.9%
10–19	27	26.73%
20–29	27	26.73%
20–39	20	19.8%
40 plus	15	14.85%

(*continued*)

Table 1 (continued)

Interview type		
Job level		
Category	N	%
Executive	37	36.63%
Managerial	25	24.75%
Staff	38	37.62%
Industry		
Category	N	%
Business	8	7.9%
Education	10	9.9%
Finance	8	7.9%
Government	6	5.9%
Health	4	3.9%
Law enforcement	6	5.9%
Law	16	15.84%
Media	1	0.9%
Medicine	1	0.9%
Military	14	13.86%
Nonprofit	3	2.9%
Missing	5	4.9%

intelligence, was not a recognized or expressed strength for most of the interviewees. The interviewees that did mention this attribute tied it to a willingness to believe and please God. This may reflect that respondents view love as foundational factor imbedded in all character strengths, or it may also reflect complacency related to assuming a high level of Christian love.

Interview Content Application Example

- **Integrity:** In the seductive environment in Washington DC, money answers all things, and power is very tangible, and there is a strong temptation to compromise. A respondent likened his personal struggle to Daniel's position in which "he made the decision not to be defiled" and to compromise.
- **Transparency:** A respondent recounted a situation that demonstrated the power of transparency. The respondent was counseling a married couple in the midst of a difficult 3-h session. There was a state of impasse with divorce on the horizon. To break the stalemate, the respondent described his own marriage troubles 12 years ago and how he and his wife had worked through their "feelings of not wanting to be married." He struggled with revealing his own personal discrepancies as a leader, but the transparency caused a turn in the conversation and allowed him to share his own testimony.

Content Summary Main Themes: Question 2 – *What Is Your Greatest Character Weaknesses and How Are You Trying to Remedy Them?*

- Pride/Arrogance: This was described as a lack of "humility" especially by those in positions of authority. Another form is to be a "people pleaser" with an obsessive need to be recognized, praised, and applauded. Being judgmental and "knowing it all as a Christian" can be another source of pride when dealing with non-believers.
- Lack of Faith: This is focusing on circumstances instead of focusing on God and His promises. Many people identified worrying, lack of trust in themselves and God, and their challenging circumstances.
- Procrastination/Perfectionism: This is a fear-based weakness. Many people set high standards that are unattainable and then procrastinate to avoid failure. Doing less quality work is a huge barrier for most.

CWSI Observation

Most respondents failed to mention their lack of "love" as a weakness. Many have an accurate awareness of their weakness but assume a "treat the symptom" or "Band-Aid" approach that impedes effective problem-solving. Few were able to articulate that they had or were in the process of using CWSI to make a permanent change in their area of weakness. Others also struggled with being task-oriented versus people-oriented and finding a balance. One of the key spiritual intelligence attributes is humility in which the respondent recognizes his or her weaknesses and submits them to the Lord. The mature believer uses the Holy Spirit to identify the character weaknesses and the associated distorted thinking patterns that camouflage and disguise the cause and consequences of personal strongholds. For example, respondents can exhibit ethical behavior but be influenced by carnal motives (performing the correct action for the wrong reason). Another key element is that respondents did not mention that strengths could become weaknesses through the intersection of pride and using their gifts in an inappropriate manner.

Interview Content Application Example

- **Impatient:** The respondent (a law enforcement officer) reported being agitated by people who don't do the right thing and then complain about him. In many cases citizens possess too great of an expectation of the agency and the officer and are unrealistic in their demands. The respondent realized that his agitation leads to frustration and eventually anger which he usually internalizes. This anger sometimes comes out at home in the presence of his family. He tries to remedy the situation by compartmentalizing and keeping issues of work at work. He also uses good listening skills when taking complaints from the public because, often, they just want to voice their displeasure. Additionally, he prays and reads the Bible often.

- This respondent believes that this weakness is the result of his experiences growing up as a biracial child in Southern West Virginia. He was treated differently because biracial children were not as acceptable in the 1970s. He tried to deal with the racial tension through humor and simply recognizing the ignorance of some people. As an overweight, biracial child, he decided to become active in sports. From this involvement in sports, he learned to become aggressive and take charge of situations in order to prove himself to others as well as himself.

Content Summary Main Themes: Question 3 – *What Role Does God Play in Your Workplace Setting?*

- Completing job duties with excellence and completing required duties
- Beginning the day with prayer and devotion to set tone for the day

CWSI Observation

- Many respondents struggled to answer this question substantially. The answers seemed to center around relying on God to give wisdom for priorities. Many stated they did not "seek God" in establishing specific priorities but sought God's direction for decisions or major challenges. Hence, they were engaging in spiritual "fire engine management." Ideally, the workplace believer is seeking God's direction to set priorities, to separate the "best from the good." One of the greatest tools of spiritual warfare is to emphasize the "good" over the "best." Hence, we focus work time on those areas of lower mission and Kingdom priority diluting effort and reducing effectiveness.

Interview Content Application Example

- A respondent recognized that her job itself was a gift from God in contrast to 6 prior months of unemployment. Because God is often irrelevant in corporate settings (money breeds self-sufficiency), the participant realized that her job is a mission field. Her work was a means of witnessing, and she made church and Bible study a priority even during a long trial. Keeping God as a priority would help her place everything else in balance even during busy times, and she would make sure to always go to church on Sunday even if she had to work 36 days straight during a trial.

Content Summary Main Themes: Question 4 – *How Do You Manage Negative Emotions?*

- Pray and seek God's word, meditate
- Replace negative thoughts with positive thoughts
- Communicate and express negative emotions

- Exercise and physical activity
- Use humor to relieve tension

CWSI Observation

Many people really did not have an effective long-term strategy for dealing with the root of negative emotion. Many of the options can be described as "temporary" relief. A major component of CWSI is not suppressing or denying the emotion but by responding to the negative emotion with action and confronting it with timeless truths. One of the most powerful cognitive distortions is emotional reasoning in which our emotions control our reasoning and decision-making abilities. One of the most basic CWSI attributes is to recognize that all humans experience negative emotions (depression, fear, anxiety, worry, etc.), but those that practice CWSI do not rely on senses or circumstances to predict outcomes but on their agreement with biblical promises of protection. As the great evangelist Smith Wigglesworth stated, "it is not what we feel or think that matters, it is what we believe." Negative emotions can possess both logical and rational roots (loss of a job) or be generated by cognitive distortions and mental illness. Irrespective of their sources, the solution is the same, to "walk by faith and not by sight" and rely on the promises of God for protection and good from evil (Romans 8:28 and Genesis 50:20).

Interview Content Application Example

- A respondent was scheduled to deliver a eulogy at a high-profile public event (West Virginia mine disaster memorial). He was concerned or worried about what to say because of the magnitude of the event and the fact that the President and the Vice President of the United States were in attendance. Rather than allowing negative feelings to set in, he handed the problem over to God. He prayed and looked to the Bible for guidance. The remarks he ultimately delivered were penned out the night before the memorial service. He didn't spend a whole week worrying about what to say. He put his faith in God and simply listened for and expected an answer would be delivered in His time. Thus his God-inspired remarks received much attention nationwide.
- Another respondent reported attempting to remove all emotion and be led by the Holy Spirit. There are many days and times that I just closed my office door and prayed by myself or with someone over the phone. I have my Bible on my credenza and pick it up often to help deal with the fires in business.

Content Summary Main Themes: Question 5 – *How Does Being a Christian Influence How You View Success on the Job?*

- Minimizes financial success
- Being able to share gospel/Christian principles with others

- Being in God's will and being obedient to Christian principles
- Doing the right thing to the best of ability
- Being faithful not successful

CWSI Observation

- Many of the interviewees' seemed to have a solid grasp based on their responses of the principle of pleasing God by being faithful and obedient but acknowledged the challenge of battling worldly views of success in their various industries. A key CWSI competency is striving to identify and pursue God's standards and metrics for success. From a biblical perspective, success is not measured by outcomes but by simple obedience. Spiritually mature believers pursue performance excellence but recognize that the outcomes are determined by the Lord. As the apostle Paul states, some plant, some water, but the Lord gives the increase (1 Corinthians 3:6). This reduces workplace believer pressure to perform at any price and attenuates the power and presence of perfectionism and the temptation to adopt self-serving and unethical decision rules such as the "ends justifying the means."

Interview Content Application Example

- My measuring stick used to be how much money I made. Now it is how much I can give.
- Helping people and realizing her decisions as a judge had profound effect on people's lives. She served for 37 years and tried to make her decisions as fairly as possible.

Content Summary Main Themes: Question 6 – What Are the Greatest Temptations You Face on the Job and How Do You Manage Them?

- Compromise of beliefs.
- Activity and busyness: Limiting work time and setting boundaries, prioritizing nonessential activities.
- Taking advantage of opportunities to lie, steal, and cheat: These had more to do with self-management and maintaining integrity even when the risk of being caught was minimal.
- Managing one's emotions and conduct in a variety of settings in a negative way: From anger, lashing out, abusing authority, complaining, and being lazy or unfocused on the job.
- Pride and people pleasing: Praise of God vs. praise of man.
- All workplace believers will face temptations. The key is to use discernment to identify the sources, nature, and consequences of the temptations. The temptations for the Christian believer in the workplace seem to do more with internal character temptations than "the top 10 big sins (violating one of the 10 Commandments)." The struggle seemed to be more of an internal coping mechanism than a behavioral application or giving into the temptation. Many temptations

revolve around areas of ambiguity in an ethical and moral sense. Another key element is that respondents can pursue a righteous end for unethical or immoral motives. For example, a manager may practice empowerment of his subordinates not for altruistic, love-based motives but simply for utilitarian reasons of its effectiveness in promoting own self-interests. If conditions change, the leader's commitment to empowerment is reduced or ended. From a CWSI standpoint, unless the motive is love, ethical actions will personally profit us nothing (1 Corinthians 13).

Interview Content Application Example

- One of the biggest temptations is "careerism." A respondent indicated careerism is a trap and easy to become ensnared given that we wear our rank on our sleeve. Upward mobility equals more power and more money. I try to manage this temptation by talking openly about it. That is to say, I acknowledge the temptation to others so that they will be able to call me on it if they see me heading in that direction.
- As an attorney, there was a case with a doctor, who had gotten several DIUs. She got him off twice, and the third time she did not want to do it, and she told her senior partners that she didn't want to represent this guy. She sought advice from judges and her partners, and she was told that it is not her job to determine his guilt. The company has money to make, she has bills to pay, and that is what she needs to be concerned with.

Content Summary Main Themes: Question 7 – *How Does Your Faith Help You Cope with the Trials and Tribulations in the Workplace?*

- Looking to God for guidance and proper perspective on trial and tribulations
- Faith, the Bible, and meditation on God

CWSI Observation

- One of the key "signature" elements of CWSI is the ability to place workplace trials and tribulations within a biblical context. The foundational element is the faith and hope that God is protecting workplace believers in all situations, and ultimately good is produced (Romans 8:28). CWSI provides the coping and adaptation skills to weather the storms. One key CWSI character attribute that is essential is that of hope, and the second is the presence of a strong support network (community). All answers to this question demonstrated heavy reliance on CWSI and biblical tools for endurance, perspective, and identifying the standards for conduct and processing. Many answers demonstrated knowledge of the correct CWSI principle but lacked concrete application examples.

Interview Content Application Example

- During his last year in the military after 26 years, he was informed that he wasn't to be promoted to the next level leading to retirement. He was given the news

2 days before Easter, and everyone knew which further exacerbated his depression staying in the barracks for 2 days. When Easter day came, he had prepared no message. Walking into the service, a young sailor said "thank you for coming to bring us the presence of God." He had to work through anger and disappointment. He did what God required and made his peace.
- In a Christian ministry, someone was fired over questioning authority on the board. They were attacked with a revengeful spirit and suffered greatly. He sought the Bible and counsel for wisdom.

Content Summary Main Themes: Question 8 – *What Are the Greatest Challenges to Christian Character Formation in Your Workplace, and How Are You Handling Them?*

- Lack of Christian environment
- Hypocrisy of other Christians in applying Christian principles in practice
- Poor leadership conduct, lack of accountability
- Compromising on adopting secular standards as the norm
- Time constraints and financial pressures

CWSI Observation

- CWSI character formation is impeded by many factors including a spirit of comparison. Comparison is unwise as the observer uses human standards and wisdom which can only view the surface with imperfect lenses and metrics. God judges all four elements, the level of obedience, the motives of the heart, the integrity of means, and the righteousness of ends or goals pursued. When respondents compare themselves to others, they become prideful if they deem themselves superior, fearful or jealous if less successful, and complacent if on the same level. This is a real struggle by many Christians in the workplace: Christian character formation. It is not just advancing but protecting and preserving. Many responses were reactions to circumstances. CWSI demands that respondents take a proactive approach and develop a plan to deal with these challenges using spiritual weapons to develop strategies that protect while relying on God to protect. One key element to enhance character formation is recognizing the human need for fellowship and mentorship. Very few of the respondents mentioned accountability partners, mentors, and support groups. The Christian walk was never meant for solitary warfare.

Interview Content Application Example

- Workplace and people don't model the policies. A company doesn't give pay raises or takes away contributions to retirement yet investments in capital and buildings. People in leadership don't always align their decisions with what they say they believe. This perceived hypocrisy is a temptation to lose faith and commitment.

- The interviewee is advised that peer pressure is the greatest challenge. In law enforcement, one is often ridiculed for not conforming to the prevalent culture of behavior such as drinking alcohol and using vulgar language. It seems that there is a constant pressure to behave in a manner that is not Christlike. He handles this pressure by remaining true to Christ and making his values clearly known to others.

Content Summary Main Themes: Question 9 – *How Do You Demonstrate Servant Leadership in the Workplace?*

- Listening and encouraging others and providing emotional, physical, and spiritual support when needed
- Availability to others and assist when able with challenges
- Lead by example (large % of answers)

CWSI Observation

- Servant leadership from a true CWSI perspective begins when the internal adoption of the motive to serve first, thereby guiding all leadership actions as Christ demonstrated in his ministry. Many of the answers reflected proper task integration but laced an identified motive for the action that aligned with servant leadership. A key CWSI observation is that actions can be aligned, but motives must be internally assessed for true consistency. *Christian leadership embraces an Acts model of leadership in which organizational members are systematically empowered and developed.* This entails power sharing and delegation, mentoring and coaching programs, individual development plans, adequate resource support, and release time for training and education activities. Below are key elements of empowerment.
  - Commitment to succession planning and leadership dispensability (craft successor)
  - Humility: Committing to the endowing of subordinates with the skills, ability, and opportunity to succeed at higher levels than the leaders (a double portion of God's spirit as seen in 2 Kings 2:9 in mentoring successors and Jesus stating that the church will accomplish greater things as reflected in John 14:12–14)
  - Esteeming others greater than themselves
  - Rejecting comparison and dysfunctional competition
  - Helping others unbury talents and to use them appropriately

- Taking joy when subordinates or others succeed and sorrow when they fail
- Serving supporters, detractors, and betrayers with love and excellence

Interview Content Application Example

- As a newly promoted Chief, he worked shifts on road patrol so that overworked officers could take time to be with their families. He did this instead of following the policy and canceling all of the requests.
- He shared a story that a member of the Senate staff has inoperable cancer and came to see him and he prayed. He put their name on the prayer chain of over 10,000 people that pray for him on a daily basis, and 2 months later they went back to the doctor and got a clean bill of health. He told that prayer releases the nature of healing; it was what he expected God to do. It was the expectation that God will work. He trusted the process of God's Word.
- The interviewee serves on nine different voluntary nonpaying boards. We allow our employees to take 1 h per week to serve in the community and get full pay. They see me volunteering and see it as a part of their job.

Content Summary Main Themes: Question 10 – *What Strategies Do You Employ in Interacting with Difficult People on the Job?*

- Seek God's guidance on proper response and perspective
- Listening and conflict resolution strategies
- Pray for them
- Being honest and transparent
- Remain professional, "unemotional"

CWSI Observation

- One of the great signature elements of CWSI is the ability to work with difficult people. Working with difficult employees develops and refines all of the key Christian character elements including patience, love, perseverance, forgiveness, the ability to overlook offenses, esteeming others greater than ourselves, and delegating to the Lord the right to justify and vindicate. In addition, graduate-level CWSI is most fully realized in loving those who betray or actively work against us.

Content Application Example

- With a difficult student, I counteract the resistance with the greatest amount of kindness I can show! I provide the best customer service I can muster, and, usually, the student becomes pacified by this, and we work through their problem both respectfully and successfully.

Summary Thoughts

This preliminary analysis of the data provided examples of how Christians integrate spiritual intelligence into the workplace. The results demonstrate not surprisingly an ad hoc and unsystematic integration of CWSI principles. This is partially explained by the absence of formal training and emphasis in workplace ministry by churches. Below are some of the key essential themes:

Key Essential Themes

1. The interview process itself was powerfully moving at the spiritual level, with many respondents in tears. The factors that contribute to this include:
   (a) The interview forced the respondent to confront areas of spiritual strength and weakness and reduced defensive and rationalization mechanisms.
   (b) Increased the saliency of the need to improve.
   (c) Produced a safe environment for confession.
   (d) Provided a means for exercising voice and input.
   (e) Helped to inspire many to rededicate life to Christ.
2. Interviewers benefitted greatly from the process. It reinforced their own faith and understanding of CWSI. It was inspirational and reinforced the Golden Rule principles.
3. Respondents demonstrated a basic knowledge and belief in biblical truths.
4. Effectively solving workplace problems entails the integration of cognitive, affective. and behavioral attributes with biblical principles.
5. Those with a high-level CWSI demonstrated an elevated degree of intentionality in applying and committing to biblical principles in the workplace.
6. Most interviewees seem to be at the Practice/Behavior stage of CWSI and remaining steady. A few were mature to practice more heart-integrated CWSI and possess the ability to use wisdom at a higher-level order of thinking.
7. An increased awareness and commitment to integrating Golden Rule "Love" principle is needed to fully utilize CWSI in the workplace.

In conclusion, one of the key recommendations is to develop a systematic education and training program in the area of CWSI. This would include a variety of training and education methods that incorporate a variety of learning styles and methods. For workplace believers, this will entail a combination of critically reflective learning processes including the completion of a CWSI self-diagnostic inventory, journaling, 360-degree peer assessments, mentor programs, and group accountability/support programs. The more effective integration of spiritual intelligence will generate a host of benefits including higher levels of workplace effectiveness and elevated mental and physical health outcomes. The key is to commit to ongoing heart-based integration to both a "hearer and doer" of the word.

Appendix A

The Christian Workplace Spiritual Intelligence Interview

Galatians 6:4 (NIV) Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else.

Introduction
The American workplace presents great challenges to our Christian witness and walk with the Lord at the emotional, physical, and spiritual levels. Christian workplace spiritual intelligence is the ability to relate our work to God's greater will and purpose for our lives and to experience God's presence at work through the indwelling Holy Spirit. This interview will generate data for Professor Gary E. Roberts of Regent University and his study on the influence of Christian workplace spiritual intelligence on employee well-being and workplace effectiveness. Your participation is voluntary and the interview results are completely anonymous. This research has been approved by the Regent University Human Subjects Review Board. If you would like a copy of the final results or have any questions, send an email to garyrob@regent.edu or call at (757) 352-4962.

Interview questions:
1. What are your greatest character strengths? (humility, transparency, integrity, faith, hope love, etc.) Please provide examples.
2. What are your greatest character weaknesses and how are you trying to remedy them?
3. What role does God play in setting your work priorities?
4. How do you manage negative emotions (fear, depression, anxiety, etc.) at work?
5. How does being a Christian influence how you view success on the job?
6. What are the greatest temptations that you face on the job, and how do you manage them?
7. How does your faith help you cope with the trials and tribulations in the workplace?
8. What are the greatest challenges to Christian character formation in your workplace, and how are you handling them?
9. How do you demonstrate servant leadership in the workplace?
10. What strategies do you employ in interacting with difficult people on the job?

The following questions will enable us to better interpret the survey.

1. What is your gender? Male Female
2. What is your age? Please check the appropriate age category:
   ___ 18 to 25 __ 26 to 35 __ 36 to 50 __ 51 to 65 __ 65+
3. What is your race? Please check the appropriate response:
   ___ African-American ___ Hispanic ___ White ___ Asian ___ Other: Please specify
4. What is your education level? Please check the appropriate response:
   ___ Less than high school ___ High School Degree ___ Associates Degree
   ___ Bachelors Degree ___ Masters Degree ___ PhD, Law, or Medical Doctor
5. How many years of job experience to you have (all jobs combined)? ___ years
6. What is your organizational level? Please check the appropriate response
   ___ Executive ___ Managerial ___ Staff ___ Line employee

Thank you for your time and effort!

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Spiritual Followership: Emerging Conceptualizations

Joanna Elizabeth Crossman and Brian Crossman

Contents

Abstract

To truly understand spiritual followership, a broad appreciation of prerequisite theories of leadership and followership is necessary. Layer upon layer, spiritual

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followership emerges from the conceptual and empirical work that preceded it. Spiritual followership is not simply the “flip side” of spiritual leadership, but lays claim to its own unique assumptions. The authors construct a definition of spiritual followership and suggest why doing so has proven so challenging, hitherto. Spiritual followership functions as a process, most notably operating in its teaching and learning relationship with leadership. The spiritual follower is emancipated, empowered, and courageous. Despite espousing a number of positive and spiritual values, the spiritual follower is not romanticized as a perfect example of humanity, but one who struggles, as others do, in juggling loyalty with maintaining a work-life balance or resisting unethical and unwise leader decisions. He or she is nevertheless armed with certain approaches and beliefs, and a critical disposition to question, regardless of any imbalance of power in the leader-follower relationship. The chapter concludes that educational providers and workplaces would benefit from developing the skills, values, and perspectives of followership and, specifically, spiritual followership.

Keywords
Leadership · Followership · Spiritual leadership · Spiritual followership

Broad Vistas: An Overview of Leadership and Followership Theories and Their Interrelationship

The intention behind this first section of three, in the chapter, is to take a broad view of leadership theories and to suggest how they have influenced conceptualizations of followership. The framework for this discussion will be based upon the work of Crossman and Crossman (2011) and four clusters of leader-follower theories, being leader-centric, leader-follower, multiple leadership, and follower-centric theories.

In contrast to followership studies, leadership theories have developed over centuries, and the construct is now well developed empirically and conceptually (Baker 2007; Glynn and Raffaelli 2010). If followership has commanded so much less attention than leadership, it may be because until quite recently, followership has been largely considered as an inherent and interrelated aspect of leadership (Bass and Stogdill 1990; Burns 1978; Frye et al. 2007; Hollander and Webb 1955; Stech 2008). A somewhat simplistic explanation for the close relationship may lie in the axiomatic conclusion that leaders, after all, must have followers (Riggio et al. 2008, pp. 2–3). Indeed, without followers, the concept of leadership would have no meaning at all (Billot et al. 2013, p. 91).

Despite an apparent psychological yearning humans have, for leadership (Popper 2015), this attraction is insufficient, however, to ensure unquestioning followership. As Brewer (2014, p. 89) observed, the critical dissent of followers can be a powerful but destructive force rendering a leader’s position untenable when the support or approval of followers is lost. Fairholm (1997) similarly observed that no new leader initiative could realistically be successful without the consent of followers, and it thus behooved leaders to inspire followers to provide necessary support and

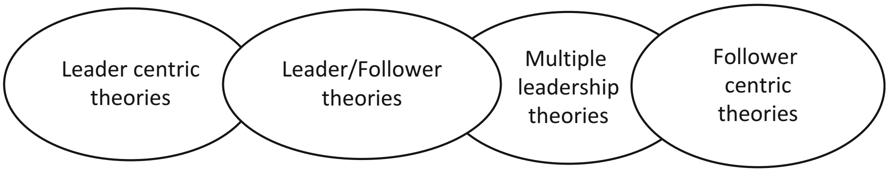

Fig. 1 Continuum of leadership/followership theories (Crossman and Crossman 2011)

indicates why the wisdom of listening responsively is so crucial to leader effectiveness (see Reave 2005). However, it would be inaccurate to imagine that the wisdom of leaders appreciating follower power is an insight emerging in the twenty-first century. As the ancient text of *I Ching* illustrates, leaders have been urged to gain follower consent without relying upon force or trickery but through a shared sense of just cause (Maroosis 2008).

The disproportionate attention paid to leadership aside, increasing work on followership, is now emerging (Kelly 2008; Murji 2015; Riggio et al. 2008), and some scholars conclude that followership has distinctly identifiable actions and skills, rather than simply being a nuanced feature of leadership (Brewer 2014). Rost (2008) too noted a more recent tendency for scholars to differentiate followership from leadership, sometimes to the extent that the two may even be functioning and focusing upon goals in quite different directions. In other words, followers do not always follow.

The extensive and sometimes "bewildering array" of publications on leadership has enabled the identification of leader and follower themes or clusters of characteristics (Yukl 2006). To that end, Yukl (2006) suggested that the literature could be divided into three themes, being leader characteristics, follower characteristics, and the situation. Leader-follower literature has more recently been synthesized, in terms of four clusters, as illustrated in Fig. 1, derived from the work of Crossman and Crossman (2011). These clusters are largely based on conceptual rather than chronological distinctions, though they are arguably considered as loose markers of changing perspectives over time. However, the overlapping nature of theories about leadership and followership suggests that chronology, as a lens through which one might view these clusters, is less reliable and compelling than their conceptual distinctions.

Leader-Centric Theories

Leader-centric theories are driven, essentially, by a top-down philosophy, accompanied by a moral prerogative. Rost (2008, p. 55) saw leader-centric theories as an outcome of "industrial assumptions" derived from a bygone era, where followership is understood through a hierarchical lens, favored by great person theories of leadership. Leaders are conceived as exceptional people, destined for the role, having risen through the ranks, commanding follower respect for their competence, as they do (Stech 2008). Influenced by leader-centric theories, no doubt, a later generation of scholars explored follower support and their readiness to take direction, almost exclusively, from the perspective of a leader (see Bjugstad et al. 2006).

Transformational leadership (Burns 1978) emerged at about the same time that Greenleaf's work on followership was published in 1977. Bass (1985) extended the perspective of Burns, a political scientist, to encompass corporate, military, and educational contexts. Transformational leadership has arguably become the most researched leadership theory in the past few decades (Dvir et al. 2002; Van Knippenberg and Sitkin 2013). As with transactional leadership, scholars of transformational leadership view it as inseparable from followers' needs (Fry 2003). Burns also suggested that follower's behavior was dependent upon the nature of leadership and whether, for example, it is transactional or transformational (Riggio et al. 2008). The assumption rooted in transformational leadership is that leaders tend to influence followers rather more than the other way around (see Burns 1978; Maroosis 2008).

In Burns' (1978) book, *Leadership*, the section on transformational leadership is divided into four chapters: (i) intellectual leadership, (ii) reform leadership, (iii) revolutionary leadership, and (iv) heroes and ideologues. Intellectual leaders are philosophers and thinkers, such as Darwin and Marx, who challenge and transform established schools of thought, and are often in moral and social conflict with the status quo. Reformational/reform leadership is described as essentially pragmatic and less individualistic than the intellectual, revolutionary, or heroic forms of transformational leadership. Reform leaders typically accept the political and social structures within which they act, yet their efforts are inevitably compromised because reform is ever poised between the transformational and the transactional – transforming in spirit, transactional, in process, and in results (Burns 1978, p. 200). Another important feature of reform leadership is that its proponents eschew the idea of heroic, charismatic, lone, individuals, and "the heroes or ideologues," characterized by the "great man" [sic] notions that existed in Victorian England, because these ideas were interpreted as the means to subjugate the working class by brainwashing them to revere those of a higher social status (p. 178).

Revolutionary leaders, as the third subset of transformational leadership, are characterized by individuals such as Lenin, Mao Zedong, and Fidel Castro. Revolutionary leaders also draw on moral ideas in striving to transform social inequalities. The final chapter of the transformational section of Burns' (1978) book addresses *heroes and ideologues*, who tend to be characterized as religious and political leaders who rise and continue to lead through their charismatic personalities.

Transformational leaders are not motivated by self-interest, aspiring to focus instead, upon performing and communicating a vision effectively. Although communicating the vision to followers has been regarded as a top-down activity, transformational leaders understand the benefit of involving followers and eliciting their feedback (Kohles et al. 2012). The vision, moral orientation, and concern for others, characterizing transformational and servant leadership, set the scene for a number of variants including ethical leadership, charismatic and visionary leadership (gaining momentum in the 1980s and 1990s), and spiritual and authentic leadership

(Avolio et al. 2009; Fry 2003; Galvin et al. 2010; Grant 2012; Lepine et al. 2016) that also acknowledge the contribution of followers in workplaces. However, Max Weber, a sociologist, maintained that the underrepresentation of attention to followership in leadership theories tended to be the most noticeable in works about charismatic leadership, despite an emphasis upon followers' admiration and trust for their leaders (Fry 2003; Riggio et al. 2008).

Authentic, leadership theories assume that followers need to be involved and challenged and like their leaders to be observers (and some would assert gatekeepers) of ethical standards (see Avolio and Reichard 2008; Goffee and Jones 2006; Johnson 2007). Authentic leaders encourage followers to exhibit critical dissent when confronted by unethical leadership and to avoid "crimes of obedience" (Hinrichs 2007). Rost's (2008) apparent stance that any conflict between followers and leaders is undesirable, paradoxically, may be conducive to a mindset, whereby followers acquiesce to improper leader direction in order to avoid discord.

Leader-Follower Theories

The growing acknowledgment of followers led to work on leader-follower theories, identified in the second cluster depicted in Fig. 1. A leadership/followership paradigm addresses the two constructs simultaneously and has applicability to a wide range of contexts, rather than being limited to hierarchical, bureaucratic organizations (Stech 2008).

Leader-follower theories focus on a bottom-up approach, examining follower perspectives on what constitutes effective or ineffective leadership in terms of traits or prototypes (Engle and Lord 1997; see Knoll et al. 2017; Ritter and Lord 2007). Scholars, supportive of this category, consider not only how leaders influence followers (Riggio et al. 2008) but also how followers influence leader behavior (Avolio and Reichard 2008; Grant et al. 2011). These kinds of studies may be considered as phenomenological in nature. The prototypes that emerge from implicit follower theories are dynamic rather than fixed, in that they may alter, depending upon changing contexts (Lord et al. 2001). Implicit theories draw upon prototypes based on follower perspectives, to evaluate leader actions, decision-making, competence, motivation, and sincerity, or indeed through peer evaluations among followers (Epitropaki et al. 2013; Junker and van Dick 2014; Sy 2010).

Leader-member exchange (LMX) theories have aimed to assess empirically the respective roles of leadership and followership (Shamir 2007, p. xix), specifically how leaders treat team members differently, depending upon their exchanges, follower behavior, ability, and performance (Graen and Uhl-Bien 1995; Shamir 2007). Earlier LMX studies were mainly confined to considering relationship dimensions, such as trust, respect, and mutual obligation, whereas later work examined contextual factors, such as team composition, flexible working, and family businesses (Liao et al. 2016; Litano et al. 2016; Omilion-Hodges and Baker 2013).

A team-based environment is evident in LMX theories that have historically relied on identifying desirable, interpersonal attributes within a leader-follower dyad, rather than upon a web of varied relationships. LMX theories have more recently begun to consider the broader organizational context (Avolio et al. 2009; Uhl-Bien 2006), team member exchange (TMX), and co-worker exchange (CWX), with the realization that exchanges occur at individual, team, and organizational levels (Henderson et al. 2009; Hiller and Day 2003; Tse et al. 2008).

Schriesheim et al. (1999) reviewed 147 papers, centered on LMX theories, and noted a wide range of dimensions or subcategories as part of the relational bond between leaders and followers (We use the term "dimensions" which is commonly used in quantitative studies to be synonymous with "subcategories" used in this qualitative study.). Trust and respect appear as common components; however, there is some slippage and overlap across the various categories. For example, Brower et al.'s (2000) use of "ability" and integrity has much in common with professional "respect" as listed in other studies. Trust, respect, and integrity (incorporating honesty with self and others) are also themes or constituents identified as crucial to the success of spiritual leadership and followership (see Reave 2005).

Multiple Leadership Theories

The cluster focusing on multiple leadership theories actually represents a number of somewhat different theoretical frameworks, most notably "shared," "dispersed," "collective," and "distributed" leadership (Avolio et al. 2009; Carson et al. 2007; Jones 2014; Offerman and Scuderi 2007). Gordon et al. (2015), in the light of the emergence of distributive and other leadership theories, casting followers as empowered individuals, capable of furthering or inhibiting the visions of leaders, called for more serious attention to be brought to this line of enquiry. The interchange of leadership and followership roles in shared, distributed, or dispersed leadership also championed the assumption that a follower in one group might well function as a leader in another (Horsfall 2001). In other words, these theories have tended to be consistent with the view that leadership and followership are socially constructed. The apparent empowerment of the follower, Howell and Costley (2008, p. 31) suggest, has only become possible as a result of improved education systems and workforce training and may also have been influenced by a diminishing number of middle managers in contemporary organizations.

As discussed, theories of multiple leadership have tended to consider the vertical and lateral relationships between leaders and followers from a somewhat two-dimensional perspective but have been extended to a three-dimensional organizational framework in *complexity leadership*, as a further example of a theory within this cluster. Complexity leadership takes into account the complex networks within organizations which themselves are also operating as open systems and subject to external influences (Schneider and Somers 2006; Uhl-Bien and Marion 2009). However, despite the differences among these theories, consensus exists on three points. Firstly, that leadership can occur, not only from formally appointed individuals but also informally. Secondly, leadership is not necessarily a top-downward process from leader to team member, and thirdly, it is generally agreed that multiple leaders can function in the same organizational context (Mehra et al. 2006).

Follower-Centric Literature

The fourth and final cluster of leadership/followership theories focuses on follower-centric literature with its concomitant concept of "upward leadership" (Carsten et al. 2010, p. 559). Followership literature in this cluster presents a departure from discussing the duality of leadership/followership dimensions (Frye et al. 2007). Contemporaneously, follower-centric approaches have been attracting more attention in academic studies (Riggio et al. 2008) and serve as a counterbalance to the inordinate emphasis placed upon leadership (Billot et al. 2013, p. 92).

Descriptive, Prescriptive, and Situational Contexts in Followership

Followership models and theories are predominantly behavioral, and in a review of the literature, Crossman and Crossman (2011) proposed that they can be divided into three main groups: (i) descriptive behaviors, (ii) prescriptive behaviors, and (iii) situational contexts. The first and largest group of literature provides a *descriptive* view of the actual behaviors exhibited by followers. Various typologies (Collinson 2006; Kellerman 2008; Potter and Rosenbach 2006; Steger et al. 1982; Zaleznik 1965) describe followers as active or passive, supportive, or resistant to their leaders. Collinson (2006) based his empirical study on Foucault's identification of the *conformist*, *dramaturgical*, and *resistant selves*, arguing that people are expected, and most desire, to conform to workplace norms, but a number of dramaturgical individuals are politically orientated and manipulate workplace constraints for their own ends.

Prescriptive views of followership describe ideas about behaviors followers *should* have: courage, honesty, and integrity (Alcorn 1992; Chaleff 1995; Dixon and Westbrook 2003; Jaussi et al. 2008). Situational factors, as a third group within followership literature, are less extensive (see, e.g., Bjugstad et al. 2006; Gibbons 1992; Mushonga and Torrance 2008; Wortman 1982).

In this section, a wide range of theories and perspectives on leadership, followership, and their relationship have been discussed. They provide a vocabulary and a context for explaining, discussing, and molding the concepts of spiritual leadership and followership.

Spiritual Leadership

In this second section of the chapter, the authors detail some of the principles of spiritual leadership as a distinct construct but nevertheless one that has a number of common features with other leadership theories, most notably servant and transformational leadership. Spiritual leadership studies are significant because they have enabled, directly and indirectly, the formation of ideas about the nature of spiritual followership that follows in the final section of the chapter.

Discussion of the concept of spiritual leadership in the workplace began to emerge in the 1990s (Karadag 2009). Fairholm (1996) contributed what was probably one of the earliest works on spiritual leadership, now generally regarded as seminal. He (Fairholm 1997, p. 1) identified spiritual leadership as a significant “new notion” in leadership literature, whether leaders were conscious of being spiritual or not. However, according to Chen and Yang (2012), it was Jody Fry who first coupled the respective concepts of spirituality and leadership, to form a cohesive concept of spiritual leadership, as opposed to works where spiritual values could be identified in some forms of leadership. Fry’s (2003) coherent statement about the nature of spiritual leadership, framed largely in terms of what spiritual leaders do and how they act, strikes a chord with Maroosis’ (2008) emphasis on developing habits in doing and acting that serve to actualize leadership and followership.

The term “spiritual leadership” is adopted in this chapter largely, since it seems to be the most common term used in the literature, but others are in existence and include “spirited leadership” (Sikula and Sikula 2005, p. 75) and “leadership spirit” (Western 2008, p. 176). The term spirited leadership, however, seems to be closer to the biblical implication of the spirit residing in leaders, recalling references to Joshua, as “a man in whom is the spirit of leadership” (Numbers 27, p. 18).

A paper authored by Fry et al. (2005, p. 839) developed the idea of a spiritual leader being called to nourish follower’s faith and hope in an organizational vision of the future and more than that the “survival” of spirituality (Fry et al. 2005, p. 839) in otherwise secular organizations. The concept of spiritual survival conjures the view that spirituality is under siege in these contexts. As a champion of spiritual survival, the spiritual leader is driven by, and encourages in others, a sense of calling and meaning, nourishing supportive cultures where employees are appreciated and genuine caring for one another flourishes (Fry 2003).

Despite some suggestion that much work on spiritual leadership lacks rigor (see Dent et al. 2005), published empirical and scholarly studies are growing, as part of the increasing interest paid to workplace spirituality. Workplace spirituality, explored and developed over decades, might well be described as a movement, in that it represents a process, calling for readjustment in secular organizations. As a movement, it calls for holistic, qualitative aspects of humanity to be balanced with the pursuit of profit and harsh efficiencies that may otherwise come at a cost of ethical, humane, and spiritual values. To that end, the role of the spiritual leader, as a change agent in this transformative, cultural process (see Fairholm 1997; Fry 2003; Fry et al. 2005), comes to the fore.

It is a capacity for altruistic love that Fry (2003) asserts is the hallmark of spiritual leadership. Altruistic love gathers up the characteristics of human caring, appreciating others, relinquishing envy, and being kind, forgiving, patient, and selfless (Fry 2003; Fry et al. 2005). As a concept, it calls to mind, the virtue ethics of Aristotelean theory, in inspiring expectations of spiritual leaders in doing the right thing, for the right reasons, with courage, temperance, and mental stability (see Maroosis 2008, pp. 21–22). Such expectations require discipline, dedication, and a sense of vocation and calling. A calling, in Fry's (2003, p. 703) view, is inspired by a desire to be of service to others, in ways that transcend the mundane and create a sense of meaning and purpose in life and work.

A number of authors have explored the literature and engaged in scholarly and empirical work pertaining to spiritual leadership in order to establish its defining values or constituents (see Chaston and Lips-Wiersma 2015; Chen and Yang 2012; Crossman 2011; Fairholm 1997; Fry 2003; Fry et al. 2005; Reave 2005). Many virtues and skills tend to emerge consistently from the work of these and other scholars including altruism, acceptance, the ability to appreciate and motivate others, honesty (veracity and authenticity), calling, caring, charity, a concern for the common good, connectedness, compassion, courage, empathy, endurance, fairness, forgiveness, gratitude, faith, hope, integrity, humility, kindness, loyalty, a desire to make a difference, seeking meaning, selflessness, patience, perseverance, a capacity for reflection, valuing sustainability, a tendency to be participative, trustworthiness, without envy, focused on wholeness, and well-being. Demonstrating any one of these virtues consistently might be considered, exemplary. The danger here is that spiritual leadership tends to summon a level of unrealistic romanticism, also displayed in early constructions of "great person" leadership theories. For this reason, spiritual leadership is probably more cautiously described as a *spiritually inspired leadership*, in that it is largely an aspirational, compound construct, made up of multiple, desirable virtues.

As evident from material presented in the first section of this chapter, spiritual leadership shares some features thought to be desirable or observable in other forms of leadership. References to conceptual overlaps are inherent in the conclusion of Fry et al. (2005) that the promise of spiritual leadership, as a new paradigm in leadership theory, lays in its flexibility, enabling it to incorporate transformational, charismatic, and values-based leadership theories such as authentic, ethical, and servant leadership.

Spiritual leadership and transformational leadership can both be described as value based (Crossman 2010), and both forms of leadership are attuned to the needs of followers and acknowledge the importance of leaders and followers sharing similar goals (see Avolio and Reichard 2008; Chaston and Lips-Wiersma 2015, p. 3). Transformational leaders capitalize on motivation and relationships, but they are also willing to make sacrifices in the interests of organizational well-being in ways that seem similar to servant leadership (Conzelmann 2017, p. 162).

Servant leadership that might be considered something of an oxymoron (Fairholm 1997) also shares some similarities with stewardship and spiritual leadership, in that according to Fairholm (1997), leaders are the stewards of virtues, and virtues feature too, in spiritual leadership (Crossman 2011; Hernandez 2008). Humility appears in servant leadership literature (Greenleaf 1991), as it does in spiritual leadership, and altruism is also revered in both these forms of leadership (see Chen and Yang 2012; Fry 2003; Sendjaya et al. 2008, p. 419). A focus on the common good, rather than pursuing self-interest, appears in Greenleaf's (1977) references to servant leadership and in other works on spiritual leadership noted in Crossman (2011).

As the term implies, servant leadership emphasizes service to followers, prioritizing their support, care, and attention, rather than a leader's own personal welfare or sometimes even an organization's best interests (Fairholm 1997; Fry 2003; Greenleaf 1991; Spears 1998). The observation that in reality, one does not have to be a leader at all, to be a servant leader (Conzelmann 2017), is reminiscent of distributed forms of leadership described in the first section of this chapter.

Servant leadership and stewardship, as a form of serving others, are gaining popularity in business contexts, as a way to increase organizational success (Conzelmann 2017), but generating profit (as one criterion of success) is not generally described as a prime goal of servant leadership or stewardship. The spiritual aspects of leadership, its emphasis upon altruism, and fulfilling follower's needs for meaning, calling, and belonging may indeed motivate employees to achieve their best with a consequent positive impact on organizational performance, but this process transcends transactional assumptions about organizational success (Chen and Yang 2012) and should not be confused with them.

Chaston and Lips-Wiersma (2015), however, temper their remarks with respect to the support that spiritual leaders extend to followers, claiming that however much a leader's intention is to benefit followers; the power differential between the two will inevitably create some level of distrust and anxiety. Whether this observation is regarded as cynical or realistic, it seems integral to the values espoused by spiritual leaders that they would be conscious of the potential for negative elements in the relationship and work hard to address them. In workplaces fraught with human anxiety, fatigue, and interpersonal alienation, spiritual leadership can make a positive contribution with its hallmarks of compassion and empathy, and a commitment to respecting employee needs to keep material and career concerns in an appropriate balance with the inner life (Chen and Yang 2012). As Fairholm (1997) suggested, spiritual leadership focuses on whole persons and the recognition of spiritual elements at work in their followers (not simply their capacity to generate profit at whatever cost to workers and other stakeholders). It is the exacting and competitive environments of organizations that can test what Fry et al. (2005) referred to as spiritual survival, and it would seem to largely rest upon both spiritual leadership and followership.

Spiritual Followership

The final section of this chapter builds on the previous two, in order to construct and define the concept of spiritual followership. Some of the challenges of defining spiritual followership are discussed before the presentation of a working definition. A focus upon key features of the construct forms the basis of the section. They include themes of critical questioning, as part of the emancipation of the contemporary spiritual follower, spiritual followership as a learning process, and a capacity for courage, among other virtues that inspire these individuals.

Negative Constructions of Followership

The concept of spiritual followership represents a positive departure from negative constructions of followership, more broadly. Followers have been variously described as masochists, apathetic, submissive, passive, poor in judgment, tending to accept the control of others, sheep, Machiavellian, sycophants, toxic creators, communication distorters, incapable of functioning as active, sentient, and thinking individuals (Crossman and Crossman 2011; Kelly 2008; Riggio et al. 2008; Rost 2008). In one medical study, participants perceived the concept of the follower to have "cult-like" connotations (Gordon et al. 2015). The metaphor of the cult, where its members are ideologically "brainwashed," to follow direction without critical discernment, is a narrative of psychological disempowerment and the renunciation of personal control. This observation, derived from data, in what is a contemporary study, at the time of writing, also calls into question the assumption that negative connotations of followers are *historical* (Riggio et al. 2008, p. 2).

It is unlikely that any negative descriptions of followers would be welcomed – even less so, in what has been described as a narcissistic, Western world, obsessed with creating grandiose self-images and the trappings of status (Alvesson and Blom 2015). Rost's (2008) call for scholars to arrive at alternative terms, acknowledging the limiting connotations associated with followership in the postindustrial, economic environment of the twenty-first century, is justifiable.

Some Challenges in Defining Followership

The study of spiritual followership is still relatively new, and as Chaston and Lips-Wiersma (2015) suggested, a better understanding of the construct is required. Certainly, the conceptual development of spiritual followership is a necessary part of the work of arriving at credible, testable, workable definitions. Defining followership has presented challenges (Gordon et al. 2015), and even seasoned "experts" in the field seem to be reluctant to address the task (Crossman and Crossman 2011). Defining spiritual followership is problematic, sometimes for the same reasons that defining followership appears to be.

Firstly, the similarity of spiritual followership and leadership and their interrelationship (Fry 2003; Frye et al. 2007) adds to the complexity of defining spiritual followership in terms that can be distinguished from spiritual leadership. The relationship between spiritual leadership and spiritual followership can certainly be described as paradoxical, just as human relationships with God can be paradoxical. God can be experienced as distant, abstract, and without physical form and simultaneously, as a close entity, with whom one may communicate directly, on a deeply personal level (Popper 2015). Whether Popper's assumption is esoteric, blasphemy, or a construct of human psychology, one level, it links followers, leaders, and God and renders the relationship, a spiritual one. It is also an apt metaphor of the nuanced experiences possible.

Secondly, as discussed earlier in this chapter, with reference to distributed theories, followership and leadership are also considered interconnected, in that followers can be leaders and vice versa (Frye et al. 2007; Maroosis 2008). The implication of this interrelationship is that any useful definition of spiritual followership must take role into consideration, but not entirely so. As Billot et al. (2013, p. 93) pointed out, when a follower makes a decision about how to respond, he or she is likely to take a whole context into account, including organizational factors, rather than simply focusing on the kind of leader they "follow." In other words, the nature, actions, and response of a follower are not dependent upon the leader alone (Knoll et al. 2017). Thus, it may be a mistake to assume that a definition of spiritual followership relies predominantly on its relation to spiritual leadership.

Thirdly, spiritual followership, rather like other forms of followership and leadership, is understood to be individually and socially co-constructed (see Cavanagh et al. 2004; Billot et al. 2013). Since spiritual followership is viewed by many, in relational terms, and believed to be discursively constituted, defining the concept in precise terms presents a challenge (see Frye et al. 2007). Constructivist (individual constructions) of both followership and leadership, similarly, would also make for multifarious options.

Culture may also compound the difficulty of defining spiritual followership, in that religion is a subcultural construction that influences beliefs and behavior, so, for example, someone raised in a Judaic tradition may prove to be quite a different kind of follower, than say, a Christian evangelical, and may, as a result, be more or less proactive (Kelly 2008). Although Chaleff (1995) mused over the impact cultural influence has upon followership, the acknowledgment of culture in spiritual beliefs that inspire and drive leadership and followership, among other organizational roles and behaviors, remains an emerging enquiry. Certainly, the generalized assumption that leaders are proactive and followers reactive becomes less credible, and any definition would need to take into account the influence of religion, and indeed, one might argue any other form of spirituality.

A Working Definition of Spiritual Followership

While related ideas of followership have contributed to understandings about spiritual followership, without a more developed conceptualization of the subject matter or empirical investigations, spiritual followership, as a line of enquiry, will remain largely reliant upon cannibalizing other leadership and followership theories, in order to arrive at a definition.

That said, the literature cited in this chapter forms the basis of the following working definition of spiritual followership:

> The spiritual follower, holds him or herself accountable to a higher power or force, defined and inspired through a personally, culturally and socially constructed spiritual paradigm that in turn influences and motivates responses, actions and decisions within an organizational context. Whatever the source of that inspiration, it defines and binds the follower to a sense

of meaning and purpose and tends to draw on virtues such as, courage, integrity and honesty. The spiritual follower is empowered, confident in maintaining a balance between loyalty to a leader and an ethical approach to serving the common good. They work to be of service to a leader and the community, and advise those stakeholders to the best of their ability, expertise and knowledge, even when advice will probably be considered as unpalatable. Spiritual followers will withdraw their support for a leader where leader direction or actions have the potential to compromise the health and well-being of others, and also what is deemed financially responsible or ethical. The spiritual follower is mindful that personal health and well-being sustain optimum performance but does not seek out acclaim, or material recognition, for its own sake, in order to satisfy the ego.

The Emancipated Spiritual Follower

Research on spiritual followers has tended to explore the concept from the perspective of leader behaviors, positive or negative, and their affect upon followers (Chaston and Lips-Wiersma 2015, p. 1). However, spiritual followership literature has, arguably, contributed to a reframing of followership in emancipated terms. The emancipated spiritual follower is entirely consistent with a democratic, contemporary perspective and fits neatly with the view of Frye et al. (2007, p. 245) that spiritual followership challenges the whole idea of heroic and charismatic theory on leadership. Historic accounts, however, provide many examples of how poor leadership has sometimes meant that it has been necessary for followers to come to the fore in decision-making. Pascoe (2017) has illustrated such circumstances in an account of the Japanese *samurai* (meaning those who serve) during the Edo period. Where a lord did not display the necessary leadership, Samuri and other retainers could lay claim to considerable power but would nevertheless honor the code of bushido, a moral and spiritual paradigm that valued loyalty, courage, honor, honesty, and integrity – all values consistent with spiritual followership.

The key to emancipation may well lie in the Parker Follett's (1970, p. 137) thesis that followers and leaders are in partnership, both followers of an 'invisible leader – a common purpose – that lies beyond either the spiritual leader or follower'. That common purpose is inherently and primarily, spiritually grounded, as other scholars have suggested (see Brewer 2014; Kelley 1988), and transcends ego, hierarchical position, or other forms of power. This is a significant reason why spiritual followership is differentiated from other theories of followership. The spiritual follower not only seeks meaning and purpose in any work undertaken, he or she also encourages others to do likewise (Frye et al. 2007), and in this respect, the engaged spiritual follower mirrors conceptions of spiritual leadership.

The emancipated spiritual follower did not emerge from a vacuum. Rost (2008, p. 60) referred to the context of a generalized societal empowerment in the somewhat well-worn mantra of "power to the people" that provided a counter to the construction of the subordinated and passive follower who generally did as directed. By way of an example, he refers to the shift, intrinsic to the Catholic church's, Vatican II that called for a greater focus on God's people, rather than the hierarchical structures established in the institution. Religious shifts like this are understood best in the context of what Rost (2008) argued and were popular world movements, arising during the late twentieth century, championing civil and gay rights and feminism, for example, that suggested a force for greater equality in society and influenced the empowerment of followers.

Christ is the inspiration for human leadership in Christian belief, as the "Good Shepherd." Although there are a number of references to followers as sheep, found in the Bible (see Zechariah 13:7; Samuel 24:17; Chronicles 17:6; 18:16; John 10:14; Ezekial 34:16; Mark 6: 34), the metaphor does not resonate with the emancipated spiritual follower. Spiritual followers are not appropriately compared to sheep, because spiritual followers question leadership, in both spiritual contexts, or otherwise rather than blindly doing all that is asked of them.

The intelligent believer must question, in order to fulfill the need for personal and spiritual authenticity and integrity, as an engaged spiritual leader or follower. The perspective that followers do so, without much discrimination (Gordon et al. 2015), would be entirely unacceptable to the empowered, thinking, spiritual follower. As Maroosis (2008, p. 18) maintained, followers must be discriminating in whom they choose to lead them, and this is certainly so for the spiritual follower.

Relevant to this discussion is a study (Carsten and Uhl-Bien 2013) finding that strong beliefs in coproduction tend to result in followers being less likely to engage in crimes of obedience and complying with the unethical directives of a leader. Compliance is defined by the authors as "the extent to which people believe their role as a follower is to partner with leaders in an effort to coproduce positive leadership outcomes" p. 50). Individuals with weaker coproduction beliefs are more likely to obey unethical directives since they displace responsibility for such actions onto the leader. Nevertheless, where followers with stronger coproduction beliefs also display romantic notions about leadership, they too may displace responsibility for unethical decisions to the leader. The authors therefore concluded that followers who do not romanticize leaders and hold stronger coproduction beliefs are the least likely group to displace responsibility for unethical decisions onto leaders or to oblige directives to behave in unethical ways (Carsten and Uhl-Bien 2013, p. 57). As a result of this study, one might conclude that the emancipated spiritual follower who questions a leader and prefers to collaborate with them may be particularly well placed to call out unethical practices – or at least not to succumb to pressure to engage in them. From this standpoint, spiritual followership has challenged the whole idea of heroic and charismatic theory on leadership (Frye et al. 2007, p. 245).

Spiritual Followership as a Teaching and Learning Process

The theme of learning runs through literature related to spiritual followership, as it does leadership. Fairholm (1997) viewed spiritual leaders as teachers, and the Bible frequently refers to Christ as a spiritual teacher (see Mark 6:34; Matthew 19:16). In much that has been published on followership, it is assumed that individuals know how to follow instinctively without actually having to learn anything (Agho 2009). Maroosis (2008, p. 18) views the follower as a disciple – the root meaning of which is also linked to learning. The notion of the disciple is certainly a powerful one in Christian teachings and, Maroosis (2008) maintains, is traceable to a medieval model of learning as a discovery process, favored by Thomas Aquinas, whereby a learner is encouraged to come to their own conclusions through self-learning.

The spiritual follower, as a disciplined disciple, may feel fear but is unlikely to succumb to it because he or she will express his/her doubts, confusion, needs, ignorance, and anxieties to leaders and colleagues, knowing that learning is valuable (Maroosis 2008) and more so than any concerns about exposing vulnerabilities in the protection of personal ego. From this perspective, humility is necessary, and sycophancy, rooted in ego, becomes intolerable – as Maroosis (2008, p. 19) argued. The spiritual follower's humility is also reflected in a desire to remain supportive, without needing to claim overall responsibility, money, and fame (Howell and Costley 2006, p. 298) or to attract heroic status (Kelley 1988). Followers need feedback from their environment, peers, and leaders because without it, judgments based on personal perceptions are inevitably impaired (see Steinbauer et al. 2014, p. 385). The same might be said of leaders who are wise to draw on follower's feedback.

Maroosis (2008) argued that followers can be taught how to respond, ethically/morally, to a given context. Spiritual followership however, although capable of being influenced or taught, perhaps by leaders functioning as role models (Steinbauer et al. 2014), is also experienced through the heart as well as the head, just as Fairholm (1997) believed spiritual leadership is. However, ethical approaches, although intrinsic to spiritual leadership (and followership), are not sufficient of themselves to constitute being a spiritual leader or follower.

The Courageous Spiritual Follower

If, indeed, followers and leaders are highly complementary, adopting similar strategies (Fry 2003, p. 701; Van Vugt 2006, p. 262), it may account for the observation of Gordon et al. (2015) that only exemplary followers show courage in expressing unpopular ideas with leaders. It is these exceptional individuals who appear to possess what Kelly (2008) refers to, as a "courageous conscience," in proactively questioning unethical leadership or co-follower's decisions that would otherwise compromise organizations and ultimately communities. Spiritual followership is neither a claim to be exemplary nor courageous but a commitment to honoring these things, as each individual can.

Chaleff (1995), in a text entitled, *the courageous follower*, considered the various contexts in which followers can show courage, including challenging the actions of a destructive, unethical leader at great personal risk, by withdrawing support or, ultimately, by leaving an organization. A courageous conscience is certainly required when a follower turns "whistle-blower." Whistle-blowing by followers in the twenty-first century, according to Riggio et al. (2008, pp. 2–3), has attracted academic attention to the study of both followership and moral courage and generated questions about why toxic leaders appear to be so rarely questioned. The shift of attention, to the courage of followers, prepared to withdraw or defer their support, is one reason why, in Kelly's (2008) view, constructions of followership have become more generous and positive.

A leader, to be sure footed in the decisions he or she makes, must seek out feedback and the collaboration of spiritually inspired followers, early on in the process. The whole concept of the whistle-blower, however, suggests intervention or action, only after the fact of unethical behavior. It is a reactive, not proactive, response. Bringing a spiritual follower onboard earlier in the process of decision-making enables a higher level of collaboration between followers and leaders. Brewer (2014, p. 91) suggested that this quality of collaboration intensifies connectedness and trust bonds, linked to values inherent in Buddhist mindfulness.

Followers need to trust and respect their leaders (Shawn-Burke et al. 2007) in order to share their goals and work toward them with confidence (Fry 2003). Respect for a leader may be based on reputation, whether he or she is liked and perceived as competent and fair (De Cremer and Tyler 2005; Dillon 2007; Glover and Hannum 2008; Spears et al. 2005). Popper (2015) too has referred to the need that followers have, to feel secure and confident in a leader's capacity for care and generosity, before they can offer loyalty.

Popper's view also resonates with earlier work (see Kellerman 2008), suggesting that when followers trust and respect a leader, uncertainty tends to dissipate, a sense of safety and protection deepens, and employees are able to navigate ambiguous/uncertain situations rather better (Drenth and Koopman 1992; Heller 1992; Simon 2006). Crossman and Doshi (2015) have also illustrated how patience, courage, honesty, integrity, and humility, for example, are integral to negative capability in the contexts of *not knowing* – as they are to spiritual leadership and followership. Thus, a sense of order is brought to a chaotic and confused world (Hunter et al. 2009; Uhl-Bien and Pillai 2007). Fear of uncertainty intensifies at times of crises when threats loom large (Shamir 2007), and these conditions may help to explain why people follow "toxic leaders," such as Adolf Hitler and suicidal cult figures, who seem to provide a sense of both belonging and security in otherwise uncertain times (Cicero et al. 2010; Lipman-Blumen 2008; Shamir 2004; see also Hogg 2008).

Spiritual Followers Are Challenged But Not Blind

By definition, spiritual followers are spiritually defined, but they are also subject to an array of human feelings and experiences, as others are. Chaston and Lips-Wiersma (2015), for example, illustrate how, despite spiritual followers generally supporting and welcoming charity work, they can be pragmatic about the time they are prepared to give these kinds of activities, especially if personal health and well-being, including family time, are compromised. A certain amount of pragmatism among spiritual followers, however, does not explain why "good" followers sometimes do bad things, out of a misguided loyalty to a leader who clearly engages in malpractice (Knoll et al. 2017).

Kelly (2008, p. 14) posed what appears to have been a rhetorical question, when he asked, "So, are good followers, those who carry out commands, as directed, or those who stand up to dysfunctional and toxic leaders?" As indicated earlier in this section, the spiritual follower, with a sense of purpose and meaning that lies beyond the immediacy of the leader-follower power relationship, in a given context, would draw upon that allegiance, to inspire the necessary courage to choose the latter course of action, in Kelly's (2008) scenario. Frye et al. (2007, p. 250) are quite clear in their assertion that spiritual followership necessitates courage, in enhancing the well-being of organizational members as followers when compromised. Although a conservative tradition has called for follower obedience to leadership, with deep roots in a long history, tracked to the old testament (Rost 2008), there would seem to be no place for blind followership in the concept of being an empowered spiritual follower.

Spiritual followers are critical and capable of deep reflection about actions, personal or otherwise. They possess a strength of character that enables resistance to inflicting harm on others, even when directed and authorized by a misguided leader. Haslam et al. (2014) suggest that followers who do resist harming others do so, not because they are unaware of their actions or their consequences but because, as engaged followers, they believe what they are doing is "right," by their own construction. While it is compelling to reject such a form of "follower engagement" as a euphemism for brainwashed individuals, the phenomenon has served nations and their leaders, in wars and battles throughout human experience. Ethical decision-making is a complex matter, and this is one reason why a spiritual follower requires such a high level of critical thought, a capacity for reflection, and an attuned level of conscience. The spiritual follower takes responsibility for his or her personal actions, determined by conscience, as the inner voice of higher principles. As war crimes tried in The Hague have demonstrated, command responsibility – the principle that the actions of a subordinate are the responsibility of a superior officer (Bardos 2013) – cannot now, be a means by which any follower can evade justice, legally or spiritually.

This perspective is dialectically opposed to the representations of followers, as those who simply react, at their leaders' insistence (see Billot et al. 2013). Van Vugt (2006) too maintained that while leadership involves initiative taking and maintaining group cohesion, followership is simply concerned with deciding who, when, and where to follow.

As Kelly (2008) pointed out, however, followers do show initiative, and the spiritual follower, as argued, is confident and feels empowered by the spirit, to initiate action where it is needed.

Conclusion

So much of this chapter with respect to spiritual followership has concentrated on developing and weaving together the various perspectives and forces that have provided the context for spiritual followership to emerge as an organizational construct. The literature on leadership and followership and the particular theories of servant leadership, stewardship, and spiritual leadership have been conducive to the development of what is only just beginning to be described as spiritual followership.

Spiritual followership, based on a discussion of cited and pertinent literature, presents itself as an empowered, emancipated role that calls for initiative, proactivity, and courage, but it is tempered by humility – the kind that recognizes the necessity for continual learning. It is therefore less a role and state and more a process of becoming. The spiritual follower, therefore, cannot lay claim to any particular virtue, only to a commitment, an aspiration, a vision, and a purpose, of all that it means to be a spiritually *inspired* follower. Understanding the distinction helps to safeguard the notion of the spiritual follower from becoming romanticized in the way that leadership has been, with the consequence of much bias and false assumptions (see Meindl 1995).

Since the theme of learning runs through spiritual followership literature, it is paradoxical that so little attention appears to be dedicated to its study, in comparison to the omnipresence of leadership courses delivered across disciplines in the university curriculum. As Murji (2015, p. 168) remarked, given the development of knowledge about followership, universities now need to ensure that this concept is embedded into the curriculum, to prepare students to understand its import, implications, and management in working life. These remarks are no less relevant, as the defining features of a contemporary vision of spiritual followership begin to take shape.

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Part IV

Values-Based Leadership

Workplace Spirituality and Virtue Ethics

Peter McGhee and Patricia Grant

Contents

Abstract

There is an established and significant corpus of literature exploring the connections between spirituality and ethics. Within this literature, there has been some focus on the virtues and their relationship to spiritual practice. Of late, organizational scholars have sought to apply these ideas (virtue ethics and spirituality) to the workplace. This chapter provides a review of current thought in this area, along with empirical research and best practice. It focuses on both individual and organizational levels.

Keywords

Workplace spirituality · Virtue ethics · Organizational virtuousness

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Virtue Ethics and Spirituality

Western ethical theories emphasize third-person frameworks (e.g., consequentialism and deontology) for agents to follow and apply (Zsolnai 2010). Virtue ethics differs from other normative frameworks in asking the question "who should I be?" or "what kind of life should I live?" as opposed to "what should I do?" Its focus is on being the right sort of person rather than doing the right thing (Annas 2006). Thus, virtue ethics is about developing a good moral identity by learning and practicing the virtues. Acting this way will lead to a "good life." This does not imply pleasure-seeking, but rather a life characterized by inner development and the pursuit of moral excellence. This pursuit is not isolated from, but rather occurs interdependently with, an individual's identity, purpose in life, and community.

Such a person strives for the virtues, which are worth realizing in themselves, and which we need to live well in community. The virtues are character traits that enable us to live good lives. As one habitually practices the virtues, one develops a virtuous character (McKinnon 1999). Character is a state of being, developed over time, whereby an individual acts consistently virtuous such that people can expect the exercise of the virtues in all circumstances (e.g., a courageous person acts courageously all the time).

The outcome of developing a virtuous character is *eudaimonia* or "the good life." Achieving this end makes the practice of the virtues worthwhile (i.e., they are their own reward). Thus, virtue ethics not only tells us how to act but also provides the motivation to do so (Annas 1993). If an individual wants to practice the virtues well, they need to develop the intellectual virtue of *phronesis* (or practical wisdom). *Phronesis* helps us to know why, when, and how to be virtuous in any given situation. It helps us make good choices and to understand the impact of those choices on our moral identity (i.e., Are they making us morally excellent? Are they contributing to a good life?) (Moore 2008).

Moral identity is the point where spirituality can enter the picture. Aquino and Reed (2002) define "moral identity is one's self-concept organized around a set of moral traits (i.e., virtues) such as compassion, fairness, generosity, and honesty" that "acts as a kind of self-regulatory mechanism that motivates moral action" (p. 1423). Because these traits are central to one's identity (what Aquino and Reed call "internalization"), they define who one is and encourage tendencies toward consistent behavior (what Aquino and Reed call "symbolization"). Although individuals may have similar moral beliefs, they may have different understandings of how central morality is to their identity. Consequently, the stronger the moral identity, the more likely virtuous behavior will occur (Vitell et al. 2009).

Spirituality, states Spohn (1997), connects with certain virtues, which are the defining elements of character, and together, they make identity a central concern. Feasibly, individuals adopt a certain understanding of spirituality as part of their moral identity. This motivates and guides them to act in ways consistent with their spirituality. Doing this reinforces identity and its attendant behaviors such that similar outcomes are more likely in the future. As Emmons (2000) argues, such persons have the ability to be virtuous "on a consistent basis: to show forgiveness, to express gratitude, to exhibit humility, to be compassionate, and to display sacrificial love" (p. 12). While it is possible anything could be construed as "spiritual" (e.g., taking a bath), an authentic spirituality is characterized as being true to one's values; being other-, as opposed to self-focused; and being ethical consistently (McGhee and Grant 2017b; Zsolnai 2010). Such an understanding ensures certain values are actioned more than others. For example, the literature, while extensive, stresses qualities such as compassion, justice, humility, self-control, courage, and wisdom (Gotsis and Kortezi 2008; Hackett and Wang 2012; Reave 2005) as common to a genuine spirituality.

Understanding the connection of spiritual and virtuous individuals depends upon understanding moral values. Virtuous people are guided by moral values (or virtues) – a value that contributes to the moral perfection of human beings (Mele 2005). Such values are things worth pursuing because they make us more human (Guardini 1999). An authentic spirituality has a similar *telos* (Williams 1997). Spiritual people are not driven by ego, but rather by the good of others (Cavanagh and Bandsuch 2002; Mitroff and Denton 1999). Thus, spirituality is also about becoming more human not less. Therefore, genuinely spiritual persons are more inclined to exercise moral values (or spiritual virtues) that contribute to both individual and communal flourishing. In their article, Guillén et al. (2015) explain the motivations behind such actions further. First, these individuals are open to and receive spiritual truth, grace, and goodness from the outside (*spiritual extrinsic motivation*). These form the basis of a particular spiritual disposition. Second, such persons acquire spiritual good through human actions (*spiritual intrinsic motivation*). Their goal is to develop a spiritual identity and achieve spiritual flourishing. Finally, they provide spiritual good to others (*spiritual transitive motivation*). This impulse moves from a self-view by enabling them "to transcend the individual domain and consider the impact their actions have on others" (p. 808).

If spirituality and its practices inculcate virtues, and these influence how we perceive the world – what we pay attention to and how we pay attention to it – and ultimately guide our actions, then if we wish to be more ethical, we should develop our spiritual identity with its attendant virtues (Dyck 2017; Spohn 1997; Vitell et al. 2009). Several authors, for example, contend that spirituality enhances virtues that challenge the technocratic rational thinking that permeates our lives (Bouckaert and Zsolnai 2012), as well as combating the rampart materialism and individualism so prevalent in market societies (Calás and Smircich 2003; Dyck and Weber 2006; Kasser 2011). The potency of self-interest in such reasoning incentivizes individuals to view themselves as separate from society, an entity that seeks to maximize utility at all costs. Authentic spirituality counters this by structuring value choices around what constitutes a good life and a successful community, of which organizations are an essential part (Mele and Sison 1993; Solomon 1992).

Managers should understand that a person's spiritual identity will thrive under certain conditions. These include: opportunities to practice being spiritual, resources for doing so, a focus on ends that give meaning to identity and action, and embeddedness in a community directed toward those ends (Weaver 2016). Thus, managers have a responsibility to set up their organizations and to influence wider macrocultural settings, in ways that ensure that such development happens.

Virtue Ethics and Workplace Spirituality

The workplace spirituality (WS hereafter) literature posits that all individuals are spiritual, or have the capacity to be spiritual (Garcia-Zamar 2003; Karakas 2010; Li 2012; Steingard 2005), and thus, all individuals bring that capacity into their workplace (Fagley and Adler 2012; Sheep 2006). The same literature is replete with definitions of WS. Giacalone and Jurkiewicz (2003a), for example, provide multiple definitions, while Karakas (2010) notes that 70 plus definitions of WS exist. Although there is no universally accepted definition (Ashforth and Pratt 2003), there is a growing consensus that WS consists of broad four dimensions: connection with others (including an Ultimate Other), transcendence, meaningful work, and inner awareness (or mindfulness) (McGhee and Grant 2017b; Petchsawang and Duchon 2012). Despite this complexity, WS can be described simply as “the lived experiences and expressions of one’s spirituality in the context of the work” (Sheep 2006, p. 358). There is also consensus that WS contributes to a number of organizational outcomes positively (Kutcher et al. 2010). What is less clear is how WS might contribute to better ethical outcomes in organizations. Interestingly, several authors have called for increased integration and research between spirituality and organizational ethics (Cavanagh 1999; Garcia-Zamar 2003; Giacalone and Jurkiewicz 2003b).

From a virtue ethics perspective, business and organizational activities are vital. The economic needs of humanity, which are necessary for flourishing, are best served by business (Moore 2008; Solomon 1992). Moreover, as a social practice, business shares similar goals, values, and concerns as the wider community of which it is part. Consequently, organizations should develop strategies that enable this wider goal. It is this chapter’s contention that virtue is a constructive foundation for understanding and positively enacting WS in organizations to help achieve these ends. Indeed, several authors have advocated such an approach. What follows is a summary of their views and how they might be utilized to transmute the dominant schemas of organizations, which often promote technocratic control and egocentrism, to be more spiritual and, thus, ethical (Gull and Doh 2004).

Cavanagh and Bandsuch (2002) argue that only a spirituality that stimulates and supports the development of good moral habits (i.e., virtues) is appropriate in an organization. Other types of spiritualities (e.g., that of Klu Klux Klan) fail the virtue test in that they are not directed toward the good of others. This understanding also limits management’s ability to appropriate spirituality for instrumental ends alone (Lips-Wiersma et al. 2009). Because an authentic spirituality encourages the development of spiritual virtues, ingrained habitually within a person’s identity, it is less likely that such persons will sacrifice that identity (i.e., who they are) for organizational goals that conflict with it. Based on these premises, Cavanaugh and Bandsuch’s requirement allows managers to determine what type of spirituality is beneficial *in the long run* for their organization and, thus, should be encouraged as part of training and developing their human resources (i.e., a spirituality that is other-oriented).

Noting the complicated, and poorly conceptualized, relationship between spirituality and ethics in literature, Gotsis and Kortezi (2008) also contend a person’s spiritual identity “will be the determinant factor in that person’s understanding and interpretation of ethical behaviour” (p. 587) in the workplace. Gull and Doh (2004) agree, noting that a transmutation of the workplace built on an authentic spirituality should inhibit the development of employees dedicated to the quest for narrow self-interest.

Realistically, all organizations are concerned with efficiency and performance. To ignore what Moore (2005) labels external goods (e.g., profit), to focus on internal goods (e.g., virtues) alone would be terminal for most organizations. However, as Gotsis and Kortezi argue, enhancing spirituality in the workplace allows “issues of instrumentality to undergo a substantial transformation” (p. 591) such that both internal and external goods become equally important – one flowing from the other. Indeed, an organization focused on external goods alone is unlikely to encourage or embrace spiritual values. Such an approach tends to view morality in utilitarian terms (i.e., maximizing individual preferences) and is mostly *hedonistic*, as opposed to *eudaimonistic* (Van Dierendonck and Mohan 2006). The emphasis is on subjective values that are good for us, not objective moral values that are good for others. Take, for example, the moral value of benevolence that promotes the happiness and prosperity of others (Jurkiewicz and Giacalone 2004). Within a utilitarian framework, such prosperity is viewed from an individual, as opposed to relational, perspective. This is because utilitarianism stresses “impersonal economic interactions that reflect a person’s distance from others, as well as from one’s inner nature” (Gotsis and Kortezi 2008, p. 592). As such it does not meet the minimum requirements of both virtue ethics and WS. Obviously, work is not just about maximizing individual preferences; rather it is a community in which people seek self-worth, meaning, and relationships with others in ways that develop their whole self in terms of what constitutes a flourishing life. In this setting, “ethical and spiritual well-being arises in a context of interacting societal actors, who place primary emphasis on relational concerns and intrinsic motivation” (p. 593). For Gotsis and Kortezi, the key to enhancing such well-being in organizations is through character education.

An example of how WS might inform virtuous action in organizations comes from recent work by McGhee and Grant (2017b). This critical realist study interviewed 31 highly spiritual people to understand why and how spirituality influenced ethical behavior in service organizations. Participants disclosed 80 organizational stories in which they were confronted by an ethical dilemma, explained how they dealt with that dilemma, and discussed the consequences of their actions, in relationship to their spirituality. Thematic analysis of the interviews resulted in four global themes: *Being Other-oriented*, *Being Guided*, *Being Authentic*, and *Being Well*.

Reflection upon these themes found that spiritual individuals brought an inherent other-orientation to their workplace that considered the wider and long-term interests of stakeholders, including the organization itself. This other-orientation provided individuals in the study with a guiding framework on how to act ethically at work via spiritual principles (e.g., do unto others) and spiritual virtues (e.g., justice, caring, selflessness, respect). In this way, spirituality was revealed as a sense-making mechanism (Lips-Wiersma 2001; Weick 1995) used to frame and resolve ethical dilemmas. Participants were intrinsically motivated to act this way because of a desire to be true to their spiritual identity. As Howard and Welbourn (2004) put it, if we want to be authentic "we must first truly know what is most important to us, and then choose to speak this aloud and make it real in the outer world" (p. 49). Such authenticity provides a regulative function (Oakley and Cocking 2001). In organizations where authentic spirituality was enacted, participants reported heightened feelings of well-being. In organizations where they were unable to exercise their spirituality fully, participants reported negative feelings. While this process appears linear, the reality is that all of these themes (*Being Other-oriented, Being Guided, Being Authentic, and Being Well*) were in-play when participants tackled these dilemmas. The four facets of a lived spirituality formed an interlocking dispositional web that enabled individuals to enact their spirituality in moral ways. As they did this, they strengthened their spiritual identity such that repetitive behaviors would occur.

Unfortunately, the realities of organizational life ensured participants faced powerful counter forces to their spiritual identity. This was not unexpected since most organizations operate within a free market system that is underpinned by certain values, norms, and assumptions (Dierksmeier 2012; Ghoshal 2005; Lips-Wiersma and Nilakant 2008). These, in turn, encourage organizational structures and processes that imitate this dominant system and work for its ends (Giacalone 2004). Sadly, this can foster unethical conduct (Anand et al. 2004; Bakan 2004; Buchanan 1996; McKenna and Tsahuridu 2001). As Schwartz contends, "organisations cannot be the bastions of benign community oriented ethical reasoning we wish them to be because of the demands and requirements of the market" (cited in Gini 2011, p. 9). Such a paradigm imposes a survival of the fittest requirement that in turn ensures that to get ahead all must conform. It would not be in these participants' interests to do otherwise.

Remarkably, the majority of participants transcended these limitations in order to be true to their spirituality. Similar to managers in Rozuel and Kakabadse's (2010) study, they behaved with "greater awareness of the other's humanity while enacting their values and principles" (p. 426). Being spiritual meant resisting social conformity and taking personal responsibility for their actions. Such individuals did not allow themselves to become compartmentalized; they understood what being virtuous meant and the impact of their actions on themselves and others. As Emmons (1999) writes, participants had "a way of being and experiencing. . .that is characterized by certain identifiable [moral] values in regard to self, others and nature" (p. 165). Consequently, they were able to revise and reprioritize situations in a manner reflective of this spiritual disposition and its *telos*.

What might be the benefits of such persons for an organization? In this study, there were two significant advantages. The first involved participants going beyond hedonistic goals toward more *eudaimonistic* ends (Paloutzian et al. 2003; Van Dierendonck and Mohan 2006). Their spirituality provided a reason for working and helped them understand the necessity of their actions and the positive difference they made in the world. This ensured more holistic thought processes, a deeper appreciation of stakeholders, and, ultimately, enhanced decision-making ability. Such a shift contributes positively to organizational culture since "spirituality is experienced by employees as a personal connection to the content and process of work, and to the stakeholders impacted by it, in a manner which extends beyond the limitations of self-interest" (Jurkiewicz and Giacalone 2004, p. 129).

As discussed earlier, spiritual persons are other-oriented. As such, they strive to connect with others and build positive relationships. A consequence of this, is the freedom to speak into another person's life either by word or by deed. In this study, participants saw themselves as spiritual role models setting standards, providing examples, and influencing others (Bandura 2003). There is a long history of role modelling in virtue ethics (Annas 2006), and there is evidence that role models influence the ethical behavior of others. For example, Weaver et al. (2005) found that ethical role models practice constant moral action, have high moral expectations of the self, and articulate ethical standards to those around them on a consistent basis. There were obvious resemblances to the participants in the McGhee and Grant (2017b) study. They built relationships and demonstrated selflessness, compassion, and fairness throughout their stories while holding themselves to higher values in their desire to be spiritual. Most importantly, they articulated high ethical standards, which they sourced in their spirituality, to others. They were good moral exemplars often putting their spirituality above "personal or company interests" and taking "a long-term, bigger picture multiple stakeholders approach" (Weaver et al. 2005, p. 316).

Implications for Organizations

From a decision-making perspective, it seems self-evident that individuals motivated by spiritual virtues such as compassion, selflessness, and fairness will act differently than individuals who are motivated by control, achievement, or pleasure (Crossan et al. 2013; Fernando and Jackson 2006). Such actions are likely to improve the overall ethicality of the organization as they influence others around them (Jurkiewicz and Giacalone 2004). The nature of spirituality ensures virtues are practiced such that they become habitual (Cavanagh and Bandsuch 2002; Gotsis and Kortezi 2008; Spohn 1997) and, therefore, consistently "unfolded" or integrated into work life. While issues of instrumentality will always exist in organizational contexts, substantial transformation can occur if individuals consciously enact their spiritual virtues. Indeed, given the inherent relationality of spirituality and virtue ethics, one could argue that workplaces as social practices with shared goals, and in which individuals spend most of their time, are essential for executing and reinforcing these.

The literature also suggests that enacting one's spiritual virtues can lead to improved quality of work life and higher levels of well-being (Lee et al. 2003; Van Dierendonck and Mohan 2006) even in adverse situations such as job dissatisfaction, stress, and workplace bullying (Arnetz et al. 2013; Tejeda 2015). Again, this is not unexpected given the *telos* of both spirituality and virtue ethics is human flourishing. The more individuals enact their spiritual virtues in the workplace, the more likely they will contribute to their own *eudemonia* and to the common good of others (Arjoon et al. 2015; Fave et al. 2013). The key question for organizations is how can they encourage spirituality at work.

Morley (2007) contends that individuals are attracted to organizations on the basis of perceived organizational values fit , that is, people want to work where there are similar characteristics and values to their own. Achieving a good person-organization fit correlates with positive work outcomes such as job satisfaction, organizational commitment, and citizenship behaviors (Hoffman and Woehr 2006; Kristof-Brown et al. 2005). To attract spiritual individuals, and enhance spiritual outcomes, organizations must enable spirituality. This can be achieved if they organize themselves around spiritual values and goals (Vallabh and Singhal 2014). For example, they could aim at, and prioritize, higher goods such as human well-being, the communal good, and sustainability, as well as material ends. These goals could be communicated via value statements, codes of behavior, organizational histories, marketing promotions, and more. Such ends align well with the *telos* of spirituality and are more attractive to those who practice spiritual virtues. This is vital since, as Sheep (2006) notes, any attitudinal and behavioral changes brought about in the workplace are more likely to be a reflection of individual spiritual preferences as opposed to managerial design. This clearly resonates with the unfolding notion discussed above. Vallabh and Singhal (2014) concur, suggesting organizations that align their policies and procedures with spiritual values and goals are more likely "to attract employees who seek spiritual growth through work but also to develop their inner spiritual potential" (p. 200).

The other-orientation of an authentic spirituality, ensures people are treated as ends worthy of dignity and unconditional respect, not simply as a means to bolster the bottom line. Organizations should develop cultures that reflect and encourage this. For example, "job enrichment, intrapreneurship, profit sharing, decentralisation, and employee participation are some means toward the end of making the being of workers count in what is best understood as a community of persons" (Grassl 2017, p. 904). Moreover, organizations that allow people to express their spirituality openly and freely, and where positive feedback is provided, should inspire actions that positively reinforce treating others as ends (Karakas 2010; Lee et al. 2014). Matching this with structures that are more democratic, where change comes from the bottom up as opposed to the top down, will contribute to this process (Vallabh and Singhal 2014).

The assumption that all people can be spiritual means training and development programs targeting growth can be implemented. For example, Emmons (1999) has suggested that learning to see work within a higher meaning, using spiritual resources like prayer and meditation to solve work problems, and developing spiritual sense-making tools to enhance decision-making are all valid approaches to enhance WS. When it comes to enhancing the spiritual virtues specifically, Dyck and Wong (2010) have developed a framework that uses "spiritual resources to assist in the responsible enabling of virtues and virtuous behaviors in organizational settings" (p. 8). To do this, they draw on spiritual disciplines and "demonstrate how they may complement and advance efforts at understanding and developing virtuous organisations" (p. 9). They note that the spiritual disciplines influence two areas identified by theorists as essential for developing the spiritual virtues, "the excellence of the community (or organization) one is part of" and "the habitual actions that reinforce the character of the agent" (p. 9).

Spiritual disciplines are "practices that sensitize and habituate the virtues of community members towards good ends" (p. 11). They are a "method" that develops character and helps individuals break free from ingrained vices. Dyck and Wong note the negative connotations associated with the words "spiritual discipline" but argue that they contribute to *eudaimonia* and should be understood as a form of training. Drawing on the work of Foster (1978), Dyck and Wong characterize four corporate spiritual disciplines: confession, worship, guidance, and celebration. The order in which these disciplines are presented is important. Confession encourages worship, which ensures guidance and, ultimately, effects celebration. Together, Dyck and Wong argue that such ordered disciplines constitute a "virtuous cycle" that develops organizational virtuousness over time.

The first discipline, confession, is about exhibiting humility and mutual acceptance. At its core, confession understands "our own shortcomings, which in turn results in us not looking down on other's failures" and "delivers us from conveying an attitude of superiority" (Dyck and Wong 2010, p. 15). It also includes recognizing injustices in the organization that we may help to sustain. In short, confession focusses on the other. Such discipline is necessary for building healthy organizational communities.

The second discipline, worship, involves recognizing the goodness in others and facilitating shared listening. It is about seeing people as ends in themselves rather than objects for organizational use. Indeed, a central idea in worship is to see God's image in others. Such thinking avoids depersonalization, which is a common source of corrupt behavior in organizations (Anand et al. 2004), while promoting respect and dignity for all (Bloesch 2007).

The third discipline, guidance, is all about "discerning ideas in community" (Dyck and Wong 2010, p. 17). This involves "including subordinates by seeking their counsel and knowledge to understand existing systems" and "understanding how new ideas would fit with, or be included in existing structures and systems" (p. 18). The second of these means dealing with and overcoming resistance to new ideas that are often muffled by how things are done around here (Schein 1992). There is some parallel with Nonaka and Toyama's (2007) use of *phronesis* in their work on knowledge creation. Similar to guidance, *phronesis* is about making choices regarding human flourishing and how organizations can encourage this. This helps "create the shared space of knowledge" (p. 379) that enables individuals to transcend their limited perspectives and identify with others.

The final discipline, celebration, occurs when structures and systems change for the better – it "involves playing with new ideas in our workplace that will help make the world a better place" (Dyck and Wong 2010, p. 19). This fourth discipline positively reinforces the first, "where we have past success to celebrate as we identify and confess new problems" (p. 19).

These four spiritual disciplines form a developmental model reflective of similar approaches found in virtue ethics (Koehn 1995) and virtuous organizations (Cameron 2003) and resemble McGhee and Grant's (2017b) work discussed earlier. While it is individuals who enact the spiritual virtues, and it is individuals who practice these spiritual disciplines, the active bond between the individual and the collective augments overall virtuousness such that it becomes more than the sum of its parts

(Bright et al. 2014). This transpires because acting spiritually virtuous (1) results in positive emotions in others which encourages goodness and elevates positive well-being (Frederickson 2003), (2) fosters social capital which builds high-quality relationships among organizational members (Cameron et al. 2011), and (3) encourages pro-social behavior that is replicated by others (McGhee and Grant 2017b).

How might these spiritual disciplines apply? Dyck and Wong (2010) take the four basic management functions (controlling, leading, planning, organizing) and compare them with each discipline noting similarities and differences. Both controlling and confession are about identifying unacceptable behavior to be corrected. However, control enforces correct behavior, whereas confession focuses on universal principles of justice and is enacted from humility. Instead of focusing on judgement and blame, confession emphasizes forgiveness as well as sensitivity to limitations in organizational structures and systems that produce negative outcomes.

According to Dyck and Wong, both leading and worship relate to others based on expectations of them. However, leading is motivating others to achieve organizational goals, while worship seeks to draw out the inherent goodness in subordinates and move beyond narrow materialistic ends toward higher goods (e.g., community, justice, meaningfulness, the common good, and sustainability). McGhee and Grant (2017a) argue that such leadership distributes decision-making from the center to the edges or from the top to the bottom. It is adaptive to the complex interactions and interdependencies found in organizations – it is not set in bureaucratic hierarchies built on orthodox power. Moreover, a worship approach to leading is not about heroes; rather the focus is on hosting leadership (McKergow 2009). Hosting involves nurturing the conditions for group processes and providing the resources for people to have leaderful groups, to generate leadership activity, and to be leadership actors. In this manner, hosting views others as ends; it encourages autonomy and shares leadership roles.

Planning and guidance are also similar; both are concerned with making decisions (Dyck and Wong 2010). However, guidance facilitates participative decision-making – a natural outcome of seeing others as ends not means, and of hosting leadership as opposed to lording over subordinates. Relationship building is central to this type of leadership; consequently, cultivating interpersonal and group facilitation competencies is a necessity. Modern organizations are complex systems with numerous challenges caused by the interaction of, and effecting, multiple agents. Such competences are especially important when it comes to the various stakeholder negotiations and collaborations required to bring about lasting positive change.

Finally, Dyck and Wong note that "organizing and celebration both seek to improve structures and systems" (p. 26). However, while organizing is about efficiency and constraint, celebration's focus is on social systems and liberating people from oppression. Celebration encourages thinking about organizing in ways that meet the:

> Needs of the most disadvantaged, where we promote practices that teat others with dignity, and where we strive to invite organizational members to implement changes that will facilitate social justice and ecological sustainability. (p. 26)

In this way, organizing connects with notions of ultimate goodness and our striving to realize an appropriate *telos*.

Conclusion

What then is the role of the spirituality in the firm? As Goodpaster (1994) wrote some time ago, spirituality is the cure for a disease plaguing modern organizations. This sickness ensures a fixation on narrow short-term goals pursued thoughtessly, combined with rationalizing such that immoral actions are justified by appeal to the bottom line, and a detachment that is a "kind of callousness, what some observers have called a separation of head from heart" (p. 53). Spirituality is a cure for this illness. However, if this spirituality is not built on a proper foundation, that of a spiritual identity that practices the spiritual virtues, then it is unlikely to be successful.

Homo Spiritualis is not characterized by maximizing profit but by an awareness of others and a focus on human flourishing. This understanding is what gives life meaning and purpose, as opposed to materialistic goals alone (Bouckaert 2011). Spiritual persons want to maximize their welfare, but this involves more than economic well-being; it entails "transcending self-interest, cultivating meaning in what we do, and having a deep respect and reverence for others" (Lips-Wiersma and Nilakant 2008, p. 59). The bottom line is important but not at the expense of the society and the common good. Spirituality brings another dimension to organizations, a dimension that focuses on human flourishing, that develops character and virtues over culture and values, and that encourages choices that transcend organizational self-interest to ensure the long-term flourishing of all.

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Vedic Leadership: Theory and Practice of Operating from Natural Law

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Abstract

Vedic leadership is an inclusive and holistic approach that engages the wholeness of Being and totality of knowledge for mistake-free action. Ideally, Vedic leadership leads to a more sustainable and joyful world. This can be achieved by complete and total self-knowledge, through development of one's own consciousness, and making wise decisions naturally and effortlessly in accordance with the laws of nature. Ultimately, Vedic leadership flows from the totality of all the laws of nature. These laws of nature, which can be accessed in the consciousness of every being, provide an unchanging framework for a stress-free and sustainable path to perfect leadership. Leading from Natural Law enhances a leader's capacity for integrating diverse stakeholders, perspectives, knowledge, and skills, to achieve a holistic and inclusive vision and effortless success. This chapter presents several key natural law principles along with associated Vedic principles. Vedic principle of *Vasudha-eva-kutumbakam* means whole world is a one big single family; hence we should live with harmony, caring and sharing. We then present a rich real-life case study of Vedic leadership, where a values-driven transformative leader employed creative strategies and holistic techniques to boost performance and accomplish internal change while maintaining respect and dignity of all the people involved in the organization. Practicing Vedic leadership helped him build from scratch an award-winning sustainable and growing organization, under extraordinary challenges. The implications for leadership research and practice are presented.

Keywords

Vedic leadership · Spiritual leadership · Consciousness · Natural Law · Principles · Wholeness

Introduction

Climate change and social inequality are among the greatest challenges of our times. Traditional leadership models have fallen short in addressing these complex gestalts of problems. Addressing and solving these grand challenges requires a great coming together of all people in an ego-transcending manner. This is a call for leaders who are awakened to their deepest universal values and act wholeheartedly for the common good (Dhiman 2017; Marques and Dhiman 2006). Such leadership from within (Cashman 2017; Fairholm 1996; Burns 2003) means that the wise leader acts from the wholeness of oneself, honed through a regular practice of transcendence. Such a leader is deeply attuned to universal values and, in serving from those inner values, serves one's colleagues, the organization, and society. Harung et al. (1995) developed a unified theory of leadership, where regular transcendence helps the leaders grow and attain peak performances and results.

There is a large body of scholarship on spiritual leadership (Fry 2003). Spiritual leadership has been defined as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (Fry 2003). Spiritual leaders are said to seek spiritual survival for themselves and then meet the unmet spiritual needs of the followers (Parameshwar 2005). Greenleaf's (2002) Servant Leadership model comes close to spiritual leadership, in that a servant leader would usually serve the spiritual needs of the followers by offering them meaningful work. Thus, the servant leader brings together service and meaning to the organization. Collins (2001) defines Level 5 leadership as similar to a servant leadership stance in which humility of the leader is key to his continued learning and growth. Covey's (1992) model of principle-centered leadership similarly shows how a leader lives in harmony with natural laws and universal principles.

Spiritual survival is however a deficit concept and is driven by a fear of inadequacy. It does not promise total fulfillment and a blissful world. Further, these spiritual models do not adequately characterize the essential nature of the human being and the nature of right action.

There have also been efforts to learn leadership lessons from ancient classics from perennial civilizations such as Greek, Chinese, and Persian (Prastracos et al. 2012). Many leadership models have also been developed based on Bhagvad Gita (Lord Krishna) and Ramayana (Lord Rama). However, no attempt has be to find leadership lessons from the Vedas as a whole, the most ancient and complete body of knowledge existing. This chapter will present Vedic leadership as an inclusive model for eternal flourishing. This theory is based on Vedas, the ancient and eternal knowledge of the totality of all the laws of nature. We present a detailed case study of Vedic leadership in practice in a midsized Indian company. Then we present implications for research and practice.

Vedas: A Primer

The Vedas are the oldest documented spiritual teachings of humanity, with their roots going back over 5000 years in ancient India. They are the best-preserved roots of India's spiritual ancestors and famous ancient sages and seers of many traditions – dwarfing in size the ancient teachings that have managed to survive elsewhere in the world. The Vedas laid down the foundation for the great civilization of India, which dominated Asia spiritually and produced many important religions and spiritual movements. The Vedic tradition has managed to sustain and transform itself over centuries and eras, enduring wars and cultural changes of every variety. This endurance and adaptability comes from its firm foundation in universal truth and its capacity to renew itself in every generation.

It was only after the advent of the "British Raj" that Indians saw a decline and eventually a catastrophic collapse of their wealth, thereby leading to extreme poverty. Living under conquerors, Indians were made to believe that the knowledge and wisdom of their ancestors no longer stood the test of time. However, Vedic culture is not a relic of the past; it is as relevant now as ever. It has so much to offer and covers every angle of existence. It is fast becoming evident that modern management thinking and concepts are ill-equipped to handle the complex grand challenges in a modern world. Maybe it is time to look at things through a different and deeper lens to find answers and directions that are so needed. The knowledge and understanding of this great Vedic culture may indeed be that which will help us see through the fog of confusion that seems to envelop the whole world.

The word "Veda" is derived from the root word "Vid" meaning knowledge. Vedas thus literally mean total knowledge. Vedas were generated around 2500 to 7000 BC. They were cognized and propagated by ancient sages, or rishis, for spiritual and social benefit of the entire humanity. Vedic messages were communicated through symbols, rituals, and stories. There are four main Vedic texts: Rik Veda, Sama Veda, Yajur Veda, and Atharva Veda. In addition, there are 36 other branches of Vedas. Some of the well-known branches are Bhagvad Gita, Yoga Sutra, Ayurveda, Gandharva Veda, Dhanur Veda, Upanishads, Vedanta, etc. Vedic texts are a starting point for the development of Vedic knowledge, which is a living tradition of spiritual realization and communion with the infinite.

Vedic knowledge is relevant to everyone and exists more as an inner rather than outer reality. For example, Hindu, Buddhist, Jain, and Sikh traditions are not the same but similar in sharing a common orientation toward Dharma, recognition of the law of Karma and rebirth, practices of Yoga, meditation, and mantra as the basis of the spiritual life. It is heartening to note that the appreciation and liking of Vedic concepts have gone global in the modern times, with Vedic teachings and research in various forms occurring around the world. This latest Vedic renaissance is a quite dynamic spiritual movement, flowering in diverse names and forms. It is likely to grow as humanity searches for meaning in life beyond the limitations of both scientific materialism and religious dogma.

Vedic Doctrine

Vedic view of life is a holistic perspective of not only human needs but also the entire universe, as a culture of consciousness. It is designed for a progress with peaceful coexistence and widespread happiness and bliss. The unity of consciousness enables multitude of names and forms, and they are all paths to bliss. The Vedic approach encompasses the entire gamut of human endeavors at the bodily, mental, intellectual, societal, environmental, and spiritual planes. Only actions in accordance with the nature will simultaneously satisfy the interest of the individual, society, and the cosmos. Therefore, Vedas offer a path for peaceful coexistence.

Vedic knowledge sees truth as one and undivided. It also acknowledges that there are infinite ways of expressing it and seeking it. Vedas thus encompass the full range of unity and diversity of the cosmos, from silent potential to dynamic action. Vedic view of life is based on the idea that man is an integral part of the universal family – *Vasudha-eva-kutumbakam*. While he has the right to make his individual choices, he must do it without harming others. The law of Karma (causal action) is a law of the nature, suggesting that every action of an individual leads to a set of consequences. This path of life is called Karma Yoga. While need is accommodated in this path, greed is defined as a vice. Greed must be shunned since it leads to catastrophic consequences. It is about progress without destroying family and social life, without transforming the earth from heaven into hell.

Vedic approach to management is not the subject of any specific Vedic text, but it reflects values, principles, attitudes, and practices that are part of Vedic philosophy. Vedic sciences, like Yoga and Ayurveda, are a Vedic way of life. Every individual is a custodian of this planet and its resources with the responsibility to preserve, protect, and sustain every creature and ensure the sustenance of the planet as a whole. This objective of "let all be happy *(sarve sukhin bhavantu)*" can be achieved by adhering to six fundamental Vedic doctrines, namely:

- Human Welfare *(Loka sangraha)*
- Profit through ethical means *(Shubhlaabh)*
- Action without greed *(Nishkaama Karma)*
- Entire world as one family *(Vasudha-Eva-Kutumbakam)*
- Avoidance of any extreme *(Ati-hyaastha-varjayet)*
- Devoted Commitment *(Samarpan Bhaav)*

Vedic scriptures envisage sacrifice with compassion, which yields a harmonious living with other humans, animals, and the cosmos.

Vedic Leadership

Vedic leadership is about achieving progress with wholeness, without the destruction of family, society, or the earth itself. Vedic leadership engages the wholeness of Being and the fullness of knowledge, for mistake-free action. Vedic scriptures offer a way of harmonious living with other humans, animals, and the cosmos leading to a scenario of all being happy. Vedic principles are designed for the expansion of happiness. Vedic leadership is not a set of fixed initiatives to be executed but a set of principles that should influence one's thinking. Vedic principles help achieve complete and total self-awareness and make wise decisions.

The Vedic concept of universal happiness (*sarvesukhinbhavantu*) can be achieved by following two very important complimentary Vedic principles, about the nature of silent Self and about the nature of dynamic action:

1. *Aham Brahmasmi (Vedanta)* (I am Totality). This principle characterizes the fundamental nature of every human being. When read in conjunction with other Vedic phrases, it means that everyone is Totality. It implies that we should see totality in everyone. Everyone in the universe has infinite potential to know and accomplish anything. The Vedic principle of *Vasudha-eva-kutumbakam* (the entire universe is one family), the primary principle of universal inclusion, flows from the main principle. One should consider one's neighbors to be as fully as part of oneself. Everyone is a custodian of this planet and has the

responsibility to preserve, protect, and sustain every creature and the planet as a whole. It means that the nation-state should exist not just for the welfare of its citizens but for the whole world. The Vedic principle of *Lokasangraha* (human welfare) naturally follows from this primary principle. Human welfare means the rulers should be aware of and be vigilant against hurting any innocent people. Hurting others is hurting oneself, and taking care of others is taking care of oneself.

2. *Yogastha Kuru Karmani* (Bhagvad Gita 2:48) (established in Self, perform action). This Vedic principle provides guidance for proper right action. It means that leaders should operate naturally and effortlessly from their inner total potential. One should rise above personal preferences and act according to the needs of the universe. One should act without being unduly concerned about the fruit of the actions. Leaders should do *karma* in service of their *dharma*. *Dharma* is duty according to one's nature and position. *Karma* is action, in accordance with the needs of the present. The principle of *Nishkaama Karma* (action without greed) means that one should not violate the rights of others while accumulating profits. The principle of *Samarpan Bhaav* (or the feeling of devotion and commitment) relates to honoring the privileges and rights of all creatures on the planet. The principle of *Shubhlaabh* (profit through ethical means) means one should be fair in making profits without hurting others and that a part of the profits should be donated for charitable causes. Finally, the principle of *Ati-hyaastha-varjayet* (avoidance of extremes) balance implies that excess of anything is bad, as one has to balance one's needs with the needs of others in an enlightened way.

According to Vedic principles, leaders should be open and humble and perform their duties to act as per their consciousness. Their actions should inspire their followers to similarly perform their authentic duties. Ideally, Vedic leaders realize that nature acts through them to achieve its own goals. Choosing one's *dharma*, and thus the right *karma*, is not always easy though. The right or wrong choice can be a subjective one and depend on multiple factors including the context, beliefs, personal stake, one's intent and purpose, timing, etc. It includes visualizing not only the direct implications of one's actions but also the numerous, significant, indirect, delayed implications arising out of reactions and reflections from other human beings and nature.

Three Dharmas

The English dictionary defines heaven as a dream destination, with paradise as a synonym. In Vedic mythology there are three such destinations, viz., Swarga, Kailash, and Vaikuntha. Swarga or heaven is where the Lord Indra resides and rules. Vaikuntha is the eternal abode of Lord Vishnu. Kailash is where Lord Shiva resides.

Swarga is the abode of Lord Indra, who is always chasing material success, ignoring the implications of means adapted. Lord Indra is prosperous but is always worried about unknown threats. Indra is always insecure and tries all means to ensure there is no one else more powerful/resourceful than him. Indra, the king of Swarga, is never at peace with Self. Similarly, to most people, their own hunger comes first. But such an attitude would lead the world to become a battleground, and ultimately it may produce prosperity without peace. This is typical of the modern world. Thus, there are no temples dedicated to Indra and no one reveres him. He is an idea, but there is no common image of him. This is what the modern man is chasing.

In contrast, *Vaikuntha*, where Vishnu abides, is both peaceful and prosperous. It is like a happy playground. Vishnu engages with others – he is participative. Lord Vishnu's idol shows him reclining on a massive serpent and surrounded by affluence and abundances. Prosperity is accomplished with peace. Leaders who take care of other stakeholders, compromising their own, are like Lord Vishnu, who lives a balanced life with peace and prosperity. The hunger of other stakeholders (shareholder, customer, employees, vendors, politicians, regulators, environment, society, etc.) is taken care by a Vishnu-like leader. The ideal business model would therefore be Vaikuntha where someone else's hunger matters first. This belief can lead to a playground as opposed to a battleground.

Mount Kailash is abode of Lord Shiva, the most powerful, God of gods. He has everything with him but has given it up all. He sits in icy, snowy, high mountain called Mount Kailash. His wife Goddess Parvati, also known as Annapurna, feeds the world but he has given up his hunger.

Lord Indra believes that his hunger matters first. Lord Vishnu believes that other people's hunger matters first, and that he must take care. That is why there is no temple for Indra in Hindu religion; rather there are temples for Shiva and Vishnu only. In fact, Shiva and Vishnu are considered two sides of the same coin.

Vaikuntha is also known as *Kshir Sagar*. Here Vishnu reclines over *Shesha-naga*, along with his consort Lakshmi, the goddess of wealth. Lord Vishnu symbolizes the role of a CEO in the modern business parlance. He is depicted using two different modes of transport, referred as Vahana in Indian mythology, viz., eagle and snake.

Lord Vishnu flying on an eagle

Lord Vishnu on a serpent on bed of water

His posture signifies that a leader should learn to live with snakes around (i.e., his own desires) who may behave like our enemies or friends depending on our behavior toward them and, on top, learn to balance and float on bed of water. Any imbalance will lead to sinking.

In addition, the leader should have a direct view like that of a snake sniffing around to keep risks and danger away; and simultaneously he shoudl have a far sighted, big-picture view like an eagle in the sky, above to know what is coming toward us in the long run.

Dharma and Karma

A clear goal and purpose helps in getting to your dream destination with ease. Otherwise, one is like a boat lost in the sea having no knowledge of destination. Are we behaving like Lord Indra or Lord Shiva or Lord Vishnu? Are we seeking happiness or just prosperity? Success to most means one or more of beating the competition, making more money, and gaining a bigger share of the market, name and fame, and such external measures. Very rarely is happiness or peace of mind considered as part of success. Happiness is added to the list as an afterthought, or its exclusion is justified as intrinsic. Unfortunately, happiness as well as peace of mind remains elusive despite achieving external success. Short momentary pleasures are generally confused with happiness. Happiness does not come by default. One needs to wish for it and consciously work to seek it. In the absence of clarity as to what will give them happiness, majority of the people throughout their lives keep chasing money and goodies of materialistic world as a surrogate for happiness. There is a common but incorrect notion that money can buy everything in life including happiness. It is also a myth that winning means the competition must lose or success means lots of money. Happiness means different things to different people. Peace of mind or sustained happiness is possible only when people around us are happy. And a true leader is one who helps the masses achieve success, happiness, and prosperity.

There thus exists a choice of dream destinations. If one wants peace of mind and happiness, then one needs to choose either overcoming one's hunger and desires or a balanced life with focus on helping others. Whose hunger should matter first? Business can be said to be based on three "B"s (belief, behavior, and business), which says as is your belief, so is your behavior and so is your business/outcome. If we believe that our hunger matters first, then business is like a battleground. There may be prosperity but there will not be any peace. If we believe that other people's hunger matters first, then our business is like a playground where there is prosperity with peace. The belief system of the leader determines whether a company becomes a battleground or a playground.

The perception and deep appreciation of these Vedic truths by the leader require a higher level of consciousness. Higher states of consciousness or self-awareness can be achieved through transcendence of the physical sensory nature of everyday living. When one is free from narrow considerations, one can more finely perceive these profound truths. Waking up to one's consciousness is the first and indispensable step to harnessing this knowledge and organizing power. Effective leadership thus originates from a higher state of consciousness and brings a sense of vision, purpose, and order. Leadership practices should be grounded in Totality, or the Vedas, so that leaders and followers can experience sustained happiness (Harung et al. 1995). A Vedic leader's real dharma should be passion and compassion for others.

SALT Model

Transformational leadership comprises of values, attitudes, and behaviors that incorporates four fundamental arenas that define the essence of human existence – the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit. Such leaders commit themselves at all levels – thought, feelings, and actions toward that mission. All these four elements can be represented in a cyclical SALT model (Maheshwari 2016). It is an evolutionary spiral of inner and external actions that complement and reinforce each other. It is an episodic and cyclical process. It starts with a self-aware Being with a developed consciousness. Such a person has a very refined perception and naturally conceives of transformative visions. The natural desire to express those transformative visions creates a leadership posture in society. This attracts support and followers. Collection action by the leader and followers leads to fulfilling achievements. The sense of fulfillment nourishes the spirit and enlivens the inner Being of all. The evolutionary cycle goes on. This SALT model (Fig. 1) summarizes this cycle as "Transformational Leadership is Spirit in Action" (Maheshwari 2016).

The left side of Fig. 1 represents the inner dimension, while the right side represents the external dimension. On the left bottom is Spirit, the progenitor of innovative ideas. At the upper left is the inner transformation and mental creation, which represents the imagination of the Leader. On the top right, leadership emerges as a visible stance that attracts attention of followers. At bottom right is observable, manifested action. Leaders become better and grow over multiple iterations of this

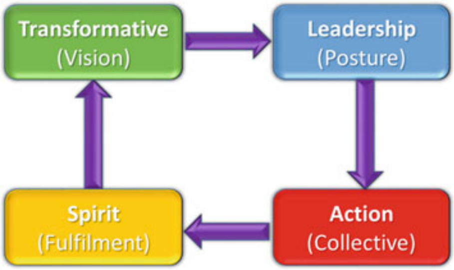

Fig. 1 SALT cycle

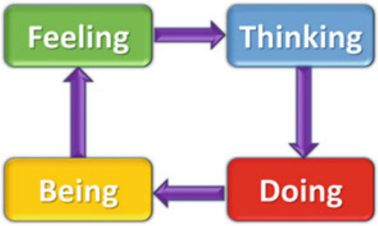

Fig. 2 Four levels of leader's operation

cycle. New leaders can emerge from among the followers, as they enjoy fulfillment and their consciousness develops.

SALT is a useful metaphor for a Vedic leadership model for many reasons. First, just as salt is an essential ingredient for healthy tasty food, leadership is an essential ingredient for a healthy organization and society. Second, just as salt is abundantly available, so also abundant are leadership situations where potential leaders can prove their mettle. Third, just as salt can have a corrosive effect on materials, so also effective leaders can accelerate the entropy of the status quo and create more wholesome actions as replacement. Fourth, just as salt lowers the freezing point, so also effective leaders operate from deep calmness and inner peace, as they experience profound and transformative possibilities.

Historically, Mahatma Gandhi used salt as the vehicle to mobilize people in 1930, in civil disobedience, on the shores of the Arabian Sea. This mobilization was instrumental in hobbling the immoral British empire, evolutionarily the Indian people to freedom. This event established Gandhi as a Mahatma (great soul) and the supreme leader of the Indian freedom struggle and the most influential leader of the twentieth century. Gandhi experienced many iterations of such cycles and became an ever better leader over time. When asked for his view on living well, Gandhi summarily answered in a self-referral manner, saying that "my life is my message." Regarding transformative action also, he mentioned in a self-referral manner that "we should be the change that we want to see in the world."

Vedic leaders operate from all levels, of Being, Feeling, Thinking, and Doing (Fig. 2). These four levels map directly to the elements of the SALT cycle. Being is the ultimate level of Self and relates to spirit. Being leads to Feeling, which leads to Thinking, and which manifests in Doing. At the level of Being, the leader should be self-aware, purposeful, creative, visionary, bold, and innovative. At the Feeling level, the leader should be authentic, compassionate, listener, learner, persevering, and change-agent. At a Thinking level, the leader should be intelligent, decisive, skilled, logical, and communicator. And at the Action level, the leader should be a fast-mover, hardworking, team-player, excellent performer, and so on.

Vedic leadership can be compared with traditional leader in many dimensions.

Dimension	Vedic leadership	Traditional leadership
Fundamental metaphor	Spirit in action	Coordinated movement – from point A to B
Guiding principles	Everyone is Totality. Act from authentic Self. Do right karma to support own dharma. World is family	Set vision, communicate goals, attract and empower followers, generate trust and action for achievement
Leadership purpose	World as one family in harmony; holistic development and growth	Gain success, growth, and power in relative terms
Leadership source	Self-awareness as the source of leadership potential; develop higher consciousness to develop ability	Better traits, skills, experiences, resources, training, and relationships
Leadership process	Transform spirally in alignment with Natural Law	Multistage models from transactional to transformative
Individual versus collective leadership	Leadership comes from an exceptional individual, who inspires other leaders	Leadership comes from leaders with large number of committed followers
Leadership style	Inspiring and leading people to become better themselves	Leadership is about getting the task accomplished effectively
Relation to servant leadership	Vedic leaders are humble servants of their followers while pursuing their own dharma or duty	Rare humble person who works to make everyone else successful
Role model	Gandhi	Big company CEO

Natural Law

Natural Law is a timeless set of principles, including scientific laws, that govern the universe (Maharishi 1963). By utilizing Natural Law, one can be a more creative performer and effective leader (Harung et al. 2009). The laws of nature can be accessed in the consciousness of one's own being (Hagelin 1987). Consciousness is primary and is conscious of itself (Nader 2015). Consciousness is thus the knower, the known, and the process of knowing, all in one. Consciousness is the field of infinite correlations, where everything is connected with everything else. Development of consciousness is the primary way of enlivening Natural Law within every person. Regular transcendence, such as through the natural and effective practice of Transcendental Meditation (TM), can help develop greater self-awareness and sharpen the perception, and lead to lower stress, and higher creativity (Travis et al. 2009; Harung et al. 2009).

The universal laws of nature have been cognized by thinkers and seers and have stood the test of time. They are reflected across human experience, from ancient Vedic texts to quantum physics theories (Maharishi 1963). When these principles are allowed to work as nature designed, action is catapulted to new heights, just as astronauts use their knowledge of gravitation to slingshot around planets. Everyone should be trained in the knowledge and application of Natural Law to enjoy effortless success and fulfillment in life (Maharishi 1995). Natural Law includes scientific principles – for example, energy is always conserved. It also includes other principles such as the nature of life is to grow.

One can and should learn from the nature. The magic mantra is to seek alignment of large number of small forces. When multiple small forces pull in one common direction, magical things happen; with little effort, one gets larger and sustainable success. Happiness for all comes along as a side effect and bonus, as everyone involved enjoy the journey of togetherness, sharing and caring for each other. There are two keywords in above statement, viz., alignment and large number of small forces; fortunately both move hand in hand. The same key gets us both.

Sustainability is inversely proportional to the degree of effort required to operate and manage the enterprise. The higher the effort required, the lesser the life span; and the lesser the efforts, the longer the life. Many enterprises perish soon because mediating between the competing objectives among the various stakeholders requires a significant effort from the leader and the management team, and this not sustainable in the long run. Hence the key to sustainable growth is in finding that magic formula which minimizes resistance and maximizes support.

We present here a few important Natural Law principles which relate closely with the Vedic principles presented earlier.

Natural Law Principle 1: Knowledge Is Structured in Consciousness

This is arguably the highest principle of Natural Law. Every person is the embodiment of the wholeness of Natural Law (Maharishi 1995). All knowledge ultimately is the knowledge of the Self. The only thorough knowledge is that which comes from direct experience. Knowledge is different in different states of mind. What one sees depends upon one's state of consciousness. For the same person, the same situation could look like a positive or a negative depending upon the perspective taken. When stressed, one is unlikely to experience the totality of the situation. Similarly, in a state of stress, there is a reduced likelihood of generating creative solutions and frameworks. On the other hand, when one is relaxed and self-aware, one will likely recognize and realize many things at different levels. Thus, a leader should aim to purify his consciousness and sharpen his perception. What looks like a crisis to one leader can look like an opportunity to another. When a situation is complex, ambiguous, and risky, it is especially important for a leader to engage from a settled state of consciousness. It will help in being open to broader perspective and sharp focus, on doing the right thing.

As described earlier, *Dharma* is a core Vedic concept that is popularly translated as "duty." It is a holistic principle of knowledge and action. *Dharma* literally means that which upholds. Practicing one's *dharma* according to one's true nature is at the heart of Vedic leadership. *Dharma* has a universal value, and it also has contextual values. For example, empathy toward others is universal *Dharma*, while the exploitation of the weak for self-gain is the opposite of *Dharma*. *Dharma* is a principle and not a code of conduct. *Dharma*-based actions result in lasting happiness. The epics of Ramayana and Mahabharata tell the story of the leader-kings becoming aware of their true dharma in the midst of confusing choices. Underlying the actions of Ram and Krishna is *Dharma*. To seek long-lasting happiness and success, the leaders should discover and follow their *Dharma*.

Natural Law Principle 2: Truth Is One, It Is Expressed in Many Ways

External reality is a phenomenological entity that is in constant flux and transformation. Even the perceptive powers of the knower change over time. The same sap is expressed in different ways in the root, the trunk, the leaves, the flowers, and the fruit of the tree. Experts from individual domains of knowledge tend to have diverse beliefs, preconceptions, beliefs, expectations, and perspectives, which are all partially true. One should be deeply open to and respectful of multiple manifestations and interpretations of reality. The underlying total reality however is the unified value of all of them. Operating from a settled state of mind, one can experience deeper interconnections and knowledge in the environment.

From a Vedic perspective, everyone tries to do the right karma as per their own perception and judgment. However, the same action and idea may be perceived differently in different contexts. This is so because what human senses can assimilate only a part of the truth, and the shadow sides are generally not visible. By observing all sides, one can develop a more holistic understanding of the situation. Most of the time people act unthinkingly based on their beliefs. We choose many of our own beliefs, but some are uncritically inherited from other sources. Beliefs are personal, and one feels accountable for the accuracy of one's limited beliefs. Our perception of the world filters the facts to fit our preexisting beliefs. Collectively held beliefs can be a powerful determinant of collective action. Beliefs can and do evolved with a change in perception and experience.

Natural Law Principle 3: Nature Is Found in Layers

As one's consciousness develops, one becomes aware of many layers of reality. One naturally seeks the highest first, i.e., one should know that by knowing which everything else is known. External phenomena can be observed at the ordinary level, and they can also be perceived at subtler levels. There is greater power in the subtler levels of knowledge, just like there is greater power going from molecular to nuclear scale. Leaders should start with understanding the highest and integrated value of the situation first.

As an instance, one can differentiate between principles and rules. Principles are a higher-level construct than rules. A principle is a general statement, which enjoys widespread support, and is intended to support truth and guide action. A principle motivates a person to do the things that seem good and right. People implicitly absorb principles from other people and by observing the concrete benefits of those principles. A rule, on the other hand, is a means of establishing a strict mechanism for decision-making. Principles guide while rules restrain. Rules represent specific instructions that leave no doubt about where and how the rule is to be applied. It is not always true that strictly following the rules actually achieves application of the underlying principles. Rules tend to get ossified with the passage of time and appear as anachronisms. Leaders should pay attention to setting the right principles, in accordance with *Dharma*. And then they should trust the employees to do the right thing in the spirit of Vasudhaiva kutumbakam.

Principle 4: The Nature of Life Is to Grow

Everyone naturally wants to grow and realize their full potential. Every seed has the potential to grow into a huge tree. What one pays attention to grows in one's consciousness. Awareness of the flow of one's attention helps accentuate the positive. One should give out what one seeks, as the more one gives, the more one gets. It may return in a different time or manner, but it almost always does. For instance, happiness has that reflexive quality that making others happy makes oneself happier, whereas caring only about one's own happiness does not bring any happiness. One should help others become successful, and thus one's own life becomes more successful and joyful.

As described earlier, according to karma theory, one should not be anxious about the results and be confident that doing the right thing will bring success, joy, and fulfillment. When we are intrinsically motivated, from our own true nature, we experience the support of nature. When the choice of action is made by oneself, according to one's *dharma*, then there is greater sense of responsibility, accountability, and joy for that action. Then one persists despite challenges and often succeeds in the mission.

Principle 5: Water the Root and Enjoy the Fruit

This principle relates closely to the principles 3 and 4 above. Attention must be paid at the right level for future success. One should identify the root cause of the situation and then try to focus on it. For example, tending to the leaves will not improve the health of a tree. Similarly, focusing efforts only on surface-level indicators will not increase the quality of one's functioning. By acting from a state of wholeness and equanimity, one is assured of the most appropriate path to success. One should be deeply involved in one's work while still retaining a sense of detachment. Leaders need the skills and confidence to identify the root of the problem and address it the right way.

The theory of *Karma* states that every action will have its effect. The effects of one's actions may be experienced soon or it may take many lifetimes. However, no one can escape the effects of one's past *karmas*. This resonates with the popular principle of "As you sow, so shall you reap." For example, by wishing harm upon others, one is guaranteed to receive harm. This also correlates completely with the physical laws of cause and effect or action and reaction. One can do good deeds now and improve one's karmic storehouse.

Vedic Leadership Case Study

Here we present the case study of a CEO/leader who practiced Vedic leadership over the larger part of a career of 35 years. In his last assignment, he grew a company from 0 to 3000 employees over the period of a decade, in a notably nonbusiness friendly state in India. This company was a wholly owned subsidiary of a Europe-based large insurance company and provided back-office services. The leader inculcated the right beliefs among the employees in accordance with Vedic principles from the very beginning, and the business growth was a natural outcome of that. Employees naturally gravitated to this company because of its leadership and growth. Many employees later went on to take on leadership positions in other companies. The core Vedic principle applied here is *Vasudha-eva-kutumbakam*.

Vasudhaiva Kutumbakam: The Whole World Is a Family

As described earlier, one of the primary principles of Vedic leadership is to realize that the world is one unified family. Thus the right thing is to extend the family and make the whole universe as one's family. Very early on, the leader saw the wisdom of engaging not only the employees but also their families. He invited family members of high performers to the office every quarter. The family could include parents or local guardian or friends. The family was given a grand tour. They were picked up from home in a company car; given a tour of office, an interaction with friends and colleagues, and a nice meal followed by a photo session with senior management; and then dropped off back home. This small investment of time and expenses led to a very strong extended support system for the organization. The employees' families would discourage the employee to leave the company by emphasizing the unique care that the company provided and even offering to mediate any issues with the senior managers who they believe they knew well. Families talked proudly about their son/daughter and about the company to their friends, relatives, and office colleagues invariably resulting with regular applicants thru this route, very capable and very keen to join reducing the cost of recruitment significantly. Families also felt safe and were comfortable even when their members, especially women, were working at late-night shifts.

Friends and family members would themselves be keen to apply to join the organization. Upon realizing the enormous benefits of embracing this extended layer of families, the plan was extended to families that lived out of town. A sustained high performance for 1 year was as the criterion for a fully company sponsored trip for an employee's family's paid visit to the company.

The same principle was soon extended to ex-employees also. The company invested a small amount of effort and money into developing a virtual network of alumni of the organization. This helped them with keeping in touch with the company through newsletters and events. This resulted in many ex-employees returning back to the company. It influenced many others in the new organization to apply for a notified vacancy. Ex-employees would not talk negative about the company. This all helped reduce the company's recruitment costs down to almost zero.

Managers and Peers as Family

Every first-line manager was given a parental role of maintaining a personal touch with each of their direct reports. The line manager's performance had formal parameters on proactive measures to reduce attrition and number of high performers produced. The line managers were trained and given tools to keep track of personal challenges and aspiration of each of the team member in their team. Their performance reports included metrics on potential high performers with recommended suitable movement plan and how to retain performing but potentially unhappy employees. These reports were discussed at higher level and acted upon as per recommendations resulting in proactive retention measures and talent identification.

An incentive system was introduced, encouraging employees to attract their family and friends. The proposer was assigned as buddy, to attract the new employee and to help the new employee to settle down. This reduced multiple issues that newcomers in the organization faced, and in fact it made their experience a memorable one.

Psychological Ownership of the Company and Its Work

Consistent with the mission of the company to grow, the psychological ownership of the company was widely distributed. Employees understood the principles for growing the company. The employees were permitted to use their discretion and not blindly follow the rules. This was unlike most service businesses which operate using very well-defined and scripted processes and where employees are required to strictly adhere to the optimized process. When employees understand the role of their process and impact of quality of service, they go the extra mile to fix the issues at their end. Instead of taking an easy route of transferring the problem to another section, they themselves take the pains to solve the problem. This avoids repeat calls from customers, thus releasing a huge capacity to serve more business, and generating greater satisfaction for both the customers and employees.

Industrial Trade Unions Join the Family

The Indian state of Kerala is infamous for industrial disruption, popularly called "Bandh," or an industrial strike. On any point of dispute with state or central government, trade unions would call for a strike. They would find support from political parties, including the party in power. Such strikes usually last for 12–24 h and were random in nature. The geographic scope of the strike would range from the city to the state level. During strikes, roads are blocked, and people are discouraged from going to office. Schools and offices would usually proactively declare a holiday to avoid any confrontation. The government would conveniently turn a blind eye to these strikes. There is almost a mood of holiday revelry across the city during these "bandhs." There are as many as 100 such "bandh" days in any given year. Kerala is unique in this mode of operation, which is a nuisance to business. This comes with a heavy loss of industrial production and customer support activity. These factors led to manufacturing industry being forced to walk away from Kerala for many years.

Most companies found a simple solution of working on the weekends in lieu of a "bandh" day. While it works for some businesses, it is generally not an acceptable solution for the customer support business, where customer calls are based on working hours of European and global business customers. Any unreliability in serving customers would threaten the operations of the company itself.

The company adapted by beginning to change the mind-set and attitude of employees from a family perspective. The company explained to the employees the business losses incurred during such bandhs are a threat to that entire business. The employees understood the implications and vowed to fight the evil together. The company contacted parents and families of local employees to obtain their moral agreement and support. Many employees made efforts to be at office on "bandh" days even if it meant walking long distances. Some employees would sacrifice their vacation and come to office to support the organization. Everyone behaved as their organization was their family and their own job and everyone's growth were at risk. Employee support was so high that the attendance was as much on bandh days compared to other normal working days. All teams collaborated actively to improve the process and delivery of services.

A few other businesses in the vicinity also joined hands and started similar campaigns with their employees. All companies asked for and took support from police to provide protection to convoys of our office transport vehicles. Slowly the message reached the trade union calling those "bandhs." They accepted that this was an essential service and that they will not get any support from employee working in the companies. They relented, and any vehicle with a sign of "Technopark" would not be blocked and be allowed to pass through.

The CEO/leader made sure of leading from the front. He would bravely face the risk, drive down to office as usual, and take a stroll of office so that everyone noticed his presence. He also appreciated their efforts in coming to office. The CEOs of many neighboring companies started doing the same. A small step grew into a movement. They realized that the fear of bandhs was much bigger in their minds than reality. This started early, and in his stint of more than 10 years, they did not lose a single day of business on account of bandh. That raised the confidence of the parent UK company in local company's abilities, and they considered many more functions to transfer to Kerala, and thus there were more jobs and growth for the company.

Competition and Suppliers Join Extended Family

The company shared their policy and procedures to handle such frequent bandhs and trained large number of employees and support staff in other companies. The company's rulebook was adopted by many other companies in the state. We partnered with our competition and giants of the industry. Joint working teams shared each other's facilities and resources, and this helped deliver excellent results to the parent company.

Suppliers were also welcomed as a part of the family, and they were respected and appreciated for their services. This is in contrast to the established practices where most business try to extract every possible benefit and simultaneously cut down the costs of services from a supplier. This develops a mind-set of distrust and wariness and wasteful procedures of multiple checks and controls. The company decided to treat some of their core suppliers as partners with very fair and transparent practices in dealing with them. Treating them and their employees as part and parcel of the company's own setup resulted in many of their employees preferring to work at the company's office. Their business grew with ours, and both continued to complement each other, a mutually win-win partnership, saving many unproductive steps and costs.

Auditors Join the Family

Audits are generally considered to be an avoidable pain, and employees are usually scared of auditors. The company had many kinds of audits, some mandatory and some internal. By taking a family approach, the company decided to make the audit process a friendly affair. Many of the company's own employees were added as virtual members of various audit teams. In particular, all high-performing employees were given an option to become virtual auditors and join the audit of the process that they themselves have worked on in the past. Employees were trained on the audit process, and they earned a certification for it. Since they knew the processes intimately, they thus played a much bigger role in reviewing the overall process than merely finding mistakes alone. The employee-auditors were incentivized to identify non-value-added components of the process to help redesign the process for a higher and better throughput. This was a win-win scenario for both auditor and auditee that benefitted the organization and the customer alike.

Evolution and Growth of the Family

The company embarked on a journey from providing greater brand value and attractiveness as an employer. With a humble beginning of promote the concept of a successful career instead of offering a mere job, the company gradually moved up in branding itself a "Great place to work." External accreditations further progressed the company becoming an "Employer of choice." The employee started showing signs of not only developing their career but believing this company is my dream "Career Destination," thus full bringing their full dedication. There was very low attrition in the business. Ultimately, when a large number of employees being highly engaged and determined to build their careers at the company, the company began a campaign of "My company." They proved a game changer in behavior aspects leading to exponential increase in performance of employees and thus the organization. It was a rare combination of achieving high efficiency with high effectiveness.

The most beneficial result was in customer preference to be served from Kerala. The customer service process had serving capacity distributed both in the UK and India. Instead of selecting who would answer a call, the customer was offered a choice. An Interactive Voice Response (IVR) system message greets a waiting customer in the call queue with options to wait for longer in the queue to be served in the UK or get served from Indian agent immediately. Over the period of time, with a sustained happy experience from being served by India, many customers began to prefer to be served by India team even before the IVR system served them the options.

Discussion

The Vedic leadership model extends other spiritual leadership models in offering total happiness, grounded in eternal Natural Law that is the Vedas. These laws are constantly expanding as new cognitions and discoveries take place. Vedic leadership is based on eternal and total truth that is not owned or specified by any sect or individual.

The overarching inclusive worldview principle of *Vasudhaiva Kutumbakam* is unique to Vedas. Even as other spiritual traditions call for universal brotherhood, the Vedic concept of world-as-a-family goes further in treating all as one, not just as equal or related. The sequential unfoldment of this concept can occur through expanding the circles of inclusion, including potential adversaries in some ways. The case study showed that the inclusive *Vasudhaiva Kutumbakam* philosophy broke many myths about the "Business Process offshoring industry" in India and about the state of Kerala. One can use the inclusive mind-set to achieve many impossible tasks. The case study also illustrates that empowering the employee as a family member has many side benefits as they stand up to challenges. Inclusiveness, coupled with alignment toward a collective objective (or threat), can overcome huge challenges with ease.

The CEO/leader, operating from a Vishnu-like model of taking care of everyone's hunger, becomes a role model. By personally fully engaged in taking the risks against such threats to business, he earns the trust of employees. Open and transparent communication with the parent company managers helped with additional support in standby mode just in case the solutions did not work.

Business process offshoring is usually a cost saving strategy that leads to job losses in parent company and a drop in customer experience. However, in this case, this business became a revenue generating and value-adding strategic asset in the parent's company's portfolio. Moving an industry's perception from being a liability to an asset is a big game changer, and Vedic leadership is largely responsible for the success.

Summary and Implications

This paper presents a new model of Vedic leadership which is in complete alignment with Natural Law. We presented the two major principles underlying Vedic leadership. The first principle stated that everyone is Totality, with infinite potential. The second principle stated that all action should be based on one's correct sense of duty, without much concern about the results. This paper also brought in important principles of *Dharma* and *Karma* as ways to guide action.

The paper described the leadership process using the SALT cycle. An enlivened Spirit creates inner transformations of perceived reality. Those transformations enable a person to assume a leadership stance and communicate the vision of a better future in a meaningfully specific way. This attracts followers and enables collective action that leads to great achievements, which leads to the fulfillment of those desires and promises. That further encourages and enlivens the spirit, and the SALT cycle continues.

This paper presented a few simple Natural Law principles as an integrative framework for organizational action. The most important principle is that knowledge is structured in consciousness. The value of enlivening Natural Law extends beyond the time in a particular organization and can set a member up for success in her work life in the future. Natural Law principles are applicable across all aspects of life and in all domains. Natural Law can corrode ossified practices and help invent new and vibrant practices that align with the highest principles of nature itself. Enlivening Natural Law leads to the growth of self-awareness. It can be accomplished through regular practice of meditation and other such practices of transcendence. Leaders and followers can thus learn to be more self-aware and be open to more possibilities.

Vedic leadership thrives on accomplishment of *Vasudha-eva-kutumbakam*, or world is one family, through transcendence of surface-level diversity. The Vedic leadership case study showed that the concept of family can unfold at many levels, thus successively bringing large parts of the world family into the fold, and generate a positive outcome for all. These are important principles that should guide management education as well as practice to address the grand challenges of our times. Higher states of consciousness can be achieved more easily with the regular practice of Transcendental Meditation. More organizations should institute practices of transcendence to enable the feeling of the world as one family.

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Law of Karma: Just Our Moral Balance Sheet or a Path to Sagehood and Fulfillment?

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Contents

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Abstract

This exploratory chapter presents an overview of the doctrine of Karma, as enunciated in Hindu spiritual texts. The doctrine of Karma is far more complex than its popular characterization: "What goes around comes around." After discussing various types of Karma, it reviews various related concepts such as Karma and heredity, Karma and rebirth, Karma and fatalism, Karma and morality, and Karma and atonement. As a central piece, the chapter broaches the subject of *Karma Yoga*, the doctrine of selfless actions. This path of enlightened action is explored in great depth as an alchemy of sagehood, the realization of one's highest self. It draws heavily on *Bhagavad Gītā* and *Upaniṣads*, the Hindu scriptures *par excellence*, and supports its position through copious quotations from these sources which perhaps more than any other works distill the finest wisdom of *Vedas*, the earliest books of knowledge. The words – *Karma* and *Yoga* – have become a regular part of everyday discourse in the West, and this chapter humbly proposes to contribute to the understanding of these ubiquitous terms.

The understanding of *Karma* and *Karma Yoga* (the path of selfless action) has tremendous implications regarding how we perform actions in the workplace and the moral underpinnings of the work we do. The chapter primarily focuses on the path of detached action (*Karma Yoga*) as a framework for performing selfless service. Perhaps, *Karma Yoga* furnishes the best set of guidelines to put service before self and to perform actions for the well-being of all beings. Everyone performs actions and Indian philosophy offers a way to convert actions (*Karmas*) into *Karma Yoga*, a way of "yoking" to the divine *within*, leading to sagehood *without*. The link between performing actions selflessly and servant leadership is also explored briefly.

Keywords

Doctrine of Karma · *Karma Yoga* · Karma and morality · Yoga · Path of selfless action · Servant leadership · Wise leadership

Introduction

There is perhaps no other basic doctrine in Indian philosophy which has had such a hold upon the popular thinking and practical religion of India as the doctrine of Karma. For more than 2000 years, it appears that all Hindus have regarded Karma as an axiomatic fact. All the Indian systems of philosophy agree in believing that Karma is operative in life; they disagree only about *how* it takes place; that it takes place is accepted, and this alone is of philosophical importance (Atmanandendra 2017; Chatterji 1931; Dayananda 2015; Deutsch 1973; Edgerton 1965; Gupta 1963; Hermann 1976; Hiriyanna 1949/2015, 1955/2014; Ramana Maharshi 2002, 2003, 2005; MacGregor 1982; Nikhilananda 1965, 1987, 1995, 1998; Radhakrishnan 1927, 1941; Shastri 1989; Sivananda 2009; Sunirmalananda 2005; Swarupananda 1996).

The Path of Enlightened Action

These words, *Karma* and *Yoga,* have become a regular part of the daily discourse in the West. In order to understand the true import of *Karma Yoga,* the path of selfless action, we need to take a short excursion into the realm of Indian philosophy – especially the system of *Advaita Vedānta*. This system takes the ultimate reality to be one only, without a second, and represents the end or culmination of Vedas, the sacred books of knowledge. A proper understanding of *Karma Yoga* also assumes a clear grasp of the operation of the law of *Karma* as conceived within the framework of the Indian spiritual paradigm. This section is presented as a self-contained, complete module and assumes no prior knowledge of Indian philosophy on the part of the reader.

All systems of Indian philosophy take it as axiomatic that the primary cause of our bondage (in the form of suffering or misery) is due to a special type of ignorance (*avidyā*), a sort of metaphysical ignorance. This ignorance does not denote lack of information or knowledge in any general sense. The ignorance that is referred to here is actually the ignorance of our essential nature, that is, self-ignorance. A person may be highly literate or educated but may still be operating under the spell of self-ignorance. Therefore, the *summum bonum* of all Indian philosophy is to eradicate this ignorance, root and branch, through self-knowledge – the knowledge of our true nature.

Advaita Vedānta is the most widely known system of Indian philosophy, both in the East and the West. It presents perhaps the clearest formulation of the human predicament and the means to address it. The be-all and end-all of *Advaita* (non-duality) is the absolute non-difference of the individual self (*Ātman*) and the ultimate reality (*Brahman*). It starts with rather lofty assertion that the absolute (*Brahman*) alone is real and the individual self is none other than the absolute. The ultimate reality is called *Brahman* because it is all-pervasive. The *Brahman* is undifferentiated Pure Consciousness, devoid of parts, attributes, forms, changes, or limitations. It is self-luminous and non-dual – One only, without a second. It is the source and substratum of all and everything.

Advaita postulates that at no time ever is our individual self not one with the absolute. Due to ignorance (*avidyā*), however, we do not realize our true identity with the absolute *Brahman*. When this ignorance is removed through the realization of our true self – which is ever identical with the absolute – we attain liberation from the bonds of our conditioned existence. To achieve this freedom through selfless action is the real purpose of *Karma Yoga*. Thus, *Karma Yoga* serves as a preamble to self-knowledge through self-renunciation. Indian philosophy makes it clear that *Karma Yoga* purifies the mind and prepares it to receive the wisdom of self-knowledge, which alone leads to spiritual freedom.

A Note on Yoga

The word *Yoga* is used in a very special sense in the *Gītā*, unlike its meaning in the context of *Yoga Sūtras of Patañjali* (Considered the foundations of classical Yoga philosophy of Hinduism, the *Yoga Sūtras of Patañjali* were compiled prior to 400 CE by the sage Patañjali. According to Swāmī Krishnānanda, "This is the whole yoga of Patanjali, for instance, which summarizes in two *sutras – yogaḥ cittavṛtti nirodhaḥ* (I.2); *tadā draṣṭuḥ svarūpe avasthānam* (1.3): 'The restraint of the mind is yoga; and then there is establishment of the seer/self in its own self.' Here is the whole of yoga in two sentences." The *Gītā* captures the essence of meditation in less than half a verse: *ātmasaṃsthaṃ manaḥ kṛtvā* (6.25): resolving the mind in the self. In the Western world, normally, the word "Yoga" is commonly taken to mean bodily postures, to say nothing of the Yoga mats and Yoga pants! Even within Patañjali's progressive stages of *aṣṭāṅga yoga*, bodily postures (*āsanas*) form one of the eight components of this Yoga system, occurring after the ethical don'ts (*yamas*) and do's (*niyama*) have been properly observed. Nevertheless, *Yoga* is about *straightening the mind* and not *twisting the body.* The word Yoga is used in myriad ways in the *Gītā*, such as *Karma Yoga, Bhakti yoga, Rāja yoga, Dhyāna yoga, Jñāna yoga,* and so forth. In a special sense, it is also used to denote certain skillfulness, *kauśalam*). Etymologically, the word *Yoga* comes from the Sanskrit root *yuj,* which is cognate with the word "yoke." The *Yoga*, "yoking," that is intended in the *Gītā* is the union of individual self, *jivātmā*, with the Supreme Self, *Paramātmā*. According to the preeminent Sanskrit scholar, J.A.B. van Buitenen, "The word *yoga* and cognates of it occur close to 150 times in the Gītā, and it needs attention" (See J.A.B. van Buitenen, ed. and trans., *The Bhagavad Gītā in the Mahābhārata: A Bilingual Edition* (Chicago: University of Chicago Press, 1981), p. 17. In the original Sanskrit text, the word *Yoga* occurs in the *Bhagavad Gītā* 81 times as a noun and 25 times in its verbal form as *yukta* or *yuktā*. See Swāmī Rāmsukhdās jī, *Gītā Jñāna Praveśikā* (Gorakhpur: Gita Press, 2000), pp. 246–247. [This book in Hindi is a veritable treasure trove of some very important information about the structure and composition of the Gītā. See also Swāmījī' authoritative book of philosophical essays on the *Gītā* entitled *Gītā Darpaṇ*]). It is also helpful to bear in mind that in the *Gītā*, *Karma* (action) does not always equate with *Karma Yoga* and *jñāna* (knowledge) does not always signify *Jñāna yoga*. A spiritual practice becomes *Yoga* only if it leads to "yoking" or communion with the divine. Otherwise, it is a mere mundane activity.

Yoga is a multivalent word with several shades of meanings in the *Gītā*. The root meaning of the word is "union." However, at two places, Śrī Kṛṣṇa presents the word *Yoga* in its truest meaning: BG 2.48 and BG 6.23. In BG 2.48, Śrī Kṛṣṇa states *samatvaṁ yoga ucyate* – the evenness of mind is called *Yoga*. The second important sense in which the word *Yoga* is used in the *Gītā* occurs in verse BG 6.23: *taṁ vidyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitam* – the state of *disassociation from association with sorrow* should be known as *Yoga*. Here, the word *Yoga* is used in the sense of *viyoga* (disassociation). According to the *Gītā*, *the complete freedom from sorrow is possible only when one is established in the Supreme Self (Paramātman)*. The verses of the Gītā are presented in the "chapter, verse number" order. For example, BG 2.48 denotes Bhagavad Gītā chapter 2, verse 48, and BG 6.23 means Bhagavad Gītā chapter 6, verse 23 and so forth. All translations are author's unless otherwise stated.

According to Alston (2004, p. 93), this meaning of the word *Yoga* should not be confused with the Rāja yoga taught in the *Yoga Sūtras of Patañjali* "where the goal may either be supernormal perception or supernormal powers – only *within* the phenomenal world – or the complete *suppression* of all the activities of the mind." The only *Yoga* that the *Gītā* recommends can be described as *adhyātma-yoga*, that "spiritual discipline" whereby one withdraws the mind from sense objects and concentrates it on the self (Alston 2004, p. 94).

Alchemy of Selfless Service and the Law of Karma

When we truly understand the interconnectedness of all life, we devote ourselves to finding joy in selfless service. It has been observed that life is like the game of tennis; in order to win, we have to be good at service. Our desire to serve must be pure; it should emanate from the sheer joy of service without expecting any reward, self-recognition, or self-gratification. When service emanates from a self-centered motive, it ceases to be service and becomes a business transaction.

Under the guise of the Darwinian struggle for survival, we frequently discern that self-interest is placed before service in the relentless race to accumulate wealth, possessions, power, and fame – all geared entirely toward personal benefit alone. This unbridled pursuit of self-gratification inevitably leads to excessive greed, competition, and materialism that reign supreme in the world today. As an antidote to rampant self-centeredness, selfless service is absolutely paramount, individually and collectively, without which there can be no real progress or harmony in society.

Selfless service to others can be offered in numerous ways, ranging from financial assistance to physical help. Real self-growth depends upon transcending the ego, ennobling the spirit, and revering all life, expressed in actions guided by selfless service without any thought or expectation of reward whatsoever – always working selflessly in oneness of spirit for the common good. In fine, service is a way of being where one approaches life as an offering rather than viewing it from the standpoint of entitlement.

The lives of moral leaders, such as Mahatma Gandhi and Mother Teresa, bear ample testimony to the power of selfless service. Gandhi devoted all his life in serving his country and its people and found deepest fulfillment through serving. According to Gandhi, "The best way to find yourself is to lose yourself in the service of others." His life serves as a beacon of light to all humanity. Likewise, Mother Teresa was a prime example of selfless service. Her entire life revolved around helping others in need – the poorest of the poor. As a result, she experienced a great deal of affection and self-fulfillment in her life.

In this chapter, we primarily focus on the path of detached action (*Karma Yoga*) as a framework for performing selfless service. We believe that, as a practical teaching, *Karma Yoga* furnishes the best set of guidelines to put service before self and to perform actions for the well-being of all beings. The principal Hindu sacred book, the *Bhagavad Gītā* unfolds as an infallible guide for those higher-order leaders who externally live a life of full engagement with the world while internally always remaining steadfastly anchored in the wisdom of the higher self. Anchored in moral and spiritual values, such leaders seek meaning and purpose through insight, service, and contribution. In order to retain some flavor of the original, the chapter presents some Sanskrit terms and phrases in transliteration, using diactrics according to the International Alphabet of Sanskrit Transliteration (IAST) convention. A small bar drawn over a word (e.g., "ā") indicates elongated sound: as "a" in the word "park." Given that all pronouns in the *Gītā* are masculine, the translation has retained that wherever a neutral term was not possible without sounding linguistically awkward. It purely reflects a convention and not author's gender bias. The teachings of the *Gītā* are equally applicable to men as well as women. More importantly, the terms for the Ultimate Reality, the Imperishable, the Supreme Being (*Purṣottama*) have occurred in the *Gītā* in all the three forms (masculine, feminine, and neuter)), will be our key guiding text in this terrain. The *Bhagavad Gītā* is among the most translated and most commented upon book of the world's sacred texts. See Koti Sreekrishna and Hari Ravikumar, trans, *The New Bhagavad-Gita* (Mason: W.I.S.E. Words Inc., 2011), p. 35. The *Gītā* holds a special place in the world's sacred and philosophical literature and has wielded an enduring influence on the spirit of humankind. According to a preeminent modern Sanskrit scholar, J.A.B. van Buitenen, "No other Sanskrit text approaches the Bhagavad Gītā in the influence it has exerted in the West" [J.A.B. van Buitenen, ed. and trans, *The Bhagavad Gītā in the Mahābhārata: A Bilingual Edition* (Chicago: University of Chicago Press, 1981)]. L. Basham and other Sanskrit scholars agree that the significance of the *Bhagavad Gītā* in India is comparable to that of the New Testament in Western civilization [K. W. Bolle, *The Bhagavadgītā: A New Translation* (California: University of California Press, 1979), p. 224]. Noting its widespread appeal and popularity, Robert N. Minor, a modern exegetical commentator, states that the *Bhagavad Gītā* has become "the most translated text after the Bible" [R.N. Minor, ed., *Modern Indian Interpreters of the Bhagavad Gītā* (Albany: State University of New York Press, 1986), p. 5]. Count Hermann Keyserling, a German philosopher, hailed it as "perhaps the most beautiful work of the literature of the world" [cited in Will Durant, *The Case for India* (New York: Simon and Schuster, 1930), p. 6]. Steve Jobs' credo "Actualize yourself" seems to have come directly from the *Bhagavad Gītā's* philosophy of self-realization. Peter Senge, one of the preeminent management thinkers of our time, has quoted the *Gītā* in two of his celebrated books, *The Fifth Discipline* and *Presence*.

Regarding the *Gītā's* efficacy, we have the testimony of Mahatma Gandhi, who tested its teachings in every sphere of his life with great success (Dhiman 2015). He called the *Bhagavad Gītā* the "Gospel of Selfless Action" and referred to it as his "spiritual dictionary." As a matter of fact, the *Bhagavad Gītā's* emphasis on selfless service was the prime source of inspiration for Mahatma Gandhi's life and leadership.

What Is Karma?

Etymologically, the word "Karma" comes from a Sanskrit word *Karman* which means "action" or "deed." As a moral principle, Karma means "deed" and "the result of deed." The doctrine of Karma states that "whatever action is done by an individual leaves behind it some sort of potency which has the power to ordain for him joy or sorrow in the future according as it is good or bad" (Gupta 1963, p. 71). According to this law, nothing is chaotic or capricious in the moral world. As we sow, so we reap (*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap* (Galatians 6:7, King James version. See also 2 Corinthians 9:6; Luke 6:38; Ecclesiastes 11:4–6). This is how the West has put this idea: Sow a thought to reap an act. Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny. Or simply, what goes around comes around. "A man becomes good by good deeds," says the *Bṛhadāraṇyaka Upaniṣad* (IV. 4. 5), "and bad by bad deeds" Mādhavānanda 1934/2008).

Humphreys (1976), an eminent Buddhist writer, explains the nature of the law of Karma in the following manner:

> It may be viewed exoterically, from the material point of view, in which case it is merely the law of causation, the balance of cause and effect, the fact known in every science laboratory that actions and reactions are equal and opposite. Esoterically, from the spiritual point of view, Karma is the law of moral retribution, whereby not only does every cause have an effect, but he who puts the cause in action suffers the effect. (p. 15)

Thus, Karma becomes at once the law of cause and effect and nature's retribution for lost harmony. Radhakrishnan, a distinguished Indian statesman-scholar, Spalding Professor of Eastern Religions and Ethics (1936–1952) at Oxford, has called it "the law of the conservation of moral energy" (cited in Humphreys 1976, p. 15).

However, there are many activities which are *Karma neutral*. Common sense tells us that many things we do do not have moral (*Karma*) effects: Autonomic responses such as blinking the eyes, yawning, and sneezing, and action wherein no "moral" activity is involved at all, such as walking on the sidewalk, stretching the arms, talking to people, and so on. And to believe that one may be every moment of everyday *gathering* Karma with every snort, blink, and scratch will be exhausting! (Herman 1976, pp. 133–134).

Types of Karma

According to Vedic texts (Chatterji 1931, p. 71), Karma can broadly be divided into three categories (the Indian philosophy divides a person's *Karma* into three portions: *sanchita*, *āgāmi*, and *prarabdha*. The *sanchita* karma is the vast store of accumulated works done in the past, the fruits of which have not yet been reaped. The *āgāmi* karma is the action that will be performed by the individual in the future. The *prarabdha* karma is the action which has begun to fructify, the fruit of which is being reaped in this life. The *prarabdha* is a part of the *sanchita* karma, since this also is action done in the past. But the difference between the two is that, whereas the *sanchita* karma is not yet operative, the *prarabdha* has already begun to yield fruit. The fruit of all Karmas must be reaped by the individual himself, the character and circumstances of his life being determined by his *prarabdha* karma. The *prarabdha* cannot be avoided in any way. The attainment of self-knowledge may enable one to abstain from future fruit-bearing action (*āgāmi* karma) or to avoid the consequences of the accumulated action that has not yet begun to operate (*sanchita* karma); but the *prarabdha*, which has begun to bear fruit, must be reaped. The man endowed with self-knowledge may not actually suffer from the result, however, because he is detached from the body and the sense organs. See Nikhilananda, *Self-Knowledge*, 1946, p. 30):

(a) *Sanchita*
(b) *Āgāmi*
(c) *Prarabdha*

This is a most useful classification to understand the workings of Karma. *Sanchita* is Karma accumulated in the past; *Āgamī* is Karma to be worked out in the future; and *Prarabdha* is Karma that has begun to fructify in the present. *Prarabdha* karma is selected out of the past accumulated heap in such a manner that the selected portions can produce results without being mutually nullifying. *Prarabdha* karma has to be self-consistent, as otherwise it can't work.

According to another classification, there are four kinds of actions:

(1) Good actions
(2) Bad actions
(3) Mixed (partly good and partly bad)
(4) Ethically neutral (i.e., neither good nor bad: acts done with self-renunciation and by way of submission (to the will of God). (Gupta 1963, p. 73)

It is only when a person can so restrain himself as to perform only the last kind of action that he ceases to accumulate any new Karma for fresh fruits. He has thus only to enjoy the fruits of his previous Karma which have ripened for giving fruits. If in the meantime he attains true knowledge, all his past accumulated actions become destroyed. In sum, once certain actions have become fit for fruition, these can't be avoided – like an arrow that has already been shot toward the target. However, those actions that have not yet matured are annulled once and for all if the person attains self-knowledge in the meanwhile, as advocated by Vedāntic philosophy.

Can Wisdom Erase Karma?

This is explained by the illustration of the hunter. A hunter carries in his hands a bow and an arrow and on his back a quiver full of arrows. He shoots the arrow at what he thinks to be a deer and, not wanting to leave anything to chance, is about to shoot a second one, when he discovers, to his dismay, that his target was a man. In his revulsion he may now throw away the second arrow and also the quiver, but he cannot take back the arrow which has left the bow. The arrow which has left the bow represents the action which has determined a man's present body; the second arrow, about to be shot, the action performed after the attainment of knowledge; and the arrows in the quiver, the past actions which have not yet begun to bear fruit. Obviously, the first type of actions are irrevocable while the second and the third can be controlled and erased by the attainment of wisdom (Nikhilananda 1965, p. 58).

Karma and Heredity

Heredity seems to be the instrument of Karma and not its substitute. The body follows the law of evolution through heredity and environment, and the soul follows the law of moral progression (or digression) thru Karma and rebirth. By the law of spiritual gravitation, the soul is attracted toward that heredity and environment which most suits its spiritual needs. As Johnson (1953) had observed, “Heredity is, of course, operative: no one denies this. It must, however, be seen as an effect as well as a cause. Looking behind the heredity, we infer, on this view, that the Law of Karma operates so as to direct or draw a person to be born to certain parents under certain conditions. . . The Soul determines the heredity, not heredity the Soul” (pp. 378–380).

Karma Postulates Rebirth

Both Hinduism and Buddhism advocate the theory of transmigration as a necessary corollary to the doctrine of Karma. In the opinion of the Bhikkhu Silicara (cited in Humphreys 1976, p. 72), “One might even say that they are the same doctrine, looked at in one case subjectively, and in the other objectively. In a manner of speaking, Karma is rebirth latent, and for the time being unmanifest; and rebirth is Karma become active and manifest.”

Both religions, however, differ as to “what” reincarnates. According to Hindus, a “subtle body” is the reincarnating entity. This subtle body carries the “Karmic deposits” from one life to the other. This cycle of births and deaths continues till all Karmic debts get paid off. Buddhists do not believe in a separate, permanent individual soul. Nothing passes materially from one life to the other but only causes remains that determine effects in future life. This difficult doctrine is illustrated by a wax that is impressed by a seal. The engravings of the seal leave an impression in the wax but no substance is transferred from the seal to the wax (see Humphreys 1976, p. 72; see also Coomaraswamy 1974, pp. 166–212).

Hiriyanna (1949/2014), an eminent authority on Indian philosophy, has explained the manner in which transmigration is involved in the Karma doctrine as follows:

> Since, however, those causes cannot all be found within the narrow limits of a single life, it (Karma) postulates the theory of the continued existence of the self in a consciousness, as students of Western philosophy know, is according to Kant, the guarantee of personal immortality. In a similar way, the law of Karma is here our assurance of the truth of transmigration. (p. 47)

Thus, according to Hindu philosophy, Karma and rebirth are inseparable twins. At this point, the argument passes over from ethics to theology, which seems to be beyond the scope of this paper. In this context, C.E.M. Joan (1944, p. 166) has observed that "most by no means all writers on ethics have believed that ethics, in fact, passes over into theology precisely because if we take the fact of morality seriously, it is found to imply the existence of God."

Does Karma Imply Fatalism?

The fault, dear Brutus, is not in our stars/But in ourselves, that we are underlings (Julius Caesar, Act I, Scene III, L. 140–141).

Some critics remark that the doctrine of Karma is fatalistic. So that such teachings are not misconstrued as a doctrine of passive resignation – and a license for laziness – the sages have always advised the seekers to first do their part diligently and then trust in God. The following Sufi story illustrates this point admirably:

> Once a novice seeker paid a visit to a Sufi master to learn something about the art of living. The master lived in a small tent in a remote part of the desert. The young seeker entered the tent intently and after paying respects took his place among the select audience seated quietly around the Sufi.
>
> The Sufi greeted the young man with a smile and asked him how he got there. The young man said that he had come riding on a camel.
>
> "Where is your camel now?" asked the Sufi. "I left it outside under Allah's care," replied the young man, trying to impress the master.
>
> "Go! *First* tie the camel and *then* place your trust in God," replied the Sufi.

It has been observed earlier that whatever happens in the moral realm is preordained, since Karma never loses an address. If all is thus preordained, it may be asked whether the doctrine does not imply fatalism and therefore leave no room for the exercise of free will. To the possible objection that Karma denies freedom to a person and is thus self-negating, Hiriyanna (1949) writes:

> To act with arbitrarily shifting motives would be to act from impulse, as many lower animals do. Hence freedom should be regarded as consisting not in unrestricted license, but in being determined by oneself. When therefore we ask whether belief in Karma does not result in fatalism, all that we mean is whether it does or does not preclude self-determination. That it does not is evident because the doctrine traces the causes which determine an action to the individual that acts. . . There being therefore no external Fate constraining man to act as he does, he is free in the sense referred to above; and the doctrine does not therefore lead to fatalism. (p. 47)

Destiny thus becomes only another name for deeds done in the past. Will Durant, a world renowned authority on the study of civilizations, also considers Karma as non-fatalistic. He has observed that "fate implies the helplessness of man to determine his lot. Whereas Karma makes him (taking all his lives as a whole) the creator of his own destiny" (Durant 1954, p. 514). In the light of these observations, it seems that there is no such thing as luck, good or bad. What looms over us is not dart fate but our own past Karma. To quote Shakespeare, "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings." We are "predestined" now by the previous exercise of our own "free will."

Pascal, a French philosopher of the seventeenth century, seems to have provided a neat answer to the problem of free will and determinism when he wrote that "though slaves of the past, we are masters of the future" (cited in Humphreys 1976, p. 52).

Punished by Our Sins or for Them?

Karma neither rewards nor punishes. It is we who reward and punish ourselves: We reap what we sow. Karma creates nothing, nor does it design anything. It is man who plans and creates causes, and Karmic law adjusts the effects, like a bow which, when bent down too forcibly, rebounds with corresponding vigor. Man is punished by his sins, not for them (Humphreys 1976, p. 38). Law of Karma has also been called the law of harmony. It restores lost harmony whenever through our acts it is disturbed. "Secret retributions," says Emerson, "are always restoring the level, when disturbed, of the divine Justice" (1929, p. 1005).

The implication of this idea of retribution is that the doctrine of Karma is grounded in a moral view of the universe. This outlook forms one of the most cardinal beliefs of the Hindus.

Karma and Morality

Hindus find Karma very useful in explaining the experiences of life: It is seen as a law of moral harmony. Karma destroys the cause of envy and jealousy and consequent ill-will (our neighbor is more fortunate because he has earned it). It also seems to remove impatience (whatever is mine shall come to me, sooner or later). It must be noted that the doctrine of *Karma* does not negate the idea of personal freedom. Though our present seems to be largely determined by our own past, the future seems to be dependent on the propriety of our present actions. However, some critics think that Karma relegates men to apathy and passivity. They think that belief in Karma is mainly responsible for many social problems of India including the caste system. Speaking of this aspect, Will Durant (1954) has observed that:

> The belief in Karma. . .is the greatest theoretical obstacle to the removal of the caste system from India; for the orthodox Hindu presumes that the caste differences are decreed by the soul's conduct in past lives, and a part of divine plan which it would be sacrilegious to disturb. (p. 515)

The history of India bears ample testimony to the truth of Durant's observation. However, the same philosophical resignation seems to have helped India through several foreign invasions and sociopolitical exploitation at the hands of foreign rulers.

Speaking of the moral utility of the doctrine of Karma, Will Durant (1954) graphically observes:

> Philosophically, Karma explained for India many facts otherwise obscure in meaning or bitterly unjust. All those eternal inequalities among men which so frustrate the eternal demands of equality and justice; all the diverse forms of evil that blacken the Earth and redden the stream of history; all the suffering that enters into human life and birth and accompanies it unto death, seemed intelligible to the Hindu who accepted Karma; these evils and injustices, these variations between idiocy and genius, poverty and wealth, were the results of past existences, the inevitable working out of a law unjust for a life or a moment, perfectly just in the end. Karma is one of those inventions by which men have sought to bear evil patiently, and to face life with hope. (pp. 515–516)

Karma and the Doctrine of Vicarious Atonement

Karma and the doctrine of "vicarious atonement" (i.e., the good efforts of others could neutralize our "evil" – or our sins can be "forgiven by some divine agency") seem to be incompatible. The proponents of Karma theory believe that the world would indeed be a chaos (not cosmos) if any being, however great, could "forgive" another's sins. This may even be detrimental to our spiritual growth because "each time that a repentant sinner is assured that the effects of causes he himself set in operation can be nullified by forgiveness from any source, he is being taught an untruth, which can't but imperil the future development of his soul" (Humphreys 1976, p. 67).

Karma is basically "salvation by works": The relationship between cause and effect (sin and punishment) may not be short-circuited by divine grace or forgiveness. Good teachers help us to learn; they do not do our homework. Geddes MacGregor (1982, p. 3), a distinguished Professor Emeritus at USC, pointedly observes that divine grace "no more erases the Law than my good fortune in having a good teacher absolves me from the need to learn." MacGregor, however, insists that the "law of Karma is inseparable from the divine benevolence and love at its source. . .Karma is. . .itself gracious. God's justice and God's mercy work together. In the operation of Karmic law we are not punished as by an angry dictator or vengeful conqueror. On the contrary, we are corrected as by a loving parent" (1982, pp. 61, 63).

Karma: Rationally Undemonstrable?

Eliot Deutsch, in his classic study of *Advaita Vedanta*, contends that Karma is a theory that is undemonstrable but useful in interpreting experience. He enumerates the following problems to which Karma attempts to provide solution:

1. Karma is employed for formulating a definition of bondage that is necessary for formulating a conception of freedom.
2. It helps solve the problem of moral preparation (for moral progression) (salvation lies in enlightenment; morality is helpful to enlightenment; he who acts otherwise is doomed to *saṃsāra*, the whirlpool of unending cyclic existence).

3. It just does not seem possible that one life is sufficient for most men to attain moksha. The doctrine of Karma solves this difficulty by stressing that no effort goes to waste.
4. The Karma provides a useful answer to the problem of inequality and evil in terms of these being our own past doings (Deutsch 1973, pp. 77–78).

In his opinion, the logical status of the law may essentially remain as a "convenient fiction." To this objection, Christmas Humphreys replies that the *law of Karma* is a moral principle and can only be understood spiritually, i.e., intuitively. On the logical level, it can only be a principle of "sweet reasonableness" as borne out by our experience and confirmed by the greatest authority of all – the "small, still voice within" (Humphreys 1976, pp. 10–11).

It is a strange quality of the mind that refuses to accept a law of life because it can't be demonstrated in all its detailed workings. Who understands the nature of electricity? Nor does one know the nature of Karma, but, just like our knowledge of electricity, we know just a little on how it works. The rest is a matter of experience and research (Humphreys 1976, p. 64).

J. Paul Williams (cited in Head and Cranston 1961), writing for *The Yale Review* in 1945, has succinctly observed:

> Who ever experienced an atom or an electron. The whole conception of atomic structure is an inference. Who can demonstrate that when a scrap of paper falls into a waste basket, it pushes the Earth downward and that this motion of Earth will, in turn, affect every object in the universe. Yet this conclusion follows from Newton's Laws of motion. Let no one think that he has reached maturity in his habits of thought if he accepts inferential logic in physics but rejects it in theology.

The attitude of Western mind seems to be that what is not proved should be treated as false. Eastern philosophy seems to accept a thing as true unless proved false. Whatever we may think of the premises on which this theory rests, its influence on human character has been marvelous. Deussen, a distinguished German scholar of Indian philosophy, refers to the case of a blind person whom he met once during his Indian tour: "Not knowing that he had been blind from the birth, I sympathized with him and asked by what unfortunate accident the loss of sight had come upon him. Immediately and without showing any sign of bitterness, the answer was ready to his lips, 'By some crime committed in a former birth'" (cited in Hiriyanna 1949, pp. 48–49).

Karma and Karma Yoga: The Gospel of Selfless Action

More often than not, Hindus refer to Karma in the sense of *Karma Yoga* – disciplined activity for moral and spiritual purification. The *Bhagavad Gītā*, the most revered scripture of Hindus, enjoins the path of disciplined activity for spiritual progression. In India, the human life is held to be a pilgrimage, not only from the cradle to grave but also through the vast periods of time. . .stretching from the beginning to the end of the period of evolution (quoted in Head and Cranston 1961, p. 2). Indian philosophy takes it as axiomatic that ethics is a prelude to our spiritual progress. Indian epics, Upaniṣads, and philosophical sub-texts underscore this point consistently. According to a well-known Indian dictum, "Scriptures do not cleanse the ethically unworthy."

In the context of ethics, the most important point is the intention behind our actions. All that is needed is to act with pure unselfishness is the intention of pure motivation. The *Gītā* does not advocate retreat from life but active engagement in the full wakefulness of self-knowledge. As Hiriyanna (1949/2015) succinctly observes: "The object of the *Gītā* is to discover a golden mean between the two ideals of action and contemplation, preserving the excellence of both. Karma-Yoga is such a mean... *It teaches renunciation in action not of action*" (pp. 120–121).

Śri Ramakrishna Paramahamsa used to emphasize that renunciation of unreal represents the true significance of *Bhagavad Gītā*: "If the word 'Gītā' is rapidly repeated it would sound 'Tagi, Tagi...' And *Tagi* is a modification of *Tyagi* – a person of renunciation." Renunciation of the phenomenal existence is the gist of the *Gītā* (op. cit., Chidbhavananda 2000, p. 170). It must, however, be pointed out that dispassion does not mean relinquishing one's duties. As Iyer (1980a, p. xix) points out: "Neglect of one's duties, on the pretext of detachment means nothing but selfishness and love of inactivity." In the ultimate analysis, renunciation is an inner, mental act and should not be confused with outward tokens of abandonment. True renunciation is the renunciation of *kartāpan* – the deeply ingrained sense of doership. Only then, the actions do not bind a person: *na karma lipyate nare* (*Īśa Upaniṣad*, 2). This is the high art of "inaction in action and action in inaction" that the *Gītā* (4.18) declares to be the way of the wise ones (*brahm-jnanis*). Śri Ramana Maharshi once said: "An *atam jnani* alone can be a good *karma yogi*" (*Maharshi's Gospel*, p. 16).

"Renounce and Rejoice" is how a translator (Eknath Easwaran) titled chapter 5 of *Bhagavad Gītā*. The opening verse of *Isa Upanishad* also says the same thing: "*īśā vāsyamida sarvaṁ...tena tyaktena bhuñjīthā* – All that there is, is pervaded by the Lord...Renouncing (the false sense of ownership/doership) thus, verily rejoice." Actually, there is nothing to renounce: Only the unreal has to be "seen" as unreal. The real is all there is, all along! With the dawning of light (knowledge), the darkness (nescience) disappears on its own. Such is the nature of things. *naiva kiṃcit karomīti yukto manyeta tattvavit:* I do nothing at all, thus thinks the one who has realized the truth, the Self-Realized one (BG. 5.8).

Achieving the State of Actionless Action (Naishkarmya Siddhi)

> When one has renounced all thoughts, then is one said to have attained to yoga. (*sarvasaṃkalpasaṃnyāsī yogārūḍhas tadocyate*) (BG. 6.4)

If desire is said to be the root of all distress (Indian philosophy, as also the Buddhist psychology, postulates desire (Sanskrit: *kāma* or *tṛṣṇā*; *taṇhā* in Pāli) to be the root cause of *saṃsāra*, the cyclic, conditioned existence characterized by repeated births and deaths. More precisely, these systems posit nescience or ignorance (*avidyā*) as the precursor to desire. This ignorance is not any lack of information but an ignorance about our true nature, about the true nature of reality – the way the things are. Buddhist doctrine of dependent co-origination starts with ignorance (leading to desire) as the root cause of all distress/suffering. Similarly, Vedānta postulates *avidyā-kāma-karma,* ignorance-desire-action sequence to explain *saṃsāra*. That is why when the *Gītā* begins to describe the characteristics of a person steady in wisdom (BG 2.55), it also starts with "completely casting off all the desires of the mind" (see Hiriyanna 1949/2015, 1955/2014; Radhakrishnan 1927, 1941; Humphreys 1976; Narada 2008; Sastry 1897/1995)), then why do we need to renounce all thoughts? When we contemplate on the vital link between thought and desire, it becomes amply evident that desire has thought as its source. In explaining the phrase *renouncing all thoughts*, Śaṅkara's commentary is particularly illuminating: "When he has learned to *habitually renounce all thoughts* which give rise to desire for objects of this world and of the next, then he is said to have become a *Yoga-arudhah*, to be one who is attained to yoga (or established in yoga)" (Sastry 1897/1995, p. 186, emphasis added). To underscore the fact that desire has thought as its source/root (*saṃkalpa mullaḥ hi sarve kāmaḥ*) and hence the vital link between our thoughts and desires, Śaṅkara then quotes *Mahābhārata*: "O desire, I know where thy root lies. Thou art born of thought. I shall not think of thee, and thou shall cease to exist as well as thy root" (*Shanti Parva*, pp. 177–125).

In this regard, a verse from *Brhadāranyaka Upanisad* (4-4-5) is highly pertinent: "Whatever forms the object of desire, that he wills; and whatever he wills, that he acts" (Sastry 1897/1995, p. 186). Likewise, "whatever actions a man does, all that is the effect of desire itself" (Manu-Smrti 2.4). Therefore, when one gives up all desires, renunciation of all action becomes possible (Gambhirananda 1984, op. cit., pp. 280–281). Śrī Śaṅkara finally concludes his commentary on this verse noting that "by saying that the aspirant should renounce all thoughts, the Lord implies that he should abandon all desires and all actions as well" (Sastry 1897/1995, pp. 186–187). This is the key to spiritual attainment as well as the goal of all spiritual aspiration. The person who has achieved this is called a person of steady wisdom. This is also borne out by the key verse in the *Gītā* (2.55) that defines the one who is steady in wisdom, *sthitaprajña*, as follows: "When a person completely casts away all the desires of the mind, satisfied in the Self alone by the Self, then such a person is said to be one established in steady wisdom."

How Does a Self-Realized Person Fare Three Types of Karma?

Describing a self-realized being – a *jivanmukta* – in his masterpiece, *Vivekachudamani*, Śri Śaṅkara declares him to be free from the bonds of threefold karma (*sanchita*, *āgāmi*, and *prarabdha*). It is said that the actions of such a sage are of the nature of a burnt seed. Like a burnt seed incapable of germinating any further, the actions of a sage do not result in any further accumulation of fresh Karma. Outwardly, they appear to be similar to the actions of everyone else, but they generate no new Karma since deep down the sage has lost his sense of ego and has realized his non-doership. It is also explained with the simile of a burnt rope which outwardly appears like a rope but has no binding power whatsoever. Likewise, the actions of a realized being have no binding power.

It is important to realize that the threefold classification of karma, as *sanchita, āgāmi*, and *prarabdha,* is applicable only as long as one considers oneself to be body, mind, and senses. For one who has realized that he is not the body, this classification ceases to exist in effect. Śri Ramana (Venkataramiah 2015) explains this wonderfully using a great metaphor: "The three 'Karma' – *āgāmi, sanchita,* and *prarabdha* – are the wives of the one having the 'I am the body' ego. They all become widows when this idea dies by the irreversible conviction 'I am not the body,' as there is no 'doer' anymore." Since the sage has become free from the idea "I am the body," there is no ego left to claim doership of any sort. And when there is no ego, there is no Karma.

Sometimes it is observed that even a sage has to settle *prarabdha karma* although with the dawn of true knowledge – that he is not the body, hence not the doer – the accumulated Karma has become debilitated and the *āgāmi karma* has lost its entire prospect. This is also only relatively true. Śri Ramana explains: "The statement that the *jnani* retains *prarabdha* while free from *sanchita* and *āgāmi* is only a formal answer to the questions of the ignorant. Of several wives none escapes widowhood when the husband dies; even so, when the doer goes, all three karmas vanish" (Maharshi: *Collected Works*, *Reality in Forty Verses: Supplement*, verse 33).

Bhagavad Gītā and Knowledge of the Actionless Self: "I Am *Not* the Doer!"

The theme of actionless self – "The Self does nothing at all" – occurs directly during at least six key verses of *Bhagavad Gītā* (BG): 3.27–28 (chapter titled *Karmayogaḥ*: The Yoga of Action), 5.8–9 (chapter titled *Saṃnyāsayogaḥ*: The Yoga of Renunciation), 13.29 (chapter titled *Kṣetrakṣetrajñavibhāgayogaḥ*: The Yoga of Discrimination between the Field and the Knower of the Field), and 14.19 (chapter titled *Guṇatraya-vibhāgayogaḥ*: The Yoga of the Classification of the Three Guṇas). It is also indirectly indicated in BG 5.14 and 7.14 (chapter entitled *Jñānavijñānayogaḥ*: The Yoga of Indirect and Immediate Knowledge). Finally, this theme culminates in verses 49 and 50 of chapter 18 (titled *Mokṣasaṃnyāsayogaḥ*: The Yoga of Freedom and Renunciation) where the understanding of ever-actionless state of self or Brahman is referred to as *naishkarmya siddhi*, i.e., (perfection of) achievement of the state of remaining established in one's own real nature as the actionless self and is called the "supreme consummation of Knowledge" (18.50) – the state of immediate liberation.

Bhagavad Gītā extols the supremacy of the *Jñāna Mārga* (path of knowledge) in various ways: *sarvaṃ karmākhilaṃ pārtha jñāne parisamāpyate* (4.33): All actions in their totality, O Partha, culminate in knowledge; *jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā* (4.37): Fire of knowledge reduces all actions to ashes; and, *jñānaṃ labdhvā parāṃ śāntim acireṇādhigacchati* (4.39): Obtaining the knowledge of the self one attains *without delay* the Supreme Peace. Needless to say, "knowledge" here refers to the knowledge of one's real nature (self-knowledge or *ātamajñāna or ātamtattvajñāna*) and its oneness (*ekatvam*) with the essence of whole existence (*Brahman*).

In elucidating what is called the doctrine of selfless actions (*niṣkāma karma*), the *Gītā* urges us to renounce selfish actions and fruits of actions. In the ultimate analysis, renunciation is an inner, mental act and should not be confused with outward tokens of abandonment (Dhiman 2012, 2015, 2017). True renunciation is the renunciation of *kartapann* – the deeply ingrained sense of doership. Only then, the actions do not bind a person: *na karma lipyate nare* (*Isa Upanishad*, 2). Śaṅkara's great comment at the very outset of his commentary, *bhāṣya* (BG 2.10), is particularly illuminating in this regard: "He who knows the truth does not think 'I act,' nor does he long for results" (Sastry, p. 27). Declares *Ashtāvakra Gītā* (1.7): *Na kartāsi na boktāsi mukta evāsi sarvadā*: Neither the doer or the enjoyer, You are verily ever-free (Nityaswarupananda 2008). This is the high art of "inaction in action and action in inaction" that the *Gītā* (4.18) declares to be the way of the wise ones (*brahm-jnanis*). Śri Ramana Maharshi once said: "An *atma jnani* alone can be a good *karma yogi*" (*Maharshi's Gospel*, p. 16).

The *Bhagavad Gītā* has this to say on the topic on non-doership:

> The *guṇas* (*Guṇa* is a technical term of Sankhya philosophy also used in the same sense by the Vedanta. *Prakṛti* or Primordial Nature is constituted of three *guṇas*: *Sattva* (equilibrium or purity), *Rajas* (attraction or activity), and *Tamas* (inertia). *Prakṛti is* the three *Guṇas, not* that she has them. *Guṇa* is wrongly translated as quality; it is substance as well as quality, matter, *and* force. Where ever there is name and form, there is *guṇa*. *Guṇa* also means a rope, that which binds (Swarupananda 1996, pp. 55–56)) (qualities) of Nature perform all work. One whose mind is deluded by egoism thinks, "I am the doer." (3.27)
>
> But, one, with true insight into the domains of *guṇas* and action, knowing that *guṇas* as senses merely acting on *guṇas* as objects, does not become attached. (3.28)

Verses 27 and 28 of chapter 3 state that all actions are performed by the interplay of three qualities, i.e., three *guṇas* – *sattvic* (purity), *rajasic* (activity), and *tamasic* (inertia) (acting upon *guṇas via* senses); deluded by ego-sense (*ahaṁkāra*), we *take* ourselves to be the *doers*. One who understands the respective domains of these *guṇas* and their actions does not get attached to them.

> The knower of Truth, (being) centered (in the Self) should think, "I do nothing at all" – though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting go, holding, opening and closing the eyes – convinced that it is the senses that move among sense-objects. (BG. 5.8–9)

Verses 8 and 9 of chapter 5 state that the seer of reality (*tattvavit*) is firm (*yukto*) in his belief (*manyeta*) that "I do nothing at all" (*naiva kiṃcit karomīti*), realizing that the senses are moving among the sense objects. Śrī Śaṅkara explains in his commentary that one who has the knowledge of the actionless self sees *inaction in action* for he realizes that in all actions senses operate upon their objects, the self remaining immutably inactive.

If all work is performed by *guṇas* (qualities) of nature – senses moving through sense objects – then what freedom does one have? In this context, Śri Ramana Maharshi's response is particularly illuminating: "All the actions the body is destined to perform are already decided upon at the time it comes into existence: *the only freedom you have is whether or not to identify yourself with the body*" (Osborne 2002, p. 42; emphasis added). It is important to remember that the body identification is due to ignorance, and with the dawning of the self-knowledge, this identification disappears, and one realizes oneself as formless, pure consciousness and as the essence of the whole universe. As Śruti says, "With the disappearance of the attachment to the body and with the realization of the Supreme Self, to whatever object the mind is directed one experiences *Samadhi*."

Then verse 29 of chapter 13 of BG really seals the deal, so to speak: He alone "sees" who sees all actions performed in every way by *Prakṛti* alone and the Self as non-doer. *Prakṛti* is same as *Māyā* (BG 5.14 and 7.14): The divine *Māyā* is made up of *guṇas* (7.14). *Māyā* is a Sanskrit word which literally means "that which is not" – *yā mā sā māyā.* Indian philosophy calls the highest absolute reality as Brahman which is one, *without* a second. If Brahman is the one only reality, how should one account for the multiplicity of world which is an experiential fact? In Indian philosophy, the concept of *Māyā* is used to explain the multiplicity of the variegated world. Indian philosophy explains that world is a mere appearance only, since it has a dependent reality – that is, its existence depends upon the observing consciousness. If someone were to say that the moon exists whether one observes it or not, Indian philosophy respectfully asks, "How do you know?" How would someone know *without* observing it? The existence of the observed object depends upon the observing subject. But the existence of subject does not depend upon the object. Since world has a "dependent" reality, it is regarded as an appearance only. The only really real, independent reality is the Witnessing-Consciousness, the subject, "I." It is really real (*satyasya satya*) because it can never be negated. It is the only indubitable fact of human experience. Thus, Indian philosophy deftly solves the greatest philosophical conundrum of appearance vs. reality by employing the concept of *Māyā.* The ultimate reality is one, without a second (*ekamevādvitiyam*), whereas multiplicity is an appearance, a superimposition, on the reality – an optical illusion due to *Māyā.* This position is highly consistent with the findings of quantum physics. Verse 19 of chapter 14 finally, comes full circle by stating the result (*phala*) of this special "seeing": When the seer beholds no agent other than the *guṇas* and realizes THAT which is beyond these *guṇas*, he attains to My Being. Śrī Śaṅkara's comment: "Seeing all is Vāsudevaḥ (*Vāsudevaḥ sarvam iti* – BG 7.19), he attains My status. Or else, transcending the three *guṇas* (*Gunateeta*), he attains immortality, the Supreme Bliss, Liberation while living" (BG 14.20).

Early on, in chapter 2 verse 45, the Śri Kṛṣna has explained to Arjuna that Vedas deal with the subject of the triad of *gunaṣ* (*traiguṇyaviṣayā vedā*) and has urged him to be free from the pairs of opposites (*nirdvandvo*) and the triad of the *guṇas*: *nistraiguṇyo bhavārjuna*. Finding this to be to be a good opportunity, Arjuna broaches the subject again (cf. 2.54). He now wants to know the marks of those who have risen above/beyond the triad of the *guṇas*. The Radiant One first explains *guṇātītaḥ* as being indifferent (*udāsīna* – BG 14.23) and as neutral (*sama* – BG 14.24) and then proceeds to describe the most essential characteristics of *guṇātītaḥ* as the "renouncer of the sense of doership" (*sarvārambhaparityāgī* – BG 14.25) as follows:

He hates not when these *guṇas* are present nor does he long for them when they are absent (BG 14.22). Ever-settled in his own true nature (self), he takes pain and pleasure, dear and undear alike, and views blame and praise alike, *sama* (14.24). He is same in honor and disgrace, same toward friends and foes, and has *renounced the sense of doership in all undertakings* (BG 14.25).

The purport of these verses (*ślokās*) is this:

> The knower of the self, by virtue of his understanding of the non-doership of the self, ceases to regard himself as the real doer of any actions. The Lord has already explained above (BG 3.27; 3.28; 5.8–9; 14.19) that when one realizes three *guṇas* to be the sole doers of all actions, one becomes established in the *guṇātītaḥ* – the Lord, the self within (see also BG 5.14: *na kartṛtvaṃ na karmāṇi*: The self does not create agentship or any actions. It is nature (*Prakṛti)* that acts, the divine *Māyā*, made of the *guṇas*, which is hard to fathom/surmount/cross over – *mama māyā duratyayā*: BG 7.14).

In the 4.17 of the *Gītā*, the Radiant One tells Arjuna about the complexity of the true nature of action (*gahanā karmaṇo gatiḥ*) and that even the wise ones are perplexed as to what is action and what is inaction: *kiṃ karma kimakarmeti kavayopy atra mohitāḥ* (BG 4.16). And verse 4.18 puts it, thusly: "He who sees action in inaction and inaction in action, he is wise among men, he is engaged in *yoga*, and he is the performer of all actions!" Finally verse 4.19 explains the alchemy of sagehood: "He. . .whose actions are consumed in the fire of Knowledge – he, by the wise, is called a Sage." Śrī Śaṅkara explains in his commentary on verse 4.18 that it is a deep-rooted habit of our mind to attribute actions to actionless self. Although, action belongs to the physical body (*deha*, etc.), we falsely attribute action to the self and imagine "I am the agent, mine is the action, by me the fruit of the action be reaped" (Sastry 1897/1995, pp. 130–131). In reality, the self is ever-actionless. The action (in *Prakriti's guṇas*) is inaction (in the self) for action is innate in *Prakṛti* and inaction in *Ātman*. Ultimately, the self is beyond both action and inaction for, in Śaṅkara's opinion, like action, we also incorrectly attribute inaction to the self, as expressed in the words, "quiet and doing nothing, I sit happy." Accordingly, "For person who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing to do" (BG 3.17).

Alchemy of Selfless Action, Nishkāma Karma

The alchemy of *Nishkāma Karma* – selfless action – lies in neutralizing the binding power of Karma. When actions are performed with the egoistic feeling – with the pride of doership – then the Karma binds us in twofold ways. First, it reinforces our "false" sense of ego thus making the ego-ic grooves deeper. Second, it sows the seeds of reaping the (good or bad) results of our actions. From the absolute standpoint, it makes little difference whether the so-called results of our actions are good or bad since both are ultimately binding in the sense that both will require the agent – the ego entity – to be there to experience the results. It will create more occasions for further Karma to be generated which is precisely what *saṃsāra* entails – the cyclic rounds of endless births and deaths. This does not, therefore, entail complete liberation – *Mukti* – from all phenomenal existence, once and for all – the summum bonum of all Indian spiritual endeavors. According to Indian doctrine of *Mukti*, all sought-after gains through selfish actions suffer from the defect of limited results, i.e., they are transient and subject to change. Only selfless actions purify the soul and prepare it to receive the spiritual wisdom which alone leads to liberation in due course of time.

It is important to realize the true import of these teachings. The most striking feature of our human existence is the sense of doership, the feeling of "me, my, and mine" in all that we undertake. These teachings strike at the very root of this fundamental existential illusion: namely, the false sense of doership, since all actions are performed by the three modes of nature. The modern discoveries in the field of neuroscience confirm this fact in a different way. It has been found that the bacteria in our gut may significantly affect our thoughts. The following observations published in *the Scientific American*, April 19, 2011 issue, underscore the fact that we may be *less human* and *less conscious beings* than we might be prepared to accept:

> We human beings may think of ourselves as a highly evolved species of conscious individuals, but we are all far less human than most of us appreciate. Scientists have long recognized that the bacterial cells inhabiting our skin and gut outnumber human cells by ten-to-one. Indeed, Princeton University scientist Bonnie Bassler compared the approximately 30,000 human genes found in the average human to the more than 3 million bacterial genes inhabiting us, concluding that we are at most one percent human. We are only beginning to understand the sort of impact our bacterial passengers have on our daily lives. (Martonie 2011)

Speaking about the strange but true fact that the brain is shaped by bacteria in the gut, Martonie (2011) states, thusly:

> People may advise you to listen to your gut instincts: now research suggests that your gut may have more impact on your thoughts than you ever realized. Scientists from the Karolinska Institute in Sweden and the Genome Institute of Singapore led by Sven Pettersson recently reported in the *Proceedings of the National Academy of Sciences* that normal gut flora, the bacteria that inhabit our intestines, have a significant impact on brain development and subsequent adult behavior.

If the bacteria in our gut do influence our thoughts, then we cannot truly claim all the credit for our actions. It is a common experience that our thoughts determine our actions. So, we may have less free will than we have led ourselves to believe all along. At this point, a discerning reader may ask: "So, if I am not really the doer of my actions, then I am not responsible for them either." It must be pointed out that this doctrine is not a license for lawlessness and for being immoral. It goes without saying that a person who has attained this high point of realization and understanding will never do anything that is unworthy and unbecoming. The discerning reader may still press further: "How can I still conduct my life without the sense of 'me, my and mine?'" The following story nicely illustrates how one can discharge one's duties most diligently without the sense of personal agency:

> Once, a king decided to celebrate his birthday in an unusually generous manner. He announced that on his birthday, he is going to organize an exhibition in which traders from far and wide will be invited to display their good for sale. However, on the day of his birthday, anyone can come to the exhibition and get anything they want for free. This was the best deal ever. So, people came rushing from everywhere to get things for free on the day of king's birthday.
>
> Towards the evening, a Sage was seen walking through the stalls. He did not seem to be interested in anything that was displayed in that exhibition. Instead, he had been asking for the whereabouts of the king who organized this unusual exhibition. Some people surmised that he might have a special wish that he wanted to express directly to the king.
>
> He was soon directed to the king's court. As the Sage walked into the court, the king greeted him respectfully and asked him if he found anything worth getting from the stalls in the exhibition. The Sage indicated what he wanted was not available in the exhibition. The king readily agreed that he would be happy to give him anything he wished for. "Anything?" asked the Sage, just to make sure. The king replied, "Yes, anything that you would like to have."
>
> The Sage said, "Actually, I want your kingdom!"
>
> At first, obviously, the king was very surprised at the Sage's unusual request. The king then smiled and, being true to his word, said, "It is all yours. I will be happy to fulfill your wish. You can have my kingdom and that goes with it. Kindly come forward and be seated on the throne." Everyone in the court was stunned to hear this and there was dead silence for several minutes. They had never seen or heard something like that before.
>
> Everyone present was even more surprised when they heard the Sage address the king, thusly: "I am very pleased with your sense of renunciation. However, I have no desire to claim this or any other throne, for that matter. I am forest dweller and have no attraction for such things. I ask you only this. From now onwards, please rule your kingdom as before but with the *understanding* that it really belongs to me; you are just a caretaker. This way, you will be able to conduct all affairs without your usual sense of 'me and mine.' Above all, you will always be happy and content because all worries and misery come from our false sense of ownership and undue attachment to things that are ultimately transient or subject to change."
>
> The Sage left the court. The king's perspective on life and living had been changed forever.

How Do the Wise Ones Act, According to Karma Yoga?

An important verse of BG (3.17) tells us that "for a Self-knower, who rejoices solely in the Self, who is satisfied with the Self, and who is content in the self alone, – for him there is nothing more left to do." A question may be asked here: If for the knower of the self, nothing remains to be done, then how are we to explain the apparent actions of the Enlightened Ones? For example, in verse 22 of chapter 3, the Lord says this to Arjuna: "I have nothing whatsoever to achieve in the three worlds, nor is there anything unattained that needs to be attained; still I continue to engage in action." In his commentary on BG, Śaṅkara basically presents at least four explanations as to why sages act. The sages act (1) with a view to set an example to the masses, so that the unwary do not go astray (3.26); (2) for the unification of the world at large, *loka samgraham* (3.20, 3.25); (3) for the welfare of the world at large; and (4) for the purification of the self (*atmasuddhaye*, 5.10). In the words of *Bhagavad Gītā*, such a person is "most naturally or intently engaged in seeking the welfare of all beings" (*sarva bhuta hite ratah* – 5.25; 12.4).

In the introduction to his commentary on BG, Śaṅkara quotes two verses (5.10–11) that seem to best describe the raison d'etre for the actions a self-realized being: "He who does actions, placing them in Brahman." . . ."Yogins perform actions, without attachment, for the purification of the self." In the same vein, verse 7 of chapter 5 speaks of *yogayukto viśuddhātmā – one who is ever established in yoga and whose inner conscious is pure* and whose *Self has become the Self of all beings, though acting, he is not tainted*. Thus, the Lord hands over all the keys to the path of knowledge and enlightened action in verses 7 through 11 of chapter 5!

The knower of self has achieved complete freedom from the shackles of egoism, i.e., from the false sense of doership. In a most telling verse, the sage Astāvakra analyzes the malady of egoism and prescribes the fitting medicine: "Do you who have been bitten by the great black serpent of egoism 'I am the doer,' drink the nectar of the faith 'I am not the doer,' and be happy" (*Ashtāvakra Gītā*: 1.8).

After all, "To him who sees unity, what delusion is there, what grief?" (*Isa Upanishad*, 7: Sarvananda 2002).

When perfected, the *Gītā* (10.49) calls this state as *naishkarmya siddhi* – the state in which one remains as the actionless self – the absolute freedom from action, i.e., *a firm unswerving stand in the Knowledge of Pure Self* (Sastry 1897/1995, p. 483). This then is the "supreme consummation of Knowledge" (18.50) – the state of immediate liberation and supreme bliss. Understanding the *maram* or purport of these verses is a sine qua non to understanding the real message of the *Bhagavad Gītā*.

Here is a story (Dhiman 2012) that crystallizes the entire message in a telling manner. This story was first shared with the author by Swami Brahmātamānad Ji Saraswati of Rishikesh (India), my root Vedānta teacher:

> A man was travelling in a train. He was alone in the train compartment. He was enjoying the moving scenery outside until another passenger got into the compartment and took the seat right in front of him. Outwardly, this passenger looked rather wealthy and was carrying a big long suitcase – a heavy trunk made of iron – that he put right beside himself. Because of its heavy weight, he could not put it up on the berth. The first passenger was watching it rather intently wondering what could be in the suitcase. He mused that this fellow seemed very wealthy (judging from the clothes and the golden watch etc. that he was wearing); he must have something really precious in the suitcase, like gold bricks or diamonds. That is why probably he did not even put it up on the berth! Such thoughts were racing through his brain like crazy as he was watching very carefully every gesture of the mystery passenger.
>
> The train stopped at the next railway station and the mystery passenger asked the first passenger: "I am going to get a cup of coffee for myself. Do you want me get you

something? Would you kindly watch my luggage until I come back?" "Sure, I will be happy to," said the first passenger. As the mystery passenger got off the train to get a cup of coffee, the first passenger's mind started working in a turbo mode, wildly imagining all sorts of things that could be in the suitcase. In the meanwhile, the train started! Anxiously, he got up to look for the mystery passenger through the window. The mystery passenger was not to be seen anywhere. The first passenger thought that, may be, the mystery passenger got on in another train compartment due to the train taking off quickly. So, he waited for him till the next train stop. But the mystery passenger did not come back.

Now, his greedy mind again started spinning all sorts of thoughts about the contents of the suitcase. And then he suddenly saw the ticket collector – called the "Guard" in India – get in the train compartment to check tickets. He asked this passenger: "Whose suitcase is this and why is it placed on the seat and not placed on the berth?" Million thoughts raced through this passenger's mind. . .the ticket collector does not know anything about the mystery passenger. . .what if I say this suitcase is mine. . .and then I can have it when he leaves and be rich for the rest of my life, so on and so forth. . .

The ticket collector asked him again: "Whose suitcase is this?" "It is mine, sir!" "And why did you put it on the seat?" asked the ticket collector. "Because it is a bit heavy and I did not have the strength to put it up on the berth. Besides the compartment was all empty; no one was here besides me so I thought it is okay to leave it on the seat." "Okay, so what is in it?" asked the ticket collector. The passenger was not ready for this question. Trying to look genuine, he immediately blurted: "Just the clothes, shoes, utensils – the usual house hold stuff." "Can you please open it for me? I want to see what is in it." asked the ticket collector. "Sure!" said the passenger, confused, anxious, and a bit worried but still trying to maintain a false look of confidence.

As the passenger opened the suitcase for the ticket collector to see, he was stunned to find out that there was a dead body inside!

The ticket collector asked the passenger: "What is this and who is this person?" The passenger, who was still in a state of complete shock, tried to explain that he did not know anything about the dead body and that the suitcase did not in fact belong to him. But the ticket collector told this person that he had been lying and arrested him then and there and put him in prison for a crime that he did not really commit.

Swami Śri Brahmātmānand Sarasvati's comment: *This is the common plight of man. All his life, man carries the "dead body" of the imposter "ego," which he has falsely called his own. And because of this false attribution/identification, he remains in prison, so to speak, and suffers all his life.*

The mystery passenger in the story is a metaphor for *jivanmukta* – a being who is liberated-while-living – who has abandoned the dead weight of the false ego and has been awakened to the reality of the actionless self. The false identification with body, mind, and senses (and becoming *karta-bhokta* as a result) is what is called *agyaan* (ignorance) in *Advaita Vedanta*, and the realization that "I am not doer" (since all actions are performed by *guṇas* born of *Prakṛti*, the divine energy, *Māyā*) is called *jñāna* (knowledge), which is the summum bonum of human existence. "*Na kartāsi na bhogrtāsi mukta evāsi sarvadā:* You are neither doer nor enjoyer; you are verily ever-free," says the sage Astāvakra to king Janaka (1.6). Likewise, the great Sufi poet, Bulleh Shah, says *Bulleh Shah eh bujhārat bujjhin, lā siron cha bhār*: "Solve this eternal conundrum of the ego and be free by putting down the dead weight of the illusory Ego."

It is important to bear in mind that all these musings are in the phenomenal realm of relativity (*vayvahārika satya*). From the absolute point of view (*parmārtha satya*), however, these musings are plain ignorance, i.e., *ajñāna*; for, ultimately, there is no one really "ignorant" who needs to be "enlightened." From the ultimate standpoint, we are all already ever-self-realized and verily free. Therefore, it is better to remain *mauna*, silent!

Moral Balance Sheet or Sure Path to Sagehood?

As is clear from the foregoing, in Indian philosophy, the law of *Karma* is used to explain the cause of human bondage as well as the means to attain liberation from bondage. When actions are performed with a selfish motive, they bind; when actions are performed with the spirit of self-renunciation – and by way of offerings and submission to divine will – they liberate. Performance of actions selflessly purifies the soul and renders it worthy to receive the liberating spiritual wisdom. Ethics is thus considered a necessary prelude to spiritual freedom.

According to *Karma Yoga*, it is not what one does, but the motive or intention behind the act that produces the binding effect of *Karma*. "God cares more for adverbs than for verbs" (S.C. Gould, ed., *Notes and Queries and Historical Magazine* 18 (Manchester: S.C. and L.M. Gould, 1900), p. 241). Accordingly, it is not necessary to renounce any activity. All that is needed is to act with pure unselfishness. In the following pages, this path of enlightened action is explored in greater depth as the alchemy of sagehood – the realization of one's highest self.

This is then the gist of *Karma Yoga*: Perform all actions as offerings (*arpaṇa*) to the Supreme and accept all results as graceful gifts (*prasād)* from the Supreme Lord, that is, performing all actions in the spirit of service to the Lord (*Īśvara-arpaṇa bhāvanā*) and accepting all results as gracious gifts from the Lord (*Īśvara-prasād bhāvanā*) (The author is indebted to Swāmī Paramārthānanda for his profound discourses on the *Bhagavad Gītā* where Swāmījī present these important clues).

Selfless Service and Servant Leadership

Regarded by many authors as "a valid, modern theory of leadership" (Russell and Gregory Stone 2002), servant leadership was first introduced by Robert K. Greenleaf's powerful short essay written in 1970, titled "The Servant as Leader." Describing what he called "the leadership crisis," Greenleaf (1977, p. 77) notes that "colleges, universities, and seminaries have failed in their responsibility to prepare young people for leadership roles in society." According to Greenleaf (1977, p. 27), "The servant-leader is servant first. . . It begins with the natural feeling that one wants to serve, to serve first. That person is sharply different from one who is *leader* first." Greenleaf believes that through selfless service, servant leaders achieve trust among employees, customers, and communities. He then goes on to present the litmus test of effectiveness of leadership:

> 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?... The servant-as-leader must constantly ask: How can I use myself to serve best? (pp. 5, 10)

Greenleaf informs us that he got the idea of servant leadership by reading Hermann Hesse's book entitled *Journey to the East*. Therefore, the best way to understand servant leadership is to read *Journey to the East*. The book is about a spiritual journey to the East. During the journey, a humble servant named Leo does all the chores for the travelers. He keeps the group together through his songs and high spirits. And when Leo disappears, the group falls into disarray and the journey is abandoned. They cannot continue without him. Later on in the book, the narrator finds out that, Leo, whom he had taken to be a servant, was actually the noble leader of the group (Hesse 1932/2003). This radical shift is the core of servant leadership: from followers serving leaders to leaders serving followers. Servant leadership is shared leadership in essence: It emphasizes increased service to others, a holistic approach to work, promoting a sense of community and the sharing of power in decision-making (Spears 2004).

In short, the basic mind-set of a servant leader is a strong desire to contribute. Stephen Covey (2004, p. 28) writes: "Deep within each one of us there is an inner longing to live a life of greatness and contribution – to really matter, to really make a difference." Swami Dayananda, a preeminent modern spiritual teacher, puts it even more succinctly: "One must grow from being a consumer to become a contributor" (*Avgcbe* (December 18, 2010), *Life and Work of Pujya Swami Dayananda Saraswati* [video file]. https://www.youtube.com/watch?v=7FNDth7fajY. Retrieved February 12 2017). For as long as we are living a life of a consumer, we are not paying our spiritual debt to the universe.

The selfless service mind-set has a great application in the realm of leadership. First and foremost, leadership is a responsibility – a call to serve – and not a position to wield power or influence. The power that is bestowed upon the leader by the followers is of the nature of trust and good faith. In other words, it is a fiduciary relationship. Viewed in this manner, the only reason a leader exists is to enable and empower the followers. Great leaders approach their work as a contribution, as a service, without any sense of entitlement whatsoever. They are more concerned about that the work gets done than about who gets the credit.

Practicing servant leadership is deceptively simple: One is led by the deep desire to serve others. It is also about putting others' interest first. History is a testimony to the fact that true leaders, above all, are servant leaders. Servant leaders do their work silently without raising a flag. When all is said and done, there is no human ideal higher than the gift of selfless service. For in serving others, we find our true joy and fulfillment.

The *Gītā* garners a view of leader as an "enlightened sage" who operates from a higher stance of being anchored in authentic self, doing actions in a spirit of offering to the Supreme for the good of all. According to the *Gītā*, all virtues obtain in a mind that has cultivated equanimity. Whatever the spiritual practice, says the *Gītā*, if evenness of mind (*samatā*) is not attained, the goal is still far away. It represents the culmination of *wisdom in action* informed by self-knowledge and guided by selfless service. Self-knowledge transforms our motivation and liberates us from the narrow confines of self-centered action to the freedom of serving others. Self-knowledge enables one to act in the world with a deep sense of peace and inner fulfillment. Such leaders work selflessly for the well-being of all beings and attain the highest felicity of self-realization, the supreme goal of the *Gītā* (See *Gītā* 5.25 and 12.4. *Labhante brahmanirvāṇam. . .sarvabhūtahite ratāḥ:* 5.25: Working for the well-being of all beings, sages attain liberation in the absolute. We have Gandhi's testimony which was inspired by the teachings of the *Gītā*: "What I want to achieve, – and what I have been striving and pining to achieve these thirty years, – is self-realization, to see God face to face, to attain *Moksha*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing and all my ventures in the political field are directed to this same end." See M.K. Gandhi, *An Autobiography: The Story of My Experiments with Truth* (New York: Dover Publications, 1983), p. viii).

The question is not how to live longer; the question is how to live well longer. The *Gītā* answers the question with a counter-question: How can I serve the world with my gifts? That's all, says the *Gītā*, you need to know to live well.

What is the gist of the message of the *Bhagavad Gītā*?

> Always and in everything, keep your mind fastened on the Truth of the Self and fight the battle of life. Then your actions will become creative expressions of the Divine and you will become *nimita-mātra* (BG. 11.33), a mere instrument, for the willing service of the Supreme.

Uniqueness of Karma Yoga as the Art of Selfless Service

This chapter approached the gift of selfless service as a discipline of *Karma Yoga*, mainly as presented in the *Bhagavad Gītā*. It is important to realize the true import of these teachings. As stated before, the most striking feature of our human existence is the sense of doership, the feeling of "me, my, and mine" in all that we undertake. These teachings strike at the very root of our fundamental existential illusion, namely, the false sense of doership. It invites us to consider a revolutionary viewpoint. Since all actions are performed by the three modes of material nature (*Prakṛti*), they do not really originate as deliberate acts of volition in our mind. This understanding frees us from the clutches of imposter ego and paves the way for the realization of our true self. For as long as we operate within the false paradigm of "me, my, and mine," real self-knowledge will elude us. And without true self-knowledge, even service can little more than the inflation of the ego.

In elucidating what is called the doctrine of selfless action (*niṣkāma karma*), the *Bhagavad Gītā* urges us to renounce selfish actions and attachment to the fruits of actions. In the ultimate analysis, renunciation is an inner, mental act and should not be confused with outward tokens of relinquishment. It is about renunciation of results and not renunciation of actions themselves, that is, renunciation *in* action and not *of* actions. True renunciation is the renunciation of *kartāpan* – the deeply ingrained sense of doership. In one word, the alchemy of *Karma Yoga* lies in performing actions without the tag of doership. This is the master key!

When actions are performed with the spirit of self-renunciation and by way of submission to the divine will so that one remains unattached inwardly while being fully engaged in actions outwardly, they serve as harbingers of sagehood – the realization of one's highest self.

Karma and Human Conduct: Some Concluding Thoughts

The doctrine of Karma is grounded in a moral view of the universe and that it therefore commits a person to the obligations of a truly moral life. The doctrine presupposes the possibility of moral growth; and rewards and punishments, which it signifies, are not therefore ends in themselves but only the means to bring about such growth (Humphreys 1976, p. 49).

To summarize the value of the law of Karma, let us quote a celebrated scholar, S. Radhakrishnan (1941, p. 249):

> There is no doctrine so valuable in life and conduct as Karma theory. Whatever happens to us in this life, we have to submit in meek resignation, for it is a result of our past doings. Yet the future is in our power, and we can work with hope and confidence. Karma inspires hope for the future and resignation to the past. It makes men feel that the things of the world, its fortune and failures, do not touch the dignity of the Soul. Virtue alone is good, not rank or riches, not race or nationality. Nothing but goodness is good.

Reflecting further on the question of the extent of "freedom" and "determinism" in our lives, Hiriyanna (1949/2015) notes that:

> Every deed that we do leads to a double result. It not only produces what may be termed as its direct result – the pain or pleasure following from it according to the nature of the deed done; it also establishes in us a tendency to repeat the same deed in the future. The necessity involved in the Karma doctrine is only in so far as the former of these results, viz. the pain or pleasure, is concerned. As regards the latter, viz., the tendencies, they are entirely under our control. (p. 49)

Thus, the doctrine of Karma does not negate the idea of personal freedom. Though our present seems to be largely determined by our own past, the future seems to be dependent on the propriety of our present actions. In the words of Dr. Radhakrishnan, Spalding Professor of Eastern Religion and Ethics at Oxford University, "The cards in the game of life are given to us. We do not select them. They are traced to our past Karma, but we can call as we please, lead what suit we will, and, as we play, we gain or lose. And there is freedom" (1927, p. 75).

It has been observed that life is a stage with one entrance and many exits. The nature of "entrance" and "exits," however, seems to depend upon how well we play our part in the cosmic drama of life – for *karma never loses an address*!

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Part V

Personal Fulfillment and Workplace Flourishing

Buddhist Perspectives on Personal Fulfillment and Workplace Flourishing

Satinder Dhiman

Contents

Abstract

This chapter examines the Buddhist perspectives on personal fulfillment and workplace harmony. Buddhism is an art of living based on the science of mind (Yeshe 2008). First, the chapter will present an overview of the Buddha's life and his essential teachings based on the Pāli canon, which preeminent scholars such as Carrithers (1988), Bodhi (2005, 2012, 2016, 2017); Rahula (1974), Nanamoli (1992/2001), Narada (2008), Nhat Hanh and Vriezen (2008), Nyanaponika

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(1962/1996), Nyanatiloka (2000), and Thanissaro (2004) consider the foundation for all existing streams of Buddhist teaching and practice through the centuries. It will provide an overview of the central teachings of Theravada Buddhism (the doctrine of the elders) on such key topics as the Four Noble Truths, the Eightfold Path, the Three Empirical Marks of Existence (suffering, impermanence, and not-self), and the principle of Dependent Origination.

After presenting its origin and essential teachings, the chapter will briefly review Buddhist philosophy and psychology and its contribution in the quest for happiness and fulfillment at the individual and organizational level. The chapter will conclude with essential pointers and practices based on Buddhist psychology that contribute to individual and organizational well-being and fulfillment, incorporating views from nine in-depth, structured interviews conducted by the author.

Keywords
Theravada Buddhism · Buddhist psychology · Personal happiness and fulfillment · Workplace wellness and flourishing

Buddhism: Its Origin, Philosophy, and Psychology

Introduction

Buddhism is an art of living based on the science of mind (Yeshe 2008). Adherents of Buddhism (or Buddha Dharma, as Buddhist prefer to call it) like to point out that Buddhism is not a religion in the traditional sense with a creator God who punishes and rewards but rather a "Do-It-Yourself – Art-and-Science-of-Mind" that is built upon the very experiences of our life here and now (Dalai Lama 2005a, b). There are no articles of faith in Buddhism and no commandments to follow beyond the apperception of things as they truly are, the law of cause and effect, and the understanding that we are the creators of our thoughts, the products of our mind (Amaro 2009; Chodron 2009; Goldstein 2009; Harvey 1990, 2000, 2008, 2009; Hopkins 2009; Inoue 1997; Nhat Hanh 2003; Rosenberg 1998; Saddhatissa 1971; Shaw 2009).

This chapter examines the Buddhist perspectives on personal fulfillment and workplace harmony (See: Dalai Lama and Muyzenberg 2008; Nhat Hanh 2003; Metcalf and Hateley 2001; Richmond 2001).

First, the chapter will present an overview of the Buddha's life and his essential teachings based on the Pāli canon, which preeminent scholars such as Carrithers (1988), Bodhi (2005, 2012, 2016, 2017), Rahula (1974), Nanamoli (1992/2001), Narada (2008), Nhat Hanh and Vriezen (2008), Nyanaponika (1962/1996), Nyanatiloka (2000), and Thanissaro (2004) consider the foundation for all existing streams of Buddhist teaching and practice through the centuries. It will provide an overview of the central teachings of Theravada Buddhism (the doctrine of the elders) on such key topics as the Four Noble Truths, the Eightfold Path, the Three Empirical

Marks of Existence (suffering, impermanence, and not-self), and the principle of Dependent Origination (Bodhi 1994b, 2009; Dalai Lama 1995, 2005a, b, 2006; Eckel 2002; Nanamoli 2003; Nyanaponika 1968; Nyanatiloka 1974; Rahula 2003; Richmond 2001; Saddhatissa 1971; Sopa 2009; Thanissaro 2004, 2009; Thondup 1995).

After presenting its origin and essential teachings, the chapter will briefly review Buddhist philosophy and psychology and its contribution in the quest for happiness and fulfillment at the individual and organizational level. The chapter will conclude with essential pointers and practices based on Buddhist psychology that contribute to individual and organizational well-being and fulfillment, incorporating views from nine in-depth, structured interviews conducted by the author.

The Buddha: A Brief History

> *When we study Buddhism, we are studying ourselves, the nature of our own minds. Instead of focusing on a supreme being, Buddhism emphasizes more practical matter[s], such as how to lead our lives, how to integrate our minds, and how to keep our everyday lives peaceful and healthy. In other words, Buddhism always accentuates experiential knowledge-wisdom, rather than some dogmatic view. In fact, we don't even consider Buddhism to be a religion in the usual sense of the term.* ~Yeshe 1998, p. 7

Most of reliable Indian history actually begins with the Buddha's life (Nanamoli 1992; Thanissaro 1996; Bodhi 2005, 2012, 2016, 2017), for it is only from the Buddha's time on that there is enough detail offered to enable reliability in the writings about particular kings and states (Carrithers 1988). The Buddha lived from about 566 B.C.E. (Before Christ) to about 486 B.C.E. (Gethin 1998). While there is some ambiguity among scholars about the dates mentioned above, most of them generally agree about the key events of the Buddha's mature life: he left home at the age of 29 in search of a solution to the common human plight, attained awakening at the age of 35, and died at the ripe age of 80, having taught for 45 years (Gombrich 1988, 2008; Dalai Lama 1995, 2005a, b; Nanamoli 1992).

Buddha is not a name but an honorific title, meaning "Awakened One" – "one who has woken up" from the slumber of metaphysical ignorance. The title is generally applied by the Buddhist tradition to a class of beings who are, from the perspective of humanity, extremely rare and quite extraordinary. In contrast to these Buddhas or "Awakened Ones," the mass of humanity is asleep – asleep in the sense that they sleepwalk through their lives never knowing and seeing the world's reality "as is" (*yathā-bhūtam*). A Buddha on the other hand has been awakened to the knowledge of the world as *it really is* and in so doing finds release from suffering (Gethin 1998). Gethin (1998) clarifies that the Buddha's life story, according to Buddhist tradition, can neither be classified as history nor as myth. It might therefore be best to just let this story to speak for itself.

The "Awakened One" was born in a wealthy family as Siddhārtha (Sanskrit for "he-who-had-all-his-wishes/aims-fulfilled: *Siddha artha iti Siddhārtha*) and family name Gautama ("the-most-victorious-one"). His father was the "king" of the Shākya (Sanskrit, capacity/ability) clan, and his mother was called Māyā (illusion – literally, that which is not: *yā mā sā māyā*). Because it was predicted shortly after Siddhārtha's birth that he would become a sage or some great leader, his father, who wanted Siddhārtha to be his successor, kept him in royal isolation to prevent external influences.

Yet, as a young man, Siddhārtha became restless and undertook trips to the world outside the palace of pleasure, where he got confronted with sickness, old age, and death. He subsequently renounced his luxurious life and became an ascetic. However, after 7 years of severe physical deprivation, he realized that this, too, was not a wholesome way of living. Thus, in his mid-30s, Siddhārtha set himself down; cleared his mind from temptatious, destructive, and renunciation thoughts; and began to sit and practice what is now known as Vipassana (a term that appeared only later in the fifth century in Buddhaghosa's *Visuddhimagga – the Path of Purification*) or "insight meditation" as he gained the insight in "Dependent Origination" and "not-self." Thus, he saw and understood the illusion behind ego, or "I-me-mine-self," and the Buddhist reality of interdependence: without an illusory "I," all being is one (Snelling 1991).

It is said that right after the Buddha became enlightened, he uttered the following, in the language of those days: *dukkham-dukkham* (suffering-suffering), *kshanikam-kshanikam* (momentary-momentary), *a-svalakshanam-a-svalakshanam* (non-self, non-self), and *shunnyam- shunnyam* (void-void). It was after this experience that he declared himself to be a Buddha. In the word of Smith and Novak (2003):

> His answer became his title, for this is what "Buddha" means. The Sanskrit root budh denotes both "to wake up" and "to know." Buddha, then, means the [. . .] "Awakened One." While the rest of the world was wrapped in the womb of sleep, dreaming a dream known as the waking state of human life, one of their members roused himself. Buddhism begins with a man who shook off the daze, the doze, and the dreamlike vagaries of ordinary awareness. It begins with a man who woke up. (p. 21)

What did the Buddha really discover? What was his most unique finding? As the story goes, during his first time out of the palace of pleasure when he was 29 years of age, he saw four sights: an old man, a sick man, a corpse, and an ascetic. This led him to two insights:

1. The fact of impermanence (*aniccā*)
2. The fact of suffering (*dukkha*)

There was really nothing special about these two observations. We all more or less know that things change and that life involves suffering. Where did Buddha's uniqueness lie? Like a good scientist, he probed further and deeper into the cause of suffering. During the night of his enlightenment – it took him 6 more years of deep reflection on the ennobling insights of *anicca* and *dukkha* – he discovered the real cause of suffering. It was due to our attachment to things impermanent based on our erroneous assumption of a "separate self." This led to his most important discovery of "not-self" (*anattā*). *Anattā* does not mean "no-self" as it is most often interpreted; it means "no *separate*" self. This mistaken identity – that we are a separate self – severs us from the harmonious oneness of things. This was the Buddha's unique discovery: The erroneous belief in a separate self is the root cause of human self-centeredness, greed, excessive competition, and conflict. Perhaps, it is because of this alone, one may add, we do not have "happy individuals" and "harmonious society" – two greatest ideals humans can aspire to.

In sum, belief in a "separate self" leads to clinging to impermanent things (seeking security in the wrong places), and when things change or do not behave as expected, we suffer. Due to *avidyā* (nescience), we impute "personhood" to the impersonal reality which is the root cause of our existential angst. As Buddhaghosa's *Visuddhimagga*, a Buddhist text states, "...The deeds are, but no doer of the deeds is there (XVI 90) ..." Indian philosophy expresses the logic of existential suffering by way of a cyclic sequence as *avidyā*, *kāma*, and *karma* – ignorance, desire, and action. And this is called the *saṁsāra* – the conditioned existence, the unending cycle of birth and death – the root cause of which is posited as ignorance. This ignorance is not any general "lack of information" but metaphysical ignorance about our true nature. The Buddha was able to draw "right conclusions" from his firsthand experience and, as a result, was able to take "correct standpoint" about the true nature of ultimate reality.

Buddhism: Essential Teachings and Concepts

Enlightened at 35, for the next 45 years of his life, the Buddha wandered from place to place in the Ganges valley plains, roughly between the present Nepal foothills and Bihar, constantly teaching his Dhamma to everyone who cared to listen. The Pāli word Dhamma "probably has more meanings than any other term in the entire vocabulary of Buddhism" (Sangharkshita 1993, p. 9). Along with the Buddha and the Sangha (commune of Buddhist hermits), Dhamma is part of what is called "Triple Gem" (Buddha, Sangha, Dhamma) into which one might take refuge. It might denote:

- The principles and realities as uncovered by the Buddha and to be experienced, verified, or falsified, by oneself.
- The body of the Buddha's teachings as an expression of those principles, not to be blindly followed (but to be used like a raft).
- The practices based on those teachings that lead to awakening and liberation from suffering (cf. Bodhi 2005).
- With a small case "d," *dhamma* means the smallest unit of experience.

The Buddha wrote no books or treatises. However, history tells that he continuously taught for 45 years. It is highly unlikely that any of his closest students wrote anything down of his teachings. In order to determine the authoritative version of the "word of the Buddha," his senior hermits held the first Buddhist council within 3 months of his passing away (*Parinibbāna*). Five hundred Arahats (perfected ones) met in a city now known as Rājgir (in Northern India) to take part in "communal recitation" of the Dhamma. The "Vinaya Pitāka" (basket of community rules) was composed from the recitation of the Elder Upāli. Ananda, the Buddha's cousin and attendant during the last 25 years of the Buddha's life, was invited to recite discourses. The "Sutta Pitāka" (basket of discourses) was based on these recitations. In for about the year 250 B.C.E., a third basket appeared which was called Abhidhamma. It consists of summaries, reflections, and mnemonic lists of important points of the teachings and can be designated as the "deeper" teachings (abstractions of the discourses). In the West, it came to be called Buddhist philosophy but might as well be called Buddhist psychology as its main subjects include the nature and working of the mind, human experience, and personality types (Bodhi 2000). These three baskets, referred to in Theravada as the Tipitāka (three baskets), comprise the entire "Buddhist canon."

Bercholz and Kohn (1993) confirm that, at the time of the Buddha's death, the Buddhist teachings were well-established in the Ganges valley plains. However, with the spread of the Dharma, differences started emerging. Through the centuries, many Buddhist denominations emerged and dissolved. Currently, a Buddhist mainstream is Theravada, also known as the "teaching of the elders," which is extant out of 18 early Buddhist schools and predominantly practiced in Sri Lanka, Thailand, and Burma.

One of the most important differences between the teachings of Theravada and Mahayana – the two major schools of Buddhism – is that Theravada asserts that only bhikkhus (ordained monks) will ever awaken, while Mahayana asserts that awakening also can be obtained by non-hermits like "ordinary" householders and that there are Buddhas all around. Another important difference is the perspective on the Buddha: Mahayana submits that there is a Buddha-principle, called Buddha-nature, which is an omnipresent phenomenon (from which emanates five "cosmic" Buddhas) on top of the historical Buddha Gautama, while Theravada acknowledges only the Buddha Gautama. Both streams adhere to Buddha as the primary teacher and take refuge in the Three Gems in a relatively non-devotional way (Theravada) as well as in a relatively devotional way (Mahayana). Both schools also agree on pan-Buddhist core themes such as suffering, impermanence, not-self, karma ("Volitional action": a willed action, originating in the mind of an individual, which has a determined effect at some future time.), nirvana (Unbinding of the mind from defilements – a state of being free from suffering.), Dependent Origination (Pertaining to conditionality: the interdependence between matters – "with the arising of this, that also arises."), mindfulness, the Four Noble Truths, and the Noble Eightfold Path, which will be explained during the next sections.

Four Noble Truths

Bodhi (1994) underscores that the Four Noble Truths and the Noble Eightfold Path represent the essence of the Buddha's teaching. The Four Truths lay the foundation for understanding, while the Eightfold Path focuses more on the practice. Bodhi explains that the teaching is structured in such a way that the realities and the practice synergize into the Dhamma. This is established through the Fourth Noble Truth, which entails the Eightfold Balancing Practice. Bodhi further clarifies that the first of the Eightfold Path is “Right View,” which refers to the understanding of the Four Noble Truths. Hence, there is *interdependency* between these two foundational teachings.

Bodhi’s explanation above is supported in most all Buddhist teachings. In a famous Majjhima Nikaya (I.140) passage, the Buddha tells us that he has always taught just two things: *suffering and the end of suffering*, which is what the Four Noble Truths and the Noble Eightfold Path stand for. Gethin (1998) agrees that these two essentials express the basic orientation of Buddhism for all times and all places.

Speaking of the central importance of the so-called Four Noble Truths, Rahula (1974) noted: “The heart of the Buddha’s teaching lies in the Four Noble Truths, which he expounded in his very first sermon” (p. 16). They are called “truths” in the sense of “facts” or being “real.” They are called “noble” because their understanding is “ennobling.” Accordingly, they are not presented as articles of faith but as factual statements about the reality as it “truly” is.

These Four Noble Truths are:

1. There is *dukkha* (here understood as suffering of a psychological nature).
2. There is a cause which originates *dukkha*.
3. There is a way to eradicate this cause leading to the cessation of *dukkha*.
4. This way leading to the cessation of *dukkha* is called the Noble Eightfold Path (Rahula 1974).

The First Noble Truth is expounded in the *Suttas* as follows:

> Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering; in brief, the five aggregates [to be explained in the next section of this chapter] of clinging are suffering. (Nyanatiloka 1970, p. 3)

The starting point of the Buddha’s teaching is the stark awareness of suffering: i.e., *living involves suffering*. The Buddha’s purpose is not to convince his audience of the unpleasantness of life. He rather pointed out a “basic fact of existence: sooner or later, in some form or another, no matter what they do, beings are confronted by and have to deal with *duhkha*” (Gethin 1998, p. 60). Likewise, Nanamoli (1992) noted, “Close examination of existence finds always something of the qualities of the mirage and of the paradox behind the appearance. *The ends can never be made quite to meet*” (p. 211, emphasis added).

The Pāli word *dukkha* is generally translated as suffering, pain, sorrow, or misery. In its deeper psychological meaning, however, it encompasses much more than just mental pain or experiencing unpleasantness. It signifies the “unsatisfactory” or “flawed” nature of human existence; life grinds; moving ahead, things in life do not flow smoothly; life is in a way stuck. Pointing out the difficulty in translating the word *dukkha*, Rahula (1974) avers:

> The First Noble Truth is generally translated by almost all scholars as 'The Noble Truth of Suffering,' and it is interpreted to mean that life according to Buddhism is nothing but suffering and pain. . .It is because of this limited, free and easy translation, and its superficial interpretation, that many people have been misled into regarding Buddhism as pessimistic. (p. 16)

It is Rahula's opinion that "Buddhism is neither pessimistic nor optimistic" (p. 17). He claims that Buddhism should be considered "realistic" because it maintains a rather grounded perspective on life and the world. "It tells you exactly and objectively what you are and what the world around you is, and shows you the way to perfect freedom, peace, tranquility and happiness" (Rahula 1974, p. 17).

It is true that the word *dukkha* in its ordinary usage might mean suffering, pain, sorrow, misery, etc. But as it is used in the First Noble Truth, it also connotes far deeper ideas such as imperfection, impermanence, inadequacy, unsatisfactoriness, dissatisfaction, and discontent. Since it is not possible to find one word to embrace the Buddha's whole conception of life and world, it is better to leave *dukkha* (the Pali translation – *duhkha* being the Sanskrit translation) untranslated, than to give an inadequate and wrong idea of it by conveniently translating it as suffering or pain (Rahula 1974; Carrithers 1988).

Rahula (1974) points out that the Buddha also attended to happiness:

> The Buddha does not deny happiness in life when he says there is suffering.... In his discourses, there is a list of happinesses, such as the happiness of family life and the happiness of the life of the recluse, the happiness of sense pleasures, and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness. . . [However, he] says, with regard to life and enjoyment of sense-pleasures, that one should clearly understand three things: 1) attraction or enjoyment, 2) evil [unwholesome – authors] consequence or danger or unsatisfactoriness, and 3) freedom or liberation. . .These three things are true with regard to all enjoyment in life. (pp. 17–19)

For example, when we see something that we like, we are naturally attracted toward it and want to have it or see it again and again. But this enjoyment is not permanent: when the situation changes or when we are deprived of the enjoyment, we become sad or feel dismayed. According to Rahula (1974), the Buddha teaches that "*whatever is impermanent is dukkha*" (p. 18, italics added). This interpretation of reality – the fundamental imperfection-cum-impermanence which is inherent in all experience – takes us to the very heart of what is original in the Buddha's teaching.

It must be noted that *Buddhism does not deny that there are satisfactions in worldly life*. The Buddhist insight into the nature of reality helps us understand happiness more clearly: "Pain is to be seen as pain, pleasure as pleasure. *What is denied is that such happiness will be secure and lasting*" (Carrithers 1988, pp. 56–60, italics added). In Rahula's (1974) words, "This does not at all make the life of a Buddhist melancholy or sorrowful, as some people wrongly imagine. On the contrary, a true Buddhist is the happiest of beings. He has no fears or anxieties. He is always calm and serene, and cannot be upset or dismayed by the changes or calamities, because he sees things as they are" (p. 25).

If life is full of *dukkha*, what could be its cause? That takes us to the Second Noble Truth of the origin of *dukkha*. According to the Buddha, "It is the thirst, desire, greed, craving, manifesting itself in many ways that gives rise to all forms of suffering and the continuity of beings" (Rahula 1974, p. 29).

> . . .[T]he origin of suffering. . . is this craving which produces repeated existence, is bound up with delight and lust, and seeks pleasure here and there, namely, craving for sense pleasures, craving for existence, and craving for non-existence." (Bodhi 1994, p. 25)

The Third Noble Truth is that there is freedom from *dukkha* and from the continuity of *dukkha*, which is the reality of the cessation of *dukkha*. The Buddha says that the root cause of *dukkha* is craving, the thirst to "*become other than what the present moment brings*" (Carrithers 1988, p. 64, italics added). Carrithers (1988) continues his interpretation of the Buddha's teaching, "*to eliminate dukkha completely one has to eliminate the main root of dukkha, which is craving*" (p. 64, italics added). The extinction of overdesire or craving is called nirvana (Rahula 1974). According to the Buddhist philosophy, our craving drives us to *dukkha* from moment to moment and even from one rebirth to another. Carrithers (1988) presents the following view on the Buddhist teaching of rebirth: "Rebirth may be rebirth from moment to moment or it may be rebirth in another life, but in either case, *it is the consequence of this lust to be something else*" (pp. 63–64, italics added).

It is important to note that, while craving may be the main cause of *dukkha*, it is perpetuated by another cause called ignorance on the working of the mind, leading to illusions and delusions. The word ignorance is used here in the sense of not knowing, i.e., the state of being uneducated/uninformed, and denotes the inability of not seeing things the Buddhist way: "as they really are." Hence, attaining the ability to see things as they truly are means the extinction of *dukkha*, which ultimately leads to nirvana.

The Noble Eightfold Path: Meaning and Practice

The Eightfold Noble Path stands at the very heart of the Buddha Dharma. It was the insight of this very path that gave the Buddha's awakening universal significance through the centuries and subsequently elevated him from the status of a wise and benevolent sage to that of a world teacher. To his own students, he was preeminently "the arouser of the path unarisen before, the producer of the path not produced before, the declarer of the path not declared before, the knower of the path, the seer of the path, the guide along the path" (Bodhi 1994, p. 6).

According to Bodhi (1994), the Buddha himself invites the seeker with the promise and challenge: "You yourselves must strive. The Buddhas are only teachers. The meditative ones who practice the path are released from the bonds of evil"

(Bodhi 1994, pp. 5–6). The choice of the word path is intentional and denotes the practical orientation of the Buddhist teaching. As Bodhi (1994) noted, "To follow the . . . [p]ath is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and guide for the rest of the path" (p. 2). In the section below, we will substitute the word "right" with "Right," or rather "balancing," to refer to the eight components of the practice. Speaking of the integral nature of the stages of the practice and the ennobling realities, Gombrich (1988) noted, "Each stage is usually considered a prerequisite for the next: [. . .] meditation [. . .] is the necessary training for wisdom" (p. 62).

So, how to see "things as they truly are," to end craving and to eliminate ignorance that endlessly binds us to the vicious cycles of *dukkha*? That takes us to the final Noble Truth, which is the way leading to the cessation of *dukkha*. This is known as the Middle Way, which is a middle way between seeking happiness through the pleasures of the senses and self-mortification.

The eight components of the path are:

1. Right Views
2. Right Intentions
3. Right Speech
4. Right Action
5. Right Living (lifestyle and livelihood)
6. Right Effort
7. Right Attention
8. Right Awareness (Bodhi 1994; Rahula 1974, p. 45, 1998, p. 47)

According to Nhat Hanh (1998), the Buddha assured that "wherever the Noble Eightfold Path is practiced, joy, peace, and insight are there" (p. 47). The eightfold practice contains the gist of many thousand discourses scattered in Buddhist scriptures (Bodhi 1994, 2012, 2016, 2017; Rahula 1974; Piyadassi 1991, 2005; Narada 1988; Nyanatiloka 2000; Nyanaponika and Hecker 2003; Carrithers 1988; Thich 1998; Nanamoli 1992).

The eight factors of the Noble Path are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With a certain degree of progress, all eight factors can be present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is inevitable.

Right Views and Intentions. Although the Four Noble Truths are the foundation of the Buddha Dharma, it is important to bear in mind that Buddhism, in final reckoning, shuns attachment to all views, *including* its own. Nhat Hanh (1998, pp. 52, 54) explains: "No view can ever be the truth. It is just from one point; that is why it is called a 'point of view'. . . From the viewpoint of ultimate reality. . . [it is about] the absence of all views." It must be noted that insight and understanding are the foundation of all the other steps of the practice.

The Buddha explains wholesome intention as threefold: the intention of renunciation, of goodwill, and of harmlessness. These three are opposed to three parallel kinds of unwholesome intention: intention governed by desire, by ill will, and by harmfulness. Each kind of wholesome intention counters the corresponding kind of unwholesome intention. The intention of renunciation counters the intention of desire, the intention of goodwill counters the intention of ill will, and the intention of harmlessness counters the intention of harmfulness (Bodhi 1994).

Bodhi (1994) infers that wholesome intentions derive from wholesome views and stimulate wholesome actions. Those who believe in the law of karma will most likely view this sequence in light of their convictions to end dukkha. However, the sequence stands for wholesome as well as unwholesome patterns. Unwholesome views urge unwholesome intentions and unwholesome actions, leading to *dukkha*, vice versa.

Right Speech, Action, and Living. These three elements are considered the virtuous center of the path. Rahula (1974) underscores that these are the elements that lead to "spiritual development" (p. 47). While not intended as a sequential process, a useful interpretation could be that a person who believes in karma will engage in wholesome speech, thus refraining from negative or mean-spirited statements; adhere to wholesome actions; and engage in a Right lifestyle and Right livelihood.

Right Effort, Awareness, and Attention. This triad constitutes the mental discipline which requires commitment. The mind is trained, cultivated, and developed through mindfulness of these three practices. According to Rahula (1974), they help rid the mind of disturbing emotions, such as lustful desires, hate, hostility, lethargy, worries and restlessness, and skepticism and help cultivate such qualities as focus, awareness, intelligence, motivation, energy, analytical skills, confidence, joy, and tranquility, leading finally to the attainment of wisdom and, ultimately, nirvana.

Dependent Origination: *The Most Unique Concept of Buddhism*

Also known as co-dependent, interdependent, nonindependent, or conditioned co-arising, Dependent Origination as we call it here refers in full to the birth (Dependent Origination, arising, and peaking) and death (subsiding and cessation) of *dharmas*, *skandhas*, and karma. In the spirit of free inquiry, it is a causality hypothesis which is acknowledged as the "cornerstone of the Buddha's teaching" (Bodhi 2005, pp. 47, 304); the teaching of Dependent Origination (*paticcasamuppada*) makes it clear that "no entity is isolated and self-enclosed but is rather inherently linked to other things in a complex web of dependently originated processes." It represents the most unique contribution of the Buddha to the world and presents the most succinct analysis of the physical and psychological phenomena in terms of interlocking causes and conditions. This teaching represents "Buddhist theory of relativity:

Nothing in the world is absolute. Everything is conditioned, relative, and interdependent" (Rahula 1974, p. 53).

Dependent Origination is so central to Buddhist teaching that the Buddha himself has said: "One who sees Dependent Origination sees the Dhamma, and one who sees Dhamma sees Dependent Origination" (Bodhi 2005, p. 312 [*Majjhimanikaya* 28; I 190–91]).

It is said that after his awakening, the Buddha sat for 7 days under the Bodhi tree near Niranjana River enjoying the bliss of liberation. Then, at the end of those 7 days, during the first watch of the night, he gave careful attention to the conditions and process of suffering which led to the insight in 12 interlinked steps of Dependent Origination, as follows (cf. *Mahakammavibhanga Sutta*):

1. With ignorance as condition, regrettable intentional activities come to be (duhkha due to karma).
2. With regrettable intentional activities (dukkha due to karma) as condition, awareness comes to be.
3. With awareness as condition, mind and body come to be.
4. With mind and body as condition, the sixfold base of perception comes to be.
5. With the sixfold base of perception as condition, contact with the perceived comes to be.
6. With contact with the perceived as condition, feeling comes to be.
7. With feeling as condition, craving comes to be.
8. With craving as condition, grasping and clinging come to be.
9. With grasping and clinging as condition, becoming comes to be.
10. With becoming as condition, death of the previous action and birth of the next intentional action (karma) come to be.
11. With the (re-)birth of the next intentional action (karma), either dukkha (unhappiness or unwholesomeness) or sukkha (happiness or wholesomeness) might come to be.
12. With birth, one undergoes/endures all the sufferings (Ireland 1997).

Rahula (1974) cautions that this principle "should be considered as circle, and not as a chain" (p. 54), meaning that it is a recurring *cycle* of becoming occurring moment to moment impelled by ignorance, craving, grasping, and clinging which is called samsara. If determined by wisdom and nonattachment, a liberating cycle of nirvana is in action.

It is important to remember that the Buddha did not teach the principle of Dependent Origination to only explain how *dukkha* occurs. His ultimate goal was to suggest a way to end this mass of *dukkha*. Nagarjuna, Buddhist sutra commentator often referred to as "the second Buddha" in the Mahayana traditions, sees the reflection of the entire Buddhist path in this teaching:

Whoever sees dependent arising
Also sees suffering
And its arising

And its cessation as well as the path.
~Nagarjuna, *The fundamental Wisdom of the Middle Way* (Garfield 1995, p. 318)

As Bodhi (1995) pointed out, "The place in the sequence of conditions where that margin [of freedom in responding to the conditions] takes on the greatest importance is the link between feeling and craving. It is at that brief moment when the present resultant phase has come to a culmination in feeling, but the present causal phase has not yet begun, that the issue of bondage and liberation is decided. *If the response to feeling is governed by ignorance and craving, the round continues to revolve; if the response replaces craving with restraint, mindfulness and methodical attention, a movement is made in the direction of cessation*" (p. 10, italics added).

Goenka (2008) commented that from this point of *vedana*, feelings (i.e., sensation and perception) – there are basically two paths: one path leading to samsara and the other leading to nirvana. If feelings give rise to craving, that is the path of samsara, the path of cyclic rebirths of misery. However, if feeling gives rise to wisdom (that known conditioned phenomena to be impermanent, unsatisfactory, and without essence), that is the path of liberation, the path of nirvana. So, it is a question of transitioning from feelings giving rise to craving *to* feelings giving rise to wisdom.

The principle of Dependent Origination has tremendous applicability in the workplace. A workplace is a group of people who come together to achieve a common goal. Through this process, they share a common purpose and work in mutual dependency. In other words, an organization represents a "relational entity" where everything depends upon everything else. When people work with a clear understanding of mutual dependency, their sense of well-being borne of a deeper understanding of togetherness results in enhanced performance, cordial relationships, and greater overall satisfaction. For this mutual dependency to work in the workplace, there has to be a clear understanding of how vital each member's contribution is to the overall well-being of the organization. This understanding will lead to fewer fragmented bands and more interconnectedness.

Three Empirical Marks of Existence

All conditioned things are impermanent...
All conditioned things involve suffering...
All things are not self.
When one sees this with wisdom, then one
turns away from suffering.
This is the path of purification.
~Dhammapada: 277–279

Change or impermanence is inherent in all phenomenal existence. According to Theravada, impermanence (*aniccā*) is the first of the "Three Empirical Marks of Existence" (*ti-lakkhana*) and is usually considered as the basis for the other two marks: *dukkha* and not-self (*anattā*). Observation and reflection make it evident that existence is continually in a state of change – a state of becoming – from moment to moment.

The Buddhist teaching of *aniccā*, the impermanence of conditioned phenomena, implies that all conditioned things and phenomenal processes, material as well as mental, are transient and unstable. Impermanence serves as a doorway to the other two characteristics of existence, namely, dukkha and not-self. Thus, to understand impermanence is to understand both dukkha and not-self. In effect, to "see things as they really are" means to see them in the light of the Three Marks of Existence as impermanent, unsatisfactory, and selfless. As the Buddha has noted:

> The five aggregates, monks, are *aniccā*, impermanent; whatever is impermanent, that is *dukkha*, unsatisfactory; whatever is dukkha, that is without *attā*, self. What is without self, that is not mine, that I am not, that is not myself. Thus should it be seen by perfect wisdom (*sammappannaaya*) as it really is. Who sees by perfect wisdom, as it really is, his mind, not grasping, is detached from taints; he is liberated. ~ SN 22.45

The impermanent nature of existence leads to an important conclusion: what is impermanent (by that very fact) is also unsatisfactory or *duhkha*. As a necessary corollary of *duhkha*, we come to the third basic characteristic of all phenomena, namely, *anattā*. If self is characterized by impermanence and unsatisfactoriness, it follows that it cannot be identified as abiding or permanent: what is *anicca* and *dukkha* is also *anattā*. The standard formulation in the Nikayas, according to Bodhi (2005), "uses the characteristics of impermanence to reveal the characteristics of suffering, and both together to reveal the characteristics of nonself" (p. 308). Bodhi (2005) further explains the subtle nature of the characteristics of *anattā* as follows:

> The Suttas take this indirect route to the characteristic of non-self because the selfless nature of things is so subtle that often it cannot be seen except when pointed to by the other two characteristics. When we recognize that the things we identify as ourselves are impermanent and bound up with suffering, we realize that they lack the essential marks of authentic selfhood and we therefore stop identifying with them... The different expositions of three characteristics all thus eventually converge on the eradication of clinging. They do so by showing with regard to each aggregate, "This is not mine, this I am not, this is not myself." This makes the insight into nonself the culmination and consummation of the contemplation of the three characteristics. According to the standard formula, insight into the five aggregates as impermanent, suffering and nonself induces disenchantment, dispassion, and liberation. (pp. 308–309)

Underscoring the seminal importance of the teaching of *anattā*, Nyanatiloka (1974) noted, "Without this teaching of *anattā*, or egolessness, there is no Buddhism; and without having realized the [reality-authors] of egolessness no real progress is possible on the path to deliverance.... *All these things will become clear to one who understands the egolessness and conditioned nature of all phenomena of existence. On the understanding of these two [realities-authors] depends the understanding of the entire teaching of the Buddha*" (p. 4, italics added).

The principle of *anattā* is vitally linked to Dependent Origination. It is presented in Buddhaghosa's *Visuddhimagga* (cited in Nyanatiloka 1974): "Whenever different parts, as axle, wheels, frame, pole, etc., are combined in a certain manner, we use the conventional designation ‘chariot.’ But if we examine one part after the other, we cannot, in the ultimate sense, discover anything that can be called a chariot” (p. 37). It is likewise with the five groups of existence (*skhandhas*). If they are present, one uses the conventional designation “being” or “personality,” etc. But if we examine each phenomenon in its ultimate sense, there is nothing that can form a basis for such conceptions as “I am” and “I.” Hence in the ultimate sense, only impersonal, mental, and physical phenomena exist, without any personal reference point:

> No doer of the deeds is found,
> No one who ever reaps their fruits;
> Empty phenomena roll on,
> Dependent on conditions all.
> ~Buddhaghosa (*Visuddhimagga* – cited in Nyanatiloka 1974)

Thanissaro (1999) underscored that the teaching of *anatta* was a skillful strategy on the Buddha’s part to reduce the attachment and clinging associated with our sense of self-identification. “The *anatta* teaching is not a [teaching-authors] of no-self, but a not-self strategy for shedding suffering by letting go of its cause, leading to the highest, undying happiness. At that point, questions of self, no-self, and not-self fall aside. Once there’s the experience of such total freedom, where would there be any concern about what’s experiencing it, or whether or not it’s a self? . . .. when all traces of self-identification are gone, all that remains is limitless freedom” (Thanissaro 1999, p. 74).

The Buddha’s teachings demonstrate that, in a way, emphasis on the self is the root of unwholesomeness. It is excessive “selfishness” that causes one to desire passionately, to assert forcefully one’s opinions and thoughts, to want to be right, and to desire to possess. “Selfishness” is that which, in whatever situation, causes one to seek one’s own well-being and ignore the thoughts and needs of others. The Buddha’s path, especially as enunciated so radically by Nagarjuna, subverts this “I-making.”

Buddhist Psychology and the Pursuit of Fulfillment

Our Mind is the Source of Happiness and Sorrow

According to Buddhism, both happiness and unhappiness flow from our mind: if we train our mind in virtuous thoughts and act with wholesome intentions, happiness will follow; and if we act with unwholesome intentions, unhappiness will result. In the opening verses of *The Dhammapada* (1881/2000), this is well-captured in words, from the Buddha himself:

> *All that we are is the result of what we have thought:*
> *It is founded on our thoughts; it is made up of our thoughts.*
> If a man speaks or acts with evil thought, pain follows him,

> As the wheel follows the foot of the ox that draws the carriage. . .
> If a man speaks or acts with a pure thought, happiness follows him,
> Like a shadow that never leaves him. (Transl. Max Muller; italics added)

As we have seen in the previous section, the First Noble Truth taught by the Buddha states that life, *as we normally live it*, involves suffering. This has led some to conclude that Buddhism is a life-denying and pessimistic approach to life. However, it also needs to be noted that the Buddha taught Four Noble Truths about life and *not* just one. After analyzing the causes of suffering in the Second Noble Truth, the Buddha goes on to state that it is possible to end this suffering (Third Noble Truth) and prescribes a path called The Eightfold Path to the cessation of suffering (Fourth Noble Truth). Walpola Rahula (1974, p. 18) clarifies:

> The Buddha does not deny happiness in life when he says there is suffering.... In his discourses, there is a list of happinesses, such as the happiness of family life and the happiness of the life of the recluse, the happiness of sense pleasures and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness. . ..The Buddha was realistic and objective.

Rahula (1974) elucidates that when the Buddha states that there is suffering, he does not mean that there should not be happiness in people's lives. In fact, he often refers to the happiness of family life, of the life of a recluse, and of sense pleasures and renunciation, attachment, detachment, and physical and mental happiness. Rahula (1974) further asserts that the Buddha must have been realistic and objective, as he distinguished three points of attention in regard to sense pleasures: (1) the attraction or enjoyment; (2) possible negative consequences, danger, or dissatisfaction; and (3) freedom or liberation. Rahula underscores that these three steps are apparent in every enjoyment in life.

It might be important to underscore that Buddhism does not deny the satisfactions of worldly life. The Buddhist insight into the real nature of reality helps us understand the true nature of such happiness. Carrithers (1988) effectively captures this insight: "Pain is to be seen as pain, pleasure as pleasure. What is denied is that such happiness will be secure and lasting" (pp. 56–60). Rahula (1974) explicates that the Buddhist perspective is not focused on making Buddhists depressed or mournful and does not have this effect on them either. Buddhists are usually very happy people, without the unwarranted fears or anxieties that many others have. Buddhists, states Rahula, are serene people, who are not easily upset or disturbed by fluctuations of life, because they see "things as they are."

A clear Buddhist perspective on happiness can also be found in the writings from the Dalai Lama and Cutler (2003), which provide the following messages:

- The purpose of life is happiness
- Happiness is determined more by the state of one's mind than by one's external conditions, circumstances or event – at least once one's basic survival needs are met.

- Happiness can be achieved through the systematic training of our hearts and minds, through reshaping our attitudes and outlook.
- The Key to happiness is in our own hands. (p. 1)

Buddhism is not concerned with the happiness that comes and goes with circumstances but with the one that endures regardless of our conditions and circumstances, i.e., with happiness *amidst* adversity and hardships. Enduring happiness does not come from "rearranging the externals" but from a deep understanding of the workings of mind. Buddhism recognizes three major obstacles to our lasting happiness: craving (greed), aversion (hatred), and ignorance. Ignorance seems to be the main culprit here for it is due to *not knowing* our "true nature" (that there is no *separate* self/soul) and the nature of reality of the world around us (as mutually interdependent) that we respond with hatred and greed toward our experiences.

The root cause of this cognitive confusion, according to Buddhist teaching, lies in our mistaken understanding of who we consider ourselves to be, our false sense of "self." This creates an artificial division between the "self" and the "other" which seems to be the source of all misery, as it manifests itself in aggression, violence, greed, jealousy, self-centeredness, and a host of other unwholesome emotions such as fear, anxiety, and anger. Dharmakīrtī, a seventh-century Buddhist philosopher and one of the later classical Buddhist scholars, once wrote, "By holding 'self,' we hold 'other.' Through 'self and other,' attachment and aversion arise. And in connection with this all faults arise" (as cited in Michie 2008, p. 151).

In Buddhism, pain and suffering are understood to be a function of an untamed or undisciplined mind, while happiness and joy are understood to be functions of a tamed and disciplined mind. Some suffering is part of the cycle of being born as a human being and is unavoidable in its manifestation of illness, old age, and death. However, most of the suffering that we experience by way of anxiety, distress, and disharmony seems to be our own making. This type of suffering is in fact optional, because it originates in our own mind by neglecting our inner dimension and freedom. It is, therefore, also avoidable. Many observers of the human condition in contemporary times find it paradoxical that this inner suffering is so often found amidst material wealth (Dalai Lama 1999). While we all desire to be happy and avoid suffering, modern life is structured in such a way that it demands as little dependence on one another as possible. The Dalai Lama (1999) stresses that it is this mindset, which creates a false sense of segregation from others, and the notion that they are not important to our happiness, and that their happiness is not important to us. Our aspiration for happiness is further thwarted by our constant strife to keep up with the Joneses.

Buddhists believe that genuine happiness is cultivated by nurturing spiritual values such as love and compassion, generosity, patience, tolerance, contentment, and an expanded sense of responsibility – which bring happiness to others and us (Dalai Lama and Cutler 1998, 2003; Dalai Lama 1999). The Buddhist viewpoint aims at achieving abiding happiness through mind training, development, and control, *irrespective* of our external circumstances. The awareness of "seeing things as they are" helps us to cultivate unconditional loving-kindness toward all existence. Buddhists believe that a radical transformation of consciousness is necessary to attain lasting happiness that arises out of our caring concern for others' well-being. The transformation can be achieved through sustained training in attention, emotional balance, and mindfulness (Ekman et al. 2005).

Based on the aforementioned, it can be concluded that Buddhist psychology fosters genuine, lasting happiness through the process of the following seven habits of mind and heart (Dhiman 2008, 2012):

1. ***Seeing things as they are***: By seeing ourselves as we truly develop – as a reflection of (and interconnected with) everything else in the universe – and by seeing "things as they are," impermanent, transitory, and dependent on causes and conditions, we develop a realistic view of ourselves and the things around us, according to the Dharma. This, in turn, helps us in coming to terms with reality without undue expectations and assumptions about ourselves, others, and the world. There is a Zen saying that states, "No appointment, no disappointment." Bringing out the inherent poignancy of human existence, Dogen, a thirteenth-century Zen Master, says: "Flowers fall; weeds grow!" Such is life! Suzuki Roshi, a modern Zen Master, was once asked to sum up Buddhism in one sentence. His curt reply was: "Everything changes." By understanding deeply that everything is subject to change and is dependent on everything else, we develop a new appreciation and respect for things, relationships, and our experiences.
2. ***Simplifying our desires***: Buddhist psychology views "overdesire" or craving as the root cause of all human suffering. However, not all desires are bad. For example, the balanced desire to be happy or to make others happy, to grow in goodness, or to be kinder, is not unwholesome. Most distress in life comes from confusing "wants" with "needs." Our consumer-oriented society excels in manufacturing bogus pleasures and then convincing us that we need them in order to be happy. This led Huxley (1992) to quip: "Ours is an age of *systematic irrelevances*" (p. 157). Simplifying our desires means understanding our desires so that we can control them rather than living in constant servitude to them. Explaining the difference between reasonable and unreasonable desires, the Dalai Lama points out that the root of greed lies in excessive desire. One ironic fact about greed is that, although the underlying motive is to seek satisfaction, there is no satisfaction, even after obtaining the object of desire. "The true antidote of greed is contentment" (Dalai Lama and Cutler 1998, p. 29).
3. ***Developing inner calm and peace of mind***: This Buddhist practice is about developing an inner calm and about changing our mindset, but not so much about changing the circumstances or the world around us. Nhat Hanh (1998) captures the alchemy of this approach through the threefold practice of *stopping, calming, and looking deeply*. Shantideva, a Buddhist Madhyamaka master (After the Buddha, there are two main Mahayana schools of thought: Madhyamaka (followers of Nagarjuna, second century) and Yogacara (followers of Asanga/ Vasubandhu, fourth century).) who lived in the eighth century, explained this practice as follows:

> Where would I possibly find enough leather
> With which to cover the surface of the earth?
> Yet (wearing) leather just on the soles of my shoes
> Is equivalent to covering the earth with it. (cited in Batchelor 1979, p. 36; also see: Shantideva 2008)

4. ***Transforming negative emotions***: Buddhism considers anger, hatred, and jealousy to be the most toxic emotions and believes that no genuine happiness is possible without addressing and transforming these destructive conditions. Accordingly, "a central aim of Buddhist practice is to reduce the power of destructive emotions in our lives" (The Dalai Lama, as cited in Goleman 2003, p. xiv). Commenting on what is missing in most contemporary psychological research in dealing with destructive emotions, Ricard (2007) points out the strength of Buddhist practice as follows:

    > Most contemporary psychological research into the regulation of the emotions has focused on how to control and modulate the emotions *after* they have flooded the mind. What seems to be missing is the recognition of the central role that heightened awareness and clarity of mind – the "mindfulness" of Buddhism – can play in the process. *Recognizing* the emotion at the very moment it forms, *understanding* that it is but a thought devoid of intrinsic existence, and *allowing it to dissipate* spontaneously so as to avoid the chain reaction it would normally unleash are all at the heart of Buddhist contemplative practice. (p. 132)

5. ***Cultivating altruistic kindness***: The goal of Buddhism is to develop internal wisdom and external compassion. Buddhism holds insightful kindness to be the most essential ingredient of genuine happiness and mental health. Ricard (2007) underscores that we should understand that all living beings share the desire to avoid suffering and to experience well-being. Ricard shared the findings of a study, conducted among hundreds of students. The study found a positive correlation between happiness and altruism, being that happy students were more altruistic. Seligman (2002) and Lyubomirsky (2007), who focused their studies on "positive psychology," also underscore that practicing kindness and compassion produces lasting satisfaction, in contrast to the short-lived effect of pursuing pleasure.

    Matthieu Ricard in his recent book titled *Altruism: The Power of Compassion to Change Yourself and the World* (Ricard 2015) presents a vision revealing how altruism can answer the key challenges of our times: economic inequality, life satisfaction, and environmental sustainability. With a rare combination of the mind of a scientist and the heart of a sage, he makes a robust case for cultivating altruism – a caring concern for the well-being of others – as the best means for simultaneously benefiting ourselves and our global society. Recent advances in neuroscience confirm the experience of thousands of years of contemplative practice that individual transformation is possible through training and practice. Any form of training induces a restructuring in the human brain at both the functional and structural levels. This is also, Ricard contends, what happens when one trains in developing altruistic love and compassion.

Buddhist practice recognizes the following *Four Sublime States* to be attained through the Social Meditations *(Brahmaviharas)*:

I. Loving-kindness: extending unlimited, universal love and good-will to all living beings without any kind of discrimination (to counter greed);
II. Compassion for all living beings who are suffering, in trouble and affliction (to counter hatred);
III. Sympathetic joy in others' success, welfare and happiness (to counter jealousy); and
IV. Equanimity in all vicissitudes of life (or whole-hearted genuine concern to secure balance and harmony in relationships) (cf. Rahula 1974, p. 75).

Rahula (1974) explains the meaning of compassion in this context as a sense of love, charity, kindness, tolerance, and other positive emotions. The Dalai Lama presents it in simpler wording: "If you want others to be happy, be kind" (as cited in Cutler 1998, p. 115). Empathy is an important factor in developing compassion and making us less ego-centered.

6. ***Becoming a little less ego-centered***: One of the most radical aspects of the Buddha's teaching is the concept of "not-self." This concept signifies that what we call "I," "me," "mine," or "self" is really a combination of interdependent mental and physical conditions that are constantly in flux and that there is nothing inherently permanent and unchanging in the whole of phenomenal existence. Things do not have an unchanging separate, fixed self. Everything is dependent upon and a reflection of everything else in this universe. Nhat Hanh (1998) explains the similar meaning of not-self and impermanence by affirming that when we look at impermanence, we see not-self and when we look at not-self, we see impermanence. He stresses that "not-self" basically means that we are impermanent, constructed from elements that are not us.
   Referring to the paradoxical nature of pursuing happiness for ourselves, Wei Wu Wei (2002) quips:

   Why are you unhappy?
   Because 99.9 percent
   Of everything you think,
   And of everything you do,
   Is for yourself—
   And there isn't one. (p. 7)

This insight (that a large part of our happiness depends upon intentional acts of generosity, compassion, and altruism) is duly supported by the recent findings in the field of positive psychology and well-being studies (Lyubomirsky 2008; Lyubomirsky et al. 2005; Metcalf and Hateley 2001; Seligman and Csikszentmihalyi 2000; Sheldon and Lyubomirsky 2006, 2007). Buddhism believes that most ills of the world are attributable to self-centeredness: an excessive devotion to our self-interest. The most important technique to learn in life, said Huxley (1992), is "the art of obtaining freedom from the fundamental human disability of egoism" (p. 4).

7. ***Practicing mindfulness***: Thich Nhat Hanh, a modern Vietnamese Zen Master, uses the term “mindfulness” to refer to “keeping one’s consciousness alive to the present reality. . ..We must be conscious of each breath, each movement, every thought and feeling, everything which has any relation to ourselves” (1992, p. 16, p. 1). Although we are always aware to some degree, our awareness rarely goes beyond the surface level to reach the deeper layers of the mind (Gunaratana 2002). However, when one practices mindfulness, one’s normal awareness becomes enriched with greater intensity and applied “at a special pitch.” Bodhi (1994) explains the practice of balanced mindfulness as follows:

> The mind is deliberately kept at the level of bare attention, a detached observation of what is happening within us and around us in the present moment. In the practice of [balanced] mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgments and interpretations have to be suspended, or if they occur, just registered and dropped. . .To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these “doings” of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance. (p. 76)

When we carry activities in our daily life with mindfulness, then every task feels special, and every act becomes a rite. We have fewer regrets when things change; we can smile more often because we have done our best to help others be happy, and by making others happy, we attain happiness as well. Since in mindfulness the focus is on the here and now, without any judgment or preconceived notions, it helps us to live in the present moment and tap the source of happiness within us.

How can we practice mindfulness, we may object, when modern life seems to be maddeningly hectic and so many activities claim our precious little time? To quote Thich Nhat Hanh, again: “Keep your attention focused on the work, be alert and ready to handle ably and intelligently any situation which may arise – this is mindfulness. . .Mindfulness is the miracle by which we master and restore ourselves. . .it is the miracle which can call back in a flash our dispersed mind and restore it to wholeness so that we can live each minute of life” (Nhat Hanh 1992, pp. 20–21).

The basic Buddhist practice here is the practice of being mindful of our breathing. It is said proper breathing is more important than food. In the practice yoga also, proper breathing holds a special place. In fact, breath is the conscious connection between our body and our thoughts. It is a common knowledge that when we are agitated, we breathe differently than when we are calm and relaxed. Our breath is a wonderful system to help us awaken to consciousness.

Here is the basic practice of mindfulness of breathing, in the words of Rahula (1974, p. 70):

> Breathe in and out as usual, without any effort or strain. Now, bring your mind on your breathing-in and breathing-out; let your mind be aware and observe your breathing in and breathing out. . .Your mind should be so concentrated on your breathing that you are aware

> of its movements and changes. Forget all other things, your surroundings, your environment; do not raise your eyes or look at anything. Try to do this for five or ten minutes.

After some practice, we are assured, we develop a “knack” for being mindful that we can extend this awareness to all spheres of our life. Whatever we happen to be doing – eating, washing dishes, walking, etc. at the moment – we should try to become fully aware and mindful of the act we are performing at the moment. This is called living in the present moment, in the present action. When informed about the English saying about *killing two birds with one stone*, Suzuki Roshi is reported to have said: “In Zen, our way is: *One* Bird, *One* stone.”

When we carry all activities in our usual daily life with mindfulness, with conscious presence, then every task becomes special; every act becomes a rite and a ceremony. And our whole life becomes a wondrous celebration! “If we practice the art of mindful living,” says Nhat Hanh (1998, p. 124), “when things change, we won’t have any regrets. We can smile because we have done our best to enjoy every moment of our life and to make others happy.” And in making others happy, moment to moment, we discover the true secret to our happiness!

Personal Fulfillment and Workplace Harmony: Findings from a Study

Nine Buddhist masters/scholars were identified through snowball sampling, rigorous literature review, and comprehensive internet search, of which six belonged to the Theravada lineage and three to Vajrayāna tradition (Please see Appendix B for a brief bio of the Buddhist scholars/practitioners.). Based on pertinent literature view, an in-depth, structured interview protocol (Please see Appendix A for the Interview Protocol.) was developed and was validated by an independent review provided by three scholars in the field. The study focused on the role Buddhist principles and practices play in achieving personal fulfillment and workplace harmony. Four topical questions were asked, which will now be briefly reviewed.

The interviews began with the opening question: Which Buddhist principles play a key role in achieving personal fulfillment in your life? A compilation of the answers given by the nine participants to this topical question presented several themes such as impermanence, selflessness, understanding, kindness, helpfulness, happiness, non-contention, generosity, selfless service, mindfulness, awareness, non-harming, compassion, peace, gentleness, interdependence, wisdom, love, wisdom, patience, and ethical conduct. These themes turned out to be recurring ones in subsequent questions during the interviews.

Regarding the challenges in observing these principles in your daily life, responses from the nine interviewees varied widely yet boiled down to one main theme: distractions, created by our modern society, hectic pace of life, selfishness, heedlessness, and our limitations as human beings. Numerous challenges were specifically listed, varying from television, internet, ambition, selfishness, and other bad habits. Thanissaro noted:

> The main difficulties are your distracted mind or your sleeping mind the basic hindrances or the list of five hindrances is pretty good: Sensual desire *(kamacchanda),* Ill-will *(byapada),* Sloth and torpor *(thina-middha),* Restlessness and remorse *(uddhacca-kukkucca),* Sceptical doubt *(vicikiccha)*.

Chodron pointed out specific challenges to be: "Bad habits, negative karma, lack of mindfulness, alertness, and clear comprehension. Confused values, lack of wisdom, all of that makes it challenging."

Regarding suggestions to overcome these challenges, the majority of interviewees, Goldstein, Amaro, Shaw, Thanissaro, and Chodron, agreed that simplifying our life and the practice of meditation/mindfulness could be helpful in overcoming the challenges toward observing Buddhist principles in daily life. At least two of the participants, Hopkins and Harvey, also mentioned humor as an important factor. Hopkins pointed out that overcoming self-centeredness is the key to overcoming challenges to practicing Buddhist values in one's life.

The next part of the interviews focused on the role of Buddhist practices in achieving personal fulfillment/happiness. Three topical questions were asked, which will now be reviewed.

Regarding the role of Buddhist practices in achieving personal fulfillment in your life, most interviewees found the distinction between principles and practices to be a bit artificial. As one interviewee, Bhikkhu Bodhi, put it: "I find it difficult to draw a razor sharp distinction between these two domains. The Buddhist principles always translate into practices and practices are always practical embodiments of principles." Dominant themes that emerged from this question were meditation, loving-kindness, mindfulness, generosity, honesty, ethical conduct, karma, unselfishness, patience, effort, helping, wisdom, and right livelihood. These themes were found to be recurring throughout the entire interviews as well.

Regarding the challenges in observing these practices in your daily life, at least three of the interviewees (Harvey, Shaw, and Chodron) mentioned laziness as a potential challenge in observing Buddhist practices in daily life. Goldstein and Chodron also mentioned *heedlessness* as a recurring impediment. A third important problem mentioned was distraction due to work or other activities. Hopkins noted self-deception to be the main challenge. Shaw pointed out bad temper to be the culprit, while Sopa mentioned egoistic view.

Regarding suggestions to overcome these challenges, the interviewees came up with some innovative advice such as transforming these practices into disciplines (Goldstein) so that they become part of one's routine (Harvey and Chodron), but also making the right choices (Thanissaro) and observing oneself continuously (Hopkins) can be very useful.

The next part of the interviews focused on the role of Buddhist principles in achieving workplace harmony. Three topical questions were asked, which will now be reviewed.

In response to the question of identifying Buddhist principles that are most conducive to workplace harmony, non-harming (Goldstein, Amaro, Shaw, and

Chodron) was an overarching theme, even though it was not mentioned explicitly by all. Yet, the context in which the interviewees formulated their answers indicated this typical Buddhist concept as a foundation. Some terms used in the answers to this question to support the concept of non-harming were right speech, loving-kindness, compassion, harmony, respect, gentleness, sharing, equality, right action, heedfulness, values, generosity, ethical conduct, honesty, serving, and helpfulness. As was the case with the other enumerations of themes, the above themes were recurring throughout the interviews as well.

Regarding the challenges in observing Buddhist principles in the workplace, the answers could be divided into two main categories: personal and organizational. All interviewees basically referred to the nature of human beings as a potential challenge toward observing Buddhist principles in the workplace. They predominantly stressed bad habits, among which stubbornness and fear of losing their job due to their dependence on a certain lifestyle, as problem areas. In an organizational regard, the interviewees, specifically Bodhi and Amaro, pointed out the fact that workplaces, in contradiction to monasteries, don't have specific formulations of ethical conduct for workers, so employees adhere to different morals and values, which can be a significant problem in exerting Buddhist practices at work.

Regarding suggestions to overcome these challenges, in general, the interviewees referred to increased personal discipline and continuous reflection as ways of overcoming the challenges in observing Buddhist practices in the workplace. They underscored the importance of leading by example, practicing more openness and listening to others, showing less selfishness and more consideration, detaching oneself from victimizing habits, and practicing more loving-kindness, adopting more humor, and applying some moderation.

The next part of the interviews focused on the role of Buddhist practices in achieving workplace harmony. Four topical questions were asked, which will now be briefly reviewed.

Regarding Buddhist practices that play a key role in achieving workplace harmony, the interviewees underscored right speech and right action in their various work life-enhancing qualities, such as kindness, reconciliation, meditation, understanding impermanence, and learning to admit mistakes. Harvey noted kindness, patience, and energy as antidotes; however, he specifically cautioned about seeking harmony at all costs: "But one need not always go for 'harmony' if someone in authority is pushing a new way of doing things that seems rather stupid. It is then surely a kindness to criticize it."

Regarding the challenges faced by such organizations trying to incorporate Buddhist practices in the workplace, three of the interviewees (Goldstein, Shaw, and Chodron) emphasized the problem of lack of awareness as a major challenge in organizations toward incorporation of Buddhist practices. Thanissaro added the problem of individual (hidden) agendas to the list, and Sopa and Chodron added a number of other human flaws such as bad temper, lack of compassion, lack of patience, and laziness.

The most significant answers to the question of *overcoming these challenges* came from Goldstein, Shaw, and Chodron. They all referred in their own words to bringing more mindfulness into the workplace. Goldstein referred to the growing need in this direction in today's workplaces. Shaw highlighted the interesting aspect that one can implement Buddhist practices without being a Buddhist, because good working habits and being good to others are secular qualities that are also foundational in Buddhism. Chodron underscored the need for continued practice, if possible, with a spiritual mentor.

And finally, to the question of best describing an organization that is run on Buddhist principles and/or practices, the most significant answers to this question came from Harvey, Shaw, Thanissaro, and Hopkins. They all referred in their own words to the focus on people over money. They used terms as ethical, compassionate, alert, cautious, caring, respectful, friendly, and open to illustrate this view. Harvey specifically noted that workplace:

> . . .needs to be ethical, treating its 'customers' or those it serves, and its employees, well. It should not over-work them, and should allow and appreciate initiative. If it is not a business with customers, but, e.g., a university, it should not pretend it is a business, by importing methods and attitudes from the business world.

These interviews represent abundant potential for applying Buddhist principles and practices in personal and professional life. They also sound a note of caution about not overplaying any theme in the workplace even if it happens to be the theme of harmony. There is a silent note of Buddha's refrain about the middle way – nothing to excess. In this regard, one will do well to remember Oscar Wilde's quip: "Everything in moderation, *including* moderation."

Concluding Thoughts

It is paradoxical that a religion which starts with the basic reality of existential suffering has contributed so much to our understanding of the elusive pursuit of happiness (Dhiman 2012). Buddhist approach seems to have a special relevance and merit in achieving personal fulfillment and workplace harmony, given its emphasis on respectfulness, humility, gratitude, loving-kindness, compassion, patience, tolerance, wisdom, and mind purification. While other religions may also emphasize some of these values, such as compassion (Armstrong 2007), Buddhist perspective is unique in its added emphasis on interconnectedness of all life, compassion, wisdom, mind training, mind purification, and making the pursuit of achieving and abiding happiness – *end of suffering* – to be its core mission and central tenet (Bodhi 2005, 2012, 2017; Dalai Lama 1999, 2005a; Nhat Hanh 2005; Nanamoli 1992).

Throughout his myriad teachings for 45 years, Buddha repeatedly recounted the essence of his message as follows: "Just as the great ocean has one taste, the taste of salt, so also this Doctrine and Discipline has one taste, the taste of liberation. . .*I teach about suffering and the way to end it.*" *Udana* 5.6 (Thanissaro 2012; Ireland 1997). Buddhism does not say, "Life is suffering"; it says, life, *as we normally live it*, involves suffering. It does not deny worldly happiness; it points out, however, that such happiness is impermanent and transient. According to Buddhism, true happiness does not lie in subjugating the world or in fulfilling our desires but in the conquest of the mind.

A story is told of an elderly woman who used to attend every possible discourse of the Buddha she could. One day, she approached the Buddha and urged him to summarize his teachings in a few lines for her recapitulation. Out of his inexhaustible compassion, the Buddha is reported to have uttered the following verse, in the language of those days:

Sabba-paapasa akaranam,
kusalassa upasampda,
sa-citta pariyodapanam—
etam Buddhana saasanam.

Abstain from all unwholesome deeds,
Cultivate the capital of wholesome deeds,
Purify your own mind completely—

This is the teaching of the Buddhas. (Cited in Goenka 1998, p. 64)

This is one good summary of the path and the goal of Buddha Dhamma – harbinger of good in the beginning, good in the middle, and good in the end.

Appendix A

Interview Protocol

Buddhist Perspectives on Personal Fulfillment and Workplace Harmony

Key Research Question

What role do Buddhist Principles and Practices play in achieving Personal Fulfillment and Workplace Harmony?

1. *Role of Buddhist Principles in achieving Personal Fulfillment/Happiness*
   1.1 Which Buddhist *principles* play key role in achieving personal fulfillment in your life?
   1.2 What are the challenges in observing these principles in your daily life?
   1.3 What suggestions do you have to overcome these challenges?
2. *Role of Buddhist Practices in achieving Personal Fulfillment/Happiness*
   2.1 Which Buddhist *practices* have helped you in achieving personal fulfillment?
   2.2 What are the challenges in observing these practices in your daily life?
   2.3 What suggestions do you have to overcome these challenges?
3. *Role of Buddhist Principles in achieving Workplace Harmony*
   3.1 Which Buddhist *principles* are most conducive to workplace harmony?

   3.2 What challenges do you foresee in observing Buddhist principles in the workplace?
   3.3 How would you overcome these challenges?
4. *Role of Buddhist Practices in achieving Workplace Harmony*
   4.1 Which Buddhist *practices* play key role in achieving workplace harmony?
   4.2 What are some of the challenges faced by such organizations that are trying to incorporate Buddhist practices in the workplace?
   4.3 How would you overcome these challenges?
   4.4 How would you best describe an organization that is run on Buddhist principles and/or practices?

Appendix B

Buddhist Monks/Scholars/Practitioners Interviewed

A total of nine teachers, of which six adhered to the Theravada lineage and three to Vajrayana or Mahayana tradition, were interviewed.

The six Theravada scholar-teachers interviewed were:

1. **Joseph Goldstein** has been leading insight and loving-kindness meditation retreats worldwide since 1974. He is a cofounder of the Insight Meditation Society in Barre, Massachusetts, where he is one of the organization's guiding teachers. He is the author of *A Heart Full of Peace* and *The Experience of Insight*.
2. **Bhikkhu Bodhi** is considered to be the preeminent modern Theravada scholar and most respected translator of Pali literature in the world currently. Bhikkhu Bodhi, born as Jeffrey Block, is an American Buddhist monk, ordained in Sri Lanka and currently teaching in the New York/New Jersey area. He has edited and authored several key Buddhist publications grounded in the Theravada tradition. *The Suttanipata: An Ancient Collection of the Buddha's Discourses Together with It Commentaries; The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon; The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya*.
3. **Peter Harvey**, who is of Christian origin and an academic scholar, has been a meditation teacher in the Samatha Trust tradition since 1976. Professor Harvey is internationally acclaimed author of several books on Buddhism such as *Introduction to Buddhism* and *Introduction to Buddhist Ethics*.
4. **Ajahn Amaro**, born Christian as Jeremy Horner, is an English Theravada teacher. Ajahn Amaro was trained in Thailand with Ajahn Chah and Ajahn Sumedho. A senior monk from Amaravati Buddhist Monastery in England, he resides there with a small, thriving monastic community.
5. **Dr. Sarah Shaw**, who is of Christian background, studied Pali at Oxford and has served on the steering committee of the Oxford Centre for Buddhist Studies. Dr. Shaw is the translator of *Buddhist Meditation: An Anthology of Texts from the Pali Canon* and author of *Introduction to Buddhist Meditation*.

6. **Thanissaro Bhikkhu**, born as Geoffrey DeGraff, comes from a Christian background and is now an American Theravada Buddhist monk of the Thai forest *kammatthana* (Kammatthana literally means "basis of work" or "place of work." It describes the contemplation of certain meditation themes used by a meditating monk so the forces of defilement (*kilesa*), craving (*tanha*), and ignorance (*avijja*) may be uprooted from the mind.) tradition. He was ordained in 1976 and lived at *Wat Dhammasathit*, where he remained following his teacher's death in 1986. In 1991 he traveled to the hills of San Diego County, USA, where he helped Ajaan Suwat Suvaco establish *Wat Mettavanaram* (Metta Forest Monastery). He was made abbot of the monastery in 1993. His long list of publications includes translations from Pali: *Handful of Leaves*, a four-volume anthology of sutta translations; *Meditations*, a four-volume handbook of Buddhist meditation; *The Buddhist Monastic Code*, a two-volume reference handbook for monks; and *Wings to Awakening*. Thanissaro Bhikkhu is regarded as one of the most often "quoted" modern Theravada Buddhist scholars in the world. He introduced several innovative terms in his translations.

The three Mahayana teachers interviewed were:

1. **Geshe Sopa**, who was the first Tibetan to be tenured at an American university. He was recognized worldwide as one of the great spiritual teachers of the Tibetan Buddhist tradition. Geshe Sopa taught Buddhist philosophy, language, and culture at the University of Wisconsin-Madison for 30 years. During that time, he trained many of this country's first generation of respected Buddhist scholars and translators, including Jeffrey Hopkins, José Cabezón, and John Makransky. Geshe Sopa founded the Deer Park Buddhist Center in 1975.
2. **The Venerable Bhikkhuni Thubten Chodron**, received bhikshuni (full) ordination in Taiwan in 1986. She studied and practiced Buddhism of the Tibetan tradition for many years in India and Nepal under the guidance of the Dalai Lama and other Tibetan teachers. For 10 years she was also resident teacher at Dharma Friendship Foundation in Seattle, where she continues to be a spiritual advisor. Ven. Chodron was a co-organizer of Life as a Western Buddhist Nun and took part in the conferences of Western Buddhist teachers with the Dalai Lama in 1993 and 1994. Seeing the importance and necessity of a monastery for Westerners training in the Tibetan Buddhist tradition, she founded Sravasti Abbey and is currently involved in developing it.
3. **Professor Jeffrey Hopkins**, who is of Christian background, is considered to be the preeminent Tibetan-Vajarayana Buddhist scholar; he is Professor Emeritus of Tibetan Buddhist Studies at the University of Virginia where he taught Tibetan Buddhist Studies and Tibetan language for 32 years since 1973. He received a Ph. D. in Buddhist Studies from the University of Wisconsin in 1973. Prof. Hopkins served as the Dalai Lama's chief interpreter into English on lecture tours for 10 years, 1979–1989. He has published 39 books in a total of 22 languages, as well as 23 articles. His most prominent academic books are the trilogy *Emptiness in the Mind-Only School of Buddhism.*

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Personal Fulfillment and Workplace Flourishing: Finding Personal and Mutual Alignment

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Abstract

This chapter introduces the disempowering leader and the undesirable effects of working under toxic leaders and poor operation management; further, it emphasizes personal fulfillment through the perspective of organizational well-being. It describes the facets of intolerant leaders who disempower those around them and how this affects the collective harmony and personal well-being of individuals in the workplace. Consequently, an undermining leader, poor operations, and a misaligned team cause a disruption in one's personal fulfillment and the overall well-being of the organization.

In such an environment, an empowered employee rapidly becomes invalidated by the disempowering leader; this type of leader discredits employees' hard work, appropriates their ideas to present them as one's own, and does not provide due recognition to followers. Distinctive traits of the disempowering leader include arrogance, intolerance, and ultimately, narcissism. In contrast, an empowering leader fosters trust and enhances employees' intrinsic motivation, self-efficacy, and creativity. Given today's highly volatile environment, classic approaches to leadership that focus on command and control have become woefully inadequate and the emphasis has now shifted to leadership as a source of motivation and employee development (Yukl (2006) *Leadership in organizations*, 6th edn. Pearson–Prentice Hall, Upper Saddle River).

This chapter will address critical issues that disrupt the culture of the workplace, and offer solutions to promote spiritual connectedness and well-being at the personal, team, and organizational level. Finally, to address the malaise of disenfranchising leaders, this chapter will present the twin virtues of humility (to overcome intolerance and impatience) and gratitude (to live a fulfilling life).

Keywords

Disempowering leader · Personal fulfillment · Workplace well-being · Intolerant leader · Compassionate leader · Vulnerable leader · Empathy · Humility · Gratitude · Resilience

Introduction

This chapter introduces the disempowering leader and the undesirable effects of working under such leaders; further, it highlights the concept of personal fulfillment through the perspective of organizational well-being. It describes the facets of misaligned leaders who disempower those around them and how this affects the collective harmony and personal well-being of individuals in the workplace. In such an environment, an empowered employee rapidly becomes invalidated by the disempowering leader; this type of leader discredits employees' hard work, appropriates their ideas to present them as one's own, and does not provide due recognition to followers.

Distinctive traits of the disempowering leader include: arrogance, intolerance, and ultimately, narcissism. In contrast, an empowering leader fosters trust and enhances employees' intrinsic motivation, self-efficacy, and creativity. Given today's highly volatile environment, classic approaches to leadership that focus on command and control have become woefully inadequate, and the emphasis has now shifted to leadership as a source of motivation and employee development (Yukl 2006). This chapter will address the critical issues that disrupt the culture of the workplace, and offer solutions to promote spiritual well-being at the personal, team, and organizational level. Finally, to address the malaise of disenfranchising leaders, this chapter will present the twin virtues of humility (to overcome disempowering arrogance and situational narcissism) and gratitude (to live a fulfilling life).

Series of recent flourishing polls show that majority of US workers are not engaged at work. A 2014 flourishing survey found that almost 90% of workers were either "not engaged" with, or "actively disengaged" from, their jobs. (Recent flourishing polls have indicated that 71% of US workers were "not engaged," or "actively disengaged" from their jobs. See flourishing Report: "70% of US workers not engaged at work." State of the American Workplace. The report highlights findings from flourishing's ongoing study of the American workplace from 2010 through 2012. http://www.gallup.com/services/178514/state-americanworkplace.aspx?g_source=position1&g_medium=related&g_campaign=tiles. Accessed 3 Jul 2017.) This state of disengagement is not limited to workers alone. Craig and Snook (2014, pp. 105, 111) offer research that "fewer than 20% of leaders have a strong sense of their own individual purpose" and that "articulating purpose and finding the courage to live it is the single most important developmental task" a leader can undertake. These findings show that engagement crisis is germane to both the leaders as well as the followers and have far-reaching implications for workplace engagement, wellness, and contribution (Dhiman 2017).

To attain and sustain workplace flourishing, one must first be personally fulfilled, which requires alignment with one's true self in the form of spiritual clarity, conviction, and psychological freedom. Well-being is a multifaceted construct, consisting of physical, psychological, emotional, and spiritual components. Considering the prominent disconnect with spirituality in the workplace, as well as the chasm between personal and professional life, most individuals are imperatively in need of such awareness and guidance. Cultivating personal fulfillment requires humility, compassion, and patience, which this chapter discusses in further detail. Moreover, spiritual practices and self-knowledge pointers are underlined as integral parts of the aforementioned self-growth and transformation; such notions include, but are not limited to: mindfulness, meditation and yoga, self-understanding and self-compassion, humility, gratitude, emotional intelligence, personal values and ethics, intrinsic motivation, goal aspiration, and total self-sincerity and honesty.

By harnessing spirituality in the workplace, leaders can improve the culture of the workplace, as well as the productivity and self-fulfillment of employees. In the next section, the chapter outlines the facets of intolerant leader and how the existence of this toxicity in the workplace stumps productivity and threatens personal and organizational well-being.

The Intolerant Leader

In a work environment where success is driven by immediate results, leaders feel the pressure from trying to come up with solutions as quickly as possible. Merriam-Webster defines intolerance as an individual who is "unwilling or unable to endure" and "unwilling to grant or share social, political or professional rights." Leaders who are intolerant feel they need all the answers and do not want the problems that are tied to it. In his work, *Why Your Organization Suffers from Leadership Dysfunction*, Myatt (2013) explores how organizations suffer from dysfunctional leadership, especially when independent thinking takes a backseat to conformity: "Real leaders don't possess an unhealthy fear of failure – they encourage team members to take risks." What these leaders fail to realize is that the answers are in the places where they are less likely to find them: in the problems themselves. Their sense of urgency manifests itself in ways that may not be connected with the problem itself.

Patience is a virtue, but it is also a leadership trait. Leaders who interrogate and interrupt their employees lack patience and end up missing the solution altogether. In the article, "Speed, Simplicity, Self-Confidence: An Interview with Jack Welch," Tichy and Charan (2014) echo the words of Jack Welch: "Real communication takes countless hours of eyeball to eyeball, back and forth. It means more listening than talking." An effective leader does less talking than they did before they reached that position. Llopis (2013) explains that leaders who are unable to practice patience and tolerance will find that their careers will be short-lived: "The marketplace demands it and employees will see patience as a sign that their leaders are more compassionate, open-minded, and willing and able to manage any circumstance." Patience involves active listening: with an open-mind and open heart. Employees are more likely to appreciate their leaders who create an environment where they can express their thoughts without immediate judgment or criticism from their superiors.

Interrupt and Interrogate

Leaders who interrupt and interrogate their employees prove they are unable to effectively communicate. The higher a leader rises in their position, they must practice more listening than speaking to hear the ideas of those around them in order to make the most informed decisions. In an article released in the Harvard Business Review called "*Which Behaviors Must Leaders Avoid?*" Su and Wilkins (2015) explain the behaviors that leaders must avoid, two of which are interrupting and interrogating:

> It's almost impossible for people to feel safe if the boss takes up most of the airtime, cuts people off, or interrogates half-baked ideas. Yes, employees have a responsibility to communicate with clarity, but if you expect every idea to be buttoned up, fully thought out, or structured before someone speaks, your colleagues will assume that you're not willing to invest the time to be a thought partner.

Leaders must approach their employees' problems with a positive mindset and suspend all judgment. According to research found by Achor (2014) on "Positive Intelligence," "Your brain in positive is 31% more productive than your brain in negative, neutral or stressed." Achor prescribes that if leaders can be more positive in anything that they are doing, they will be better in what they are doing. As mentioned before, patience is a virtue, but it is also a leadership trait. Leaders must exercise tolerance, and with that comes patience.

Impatience

Impatient leaders are impatient listeners. One of the main reasons for their inability to take time and listen to their employees is their belief in their knowingness of everything. There may be a better solution to the problem they have already solved in their heads, but their ego and obsession for control will not allow them to tolerate another's solutions. Myatt (2013) explains offers a dismal picture of the future if disempowering leaders continue to forbid mistakes and the process of learning:

> Until organizations reject those playing leadership and embrace those willing to challenge the status quo, offer new thought, encourage dissenting opinion, and who desire to serve instead of seeking to be served, we'll continue to see organizations struggle unnecessarily.

Intolerant leaders cannot accept what is not in control, causing them to become critical and impatient. Interrupting, interrogating, and overall disrespecting is due to their misplaced sense of superiority over others. A major pioneer in family therapy, the late Virginia Satir once said, "Feelings of worth can flourish only in an atmosphere where individual differences are appreciated, mistakes are tolerated, communication is open, and rules are flexible – the kind of atmosphere that is found in a nurturing family." Leaders who are intolerant of others fail to nurture relationship and build connections with the team and further fail to create a workplace filled with trust, openness, and most importantly, new and bright ideas.

The Intellectually Humble Leader

Intellectual humility is a virtue that allows reason and understanding of one's own knowledge and one's own fallibility. Mahatma Gandhi once famously said, "I claim to be a simple individual liable to err like any other fellow mortal. I own, however, that I have humility enough to confess my errors and to retrace my steps."

Humility works in the same way as intellectual humility in that those with intellectual humility are open-minded and are able to accept being proven wrong. Intellectual humility is one of the most valuable traits that a leader can possess, and its power to create high performance teams is often overlooked and underestimated. Kouzes and Posner (2012) offer a powerful definition of humility:

> The word human and the word humble both derive from the word *humus* meaning earth. To be human and humble means to be down to earth, with your feet firmly planted on the ground. Interesting that the higher you climb in the ranks, the higher you get from the ground. Is it any wonder that the higher you go, the harder it gets to keep your footing? (p. 342)

This definition of humility is thought provoking, in that it offers the theoretical perspective, while pointing out the irony involved in ambition. Employees look to their leaders to possess a strong sense of intellectual humility. Intellectual humility, a multifaceted virtue, calls on an individual to accept that his/her beliefs may be fallible, and one who encourages this intellectual humility in others. In their work, *Intellectual Humility: An Introduction to the Philosophy and Science*, Church and Samuelson (2017) provide a rough, but interesting approximation of intellectual humility, in that it is the "virtuous mean between *intellectual* arrogance and *intellectual* diffidence," in which the intellectually humble leader does not "overly value" their beliefs and does not undervalue them either.

A leader who is intolerant and too self-absorbed will find it difficult to lead an organization to success. The imposter ego of the leader will stand in the way of organizational goals. In his book, *Good to Great*, Collins (2001) notes that compelling modesty is one of the two key competencies of what he calls level-5 leaders, the other being fierce professional will. In their now classic study of 1423 leading companies, Jim Collins and his colleagues found the most successful leaders optimally blend "extreme personal humility with intense professional will." In Steve Jobs of Apple Inc., for example, we find a curious integration of Jim Collins's level-5 leader, marked by a paradoxical combination of compelling humility ("*stay hungry, stay foolish*") and fierce professional will ("*making a ding in the universe*").

In their dedication to pursue intellectual humility, leaders must also be ambitious. Carroll (2006) explains in his work, *Awake at Work,* that is natural for leaders to be determined and motivated to achieve their goals, and go above and beyond their duty in order to achieve greatness. However, Carroll warns that this determination may become an unhealthy obsession and can cause leaders to suffer from what he calls "blind ambition" (p. 32). Blind ambition is defined by Carroll as one's blindness to their role in the world because of their rush to excel and overachieve greatness. A leader with strong intellectual humility inspires inclusiveness, creativity, innovation, and connectedness in the workplace. In the article, *How Humility Will Make You the Greatest Person Ever*, Zakrzewski (2016) offers a research finding that "humble people handle stress more effectively and report higher levels of physical and mental well-being. They also show greater generosity, helpfulness, and gratitude – all things that can only serve to draw us closer to others." Intellectually humble leaders create an atmosphere of belonging and individuality, foster creative and innovative thinking, engage in self-reflection, and express gratitude for those around them. Former Navy SEAL, Greitens (2016) offers a mantra for leaders to remind themselves to practice humility every day:

> I begin with humility, I act with humility, I end with humility. Humility leads to clarity. Humility leads to an open mind and a forgiving heart. With an open mind and a forgiving heart, I see every person as superior to me in some way; with every person as my teacher, I grow in wisdom. As I grow in wisdom, humility becomes ever more my guide. I begin with humility, I act with humility, I end with humility. (p. 33)

Greitens explains that a mantra works more powerfully than a manifesto. Mantras are a way to remind ourselves of what may be, and what we can become. A mantra on humility will help keep individuals aligned with one another and remember their place in the universe.

Gandhi: On Humility as a Key Leadership Virtue!

> Service without humility is selfishness and egoism. (Burgess 1984, p. 47)

Perhaps there is no arena where the dictum "pride hath a fall" is truer than leadership (see Dhiman 2015a). We have seen in the previous section how, without humility, a talented leader can slip into arrogance and situational narcissism. Humility can serve as a powerful antidote to arrogance and guard leaders from such a "fall from grace." The principles of humility advocated by Gandhi may provide a useful framework for contemporary leaders both in their personal and professional life. Gandhi writes: "Who that has prided himself on his spiritual strength has not seen it humbled to the dust?" (cited in Kriplani 1970, p. 8). For Gandhi, a life of service must be one of humility. He was of the view that a leader, who is to serve others, must be humble. Gandhi consistently embodied the perennial values of authenticity/personal integrity, transparency, harmlessness (*ahiṁsā*), truthfulness (*satyāgraha* or truth-force), humility, self-discipline, and selfless service in and through his life and death. His leadership effectiveness proceeded from his categorical adherence to these values and his openness to learn from his own mistakes.

His leadership style was "follower-centric" and "contextual."

Humble leaders do not think that simply by being leaders makes them any better than their followers. Nor do they view themselves as being "above" their followers. They do not dismiss an excellent idea put forth by one of their employees simply because they did not come up with it themselves. They put others first and respect all good ideas regardless of the hierarchical status of the messenger. They subordinate their personal interest to the good of the whole team.

Effective leaders credit their team for success and take full responsibility when things do not go as planned. In leadership literature, this is generally denoted by the metaphor of mirror versus window mentality. Jim Collins discusses this in his classic book *Good to Great*. Collins found that leaders of great organizations looked out the "window" when things went well (to give credit to others), and looked in the "mirror" when things were not going so great (to take responsibility). The "window" humbles the enlightened leaders to recognize the contribution of others; the "mirror" serves only to magnify the already oversized egos of the arrogant leaders. Howard

Schultz, the founder and chairman of the Starbucks chain of coffee shops, says that the great leadership expert, Warren Bennis, once told him that to become a great leader you have to develop "your ability to leave your own ego at the door, and to recognize the skills and traits that you need in order to build a world-class organization" ("Guru: Warren Bennis," *The Economist*, 25 Jul 2008. Online extra. http://www.economist.com/node/11773801. Accessed 28 Oct 2017).

Humility is unquestionably the most essential requirement when it comes to learning: without being humble, one cannot learn at all. And learning is one of the most seminal competencies for leadership success.

What is Humility?

Humility does not necessarily mean to think of oneself as insignificant, timid, or worthless. As someone has rightly observed, "Humility is not thinking less of yourself, it's thinking of yourself less." (This quote is often misattributed to C.S. Lewis. According to C.S. Lewis foundation, this quote belongs to the category of misattributed quotes and is NOT by C.S. Lewis. See: http://www.cslewis.org/aboutus/faq/quotes-misattributed/.) In fact, humility signifies utter sincerity with oneself, requiring one to think of one's abilities as no greater, and no lesser, than they really are. Humble people know what they can and cannot do. They take note of both their gifts and their limitations in a realistic manner. True humility is definitely not about self-deprecation.

We are taught to think of pride is a good thing, whereas humility is the absence of pride. Pride has meaning only when comparing others to yourself. By comparing ourselves to others, we learn to play the ubiquitous game of "one-upmanship." A humble person does not base his or her self-worth on how s/he stacks up to others. She is content to make her honest contribution without raising a flag. Thus, such a person feels no need to play the game of one-upmanship.

Most people often tend to confuse humility with false modesty. We all have been guilty of this at one time or another. We have a tendency to devalue what we have done under the pretense of humility. In fact, refusing to accept genuine appreciation is often a cover for seeking more praise from others. That is perhaps why true humility is very hard to come by.

No Humility: Only Different Shades of Pride!

Many wiser souls, somewhat jaded with cynicism, have pointed out that there is no humility; only, different shades of pride. We recall an interesting remark by a colleague: "Enough of me talking about myself. Tell me what you think of me!" Real humility is very hard virtue to cultivate. More often than not, humility may be a cover for subtle pride. In his classic *autobiography*, Ben Franklin tells us that how he embarked upon a rather ambitious regimen of cultivating various life virtues such as temperance, silence, order, frugality, sincerity, justice, and humility. He has noted that although a seemingly simple quality, humility is the most difficult virtue to cultivate because by the time one gets to master it, one becomes proud of it! A story is told about Frank Lloyd Wright, the famous architect, who was once testifying in court for his friend. While taking oath, he is reported to have said, “My name is Frank Lloyd Wright, the greatest architect on the planet!” Later when his friend questioned him about his exaggerated sense of self-importance, Frank Lloyd Wright maintained, “I was under oath to tell the truth!”

The human ego is always good at finding new avenues of manifesting itself, especially under the covert cover of humility. Such are the ways of the master magician – “our skin-encapsulated ego” – the socially induced hallucination of a separate self, to use a phrase coined by Aldous Huxley.

The teachings about compassion, frugality, and humility find their closest parallel in the naturalistic philosophy of Taoism. Lao Tzu calls them “three treasures.” They first occur in Chap. 67, which is also titled “Three Treasures,” of Chinese classic *Tao Te Ching* which Lin Yutang says contains “Laotse’s most beautiful teachings” (Yutang 1946/1976, p. 292). In Lao Tzu’s view, nature arms with humility those it would not see destroyed: An axe first falls on the tallest tree. There is a poem by Chuang Tzu transliterated by Thomas Merton which beautifully underscores the value of the virtue of humility as follows:

> If a man is crossing a river and an empty boat collides with his own skiff,
> even though he be a bad-tempered man he will not become very angry.
> But if he sees a man in the boat, he will shout at him to steer clear.
> If the shout is not heard, he will shout again, and yet again, and begin cursing. And all because there is somebody in the boat.
> Yet if the boat were empty, he would not be shouting, and not angry.
> If you can empty your own boat crossing the river of the world,
> no one will oppose you, no one will seek to harm you...
> ...Such is the perfect man:
> ...His boat is empty. (Merton 1965, pp. 114–115)

Gandhi never claimed himself to be special in any way. He credited his success to his hard work and his constant awareness of his own limitations. Johann Sebastian Bach, the great German composer, is reported to have said, “I was made to work. If you are equally industrious, you will be equally successful” (cited in “The Greatest Music Leaders” 2017). In the similar vein, Gandhi (cited in Prabhu and Rao 1996, pp. 13–14) wrote, “I claim to be no more than an average man with less than average abilities. I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.” This humility and openness gave Gandhi the understanding to be on the side of the truth rather than insisting for the truth to be on his side.

Till the last days of his life, Gandhi remained aware of his limitations. He had enough humility to acknowledge his errors and to retrace his steps. He kept working on the ultimate task of shedding the ego. He was fully aware that treading the path of truth means reducing oneself to zero, to nonentity. Only then, one can experience the limitless and be liberated. In his own words, "I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as man does not of his own free will put himself last among his fellow-creatures, there is no salvation for him. *Ahiṁsā*, nonviolence, is the farthest limit of humility" (Gandhi 1983, p. 454). For Gandhi, humility was the *sine qua non* to nonviolence.

If influence is any measure of leader's success, the power of humility and gentleness is amply illustrated through the life of this "little brown man in a loincloth" (Severance 1997, p. 100) who brought the mightiest empire on earth to its knees – even though he did not hold any official title, office, or position.

Gandhi was no saint. He had his share of failings and favorites. Yet for his abiding passion constantly to "remake" himself until his last breath, his dogged determination to walk the straight and narrow path of truth and nonviolence, his exceptional ability to reduce his personal self to zero, his disarming humility, and his excruciating self-honesty, he will continue to shine as a beacon for humanity as long as might oppresses right. Whenever a soul peacefully raises her voice against any kind of oppression, Gandhi's legacy will continue.

Aldous Huxley (cited in Bridgeman 1992, p. 4) once said that the central technique for humans to learn is "the art of obtaining freedom from the fundamental human disability of egoism." Gandhi achieved that freedom. Only those who dare achieve this freedom can truly serve.

Humility: The Touchstone of Great Leadership

Humility is the cause and consequence of true learning, for nothing can go in a full vessel. Humility is indeed the touchstone of great leadership. A tree with fruits bends. Humility is also a precondition for serving others for without it, even service could be but an inflation of ego. Lack of humility leads to cluelessness and cluelessness quickly leads to a leader's derailment and demise. Humble leaders are great contributors. True humility is more like self-forgetfulness than false modesty – it means *emptying* ourselves of the false pride and pretense.

It has been said that the function of leadership is to produce more leaders, not more followers. What is the alchemy of producing more leaders? Most of the time, it is about leading from behind. In his autobiography entitled *Long Walk to Freedom*, Nelson Mandela equated a great leader to a shepherd: "A leader. . .is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind (1995, p. 22)." Elsewhere Mandela (cited in Lizza 2011) states that "It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership." Within the short compass of these two quotes, Mandela encapsulates the leadership lessons he learnt having spent 10,000 days in jail over a period of 50 years of struggle (1944–1994) for ending bondage. Leading from behind is a leadership style whose time has come. It is style which puts followers in the forefront of leadership line. However, it requires supreme humility.

The following Sufi story highlights the dangers of self-conceit and the need to stay humble in all pursuits. The Sufi – the one who is *not* – narrates the story as follows:

> . . .and my third Master was a small child. I entered into a town once and a small child was bringing a candle, a lit candle, hiding it in his hands. He was going to the mosque to put the candle there. In the lighter vein, I asked the boy, 'Have you lit the candle yourself?' He said, "Yes, sir." And I asked, jokingly, "Since you saw the light coming when you lit the candle, can you tell me from where the light came?'
>
> The boy became serious first and then laughed and blew out the candle, and said, 'Now you have seen the light going, where has it gone? You tell me!'
>
> My ego was crushed, and my whole knowledge was shattered. And that moment I felt my own foolhardiness. Since then I dropped all pretense to knowledgeability. (" Traditional Sufi Tale." Author unknown)

Does Humility Mean Low Self-regard?

To be humble does not mean to have a *low* opinion of oneself, it is to have an *accurate* opinion of oneself, says the psychologist Robert Emmons. Emmons (2009, p. 171) describes humility as the "realistic appraisal of one's strengths and weaknesses – neither overestimating them nor underestimating them." True humility, thus, is a matter of right perspective.

Is humility the most important quality to cultivate in life and leadership? Both history and current research testify that the best leaders are humble. In their recent *Harvard Business Review* study, Prime and Salib (2014) clarify that humble leaders should not be mistaken for weak ones for it takes tremendous courage to practice humility. These authors cite Google's SVP of People Operations, Lazlo Bock, who says *humility is one of the traits he is looking for in new hires*. Based on their current research and ongoing study of leadership development practices at Rockwell Automation, they share the following practices to garner a humble, inclusive leadership style:

Engage in dialogue, not debates. Engaging in dialog is good way to practice humility. When people debate to sway others to win them to their viewpoint, they miss out on the opportunity to learn about *other* points of view. When leaders are humble enough to suspend their own agendas and beliefs, they not only enhance their own learning, but they validate followers' unique perspectives.

Embrace uncertainty. When leaders humbly admit that they do not have all the answers, they create space for others to step forward and offer solutions. They also engender a sense of interdependence. Followers understand that the best bet is to rely on each other to work through complex, ill-defined problems.

Role model being a "follower." Inclusive leaders empower *others* to lead. By reversing roles, leaders not only facilitate employees' development, but they model the act of taking a different perspective, something that is so critical to working effectively in diverse teams. Inclusive leaders are humble enough to admit that they do not have all the answers and that the present day problems are too complex for any one person to tackle them single-handedly. Doing so, they garner the wisdom of the followers and allow them to come up with shared solutions.

Lao Tzu, the great Chinese sage, stated so well, "A leader is best when people barely know he exists, when his work is done, his aim fulfilled, they will say: we did it ourselves." He recognized the importance of humility as the key ingredient of leadership, for only the humble can truly serve a cause higher than themselves.

Belonging and Individuality

The secret to creating and empowering high performance teams is to first create inclusion and belonging. A humble leader recognizes their place in the universe of their organization and is not afraid to show their shortcomings, because they understand the power of self-acceptance. The humble leader accepts his/her own strengths and, in turn, empowers others to develop their own unique strengths. According to a study by Catalyst (2015), the humble leader that creates belonging and uniqueness will create inclusion, which ultimately creates a workplace where employees feel "connected to and supportive of one another, and where everyone can advance and thrive." Belonging and uniqueness may be misinterpreted as opposites; the feeling of belonging a group with similar mindsets may have as opposed to a group with unique personalities. However, in this case, belonging refers to the connectedness that employees feel because of their unique personalities; a feeling only created by a leader who understands that self-acceptance and uniqueness are valuable to a well-rounded team.

The study by Catalyst revealed that only 34% of individuals in the USA feel a sense of belonging in their workplace and are part of a working group in which they feel they add value. A dismal 19% of US employees feel they are unique, and that this distinctiveness is valued by others in the group: almost 5% lower than their Chinese and Australian counterparts. Humble leaders understand the value of promoting inclusiveness by suspending judgments and allow the free-flow of ideas from employees. The more an employee feels that their uniqueness is valued, the more likely they will contribute their ideas and think innovatively since they do not fear their out of the box ideas will be criticized.

The Compassionate Leader

Empathy

Empathy is the ability to experience and relate to the thoughts, emotions, or experience of others. Empathy is more than simple sympathy, which is being able to understand and support others with compassion or sensitivity (Gentry et al. 2007). Empathy gives way to compassion, which emphasizes action being taken upon others in a positive manner. This is a quality that is becoming more prominently in demand in leadership roles. Though the concept of empathy might contradict the modern concept of a traditional workplace – competitive, cutthroat, and with employees climbing over each other to reach the top – the reality is that for business leaders to experience success, they need to not just see or hear the activity around them, but also relate to the people they serve (Ashoka 2013). Too many modern workplaces are saturated with aggressive workers who show little to no compassion for their coworkers, or even their workplace. When it comes to garnering commitment and engagement from employees, there is one thing that leaders need to demonstrate: respect. (Porath, Christine (2017) Are you sure you show respect? *Harvard Business Review Guide to Emotional Intelligence,* p. 43.) Compassion is built upon action-based empathy, which requires civility and respect for others.

Resilience

Resiliency means bouncing back from a difficult situation and be able to endure and be prepared to take on challenges. Eric Greitens (2016) defines resilience in his work, *Resilience: Hard-Won Wisdom for Living a Better Life* as "the virtue that enables people to move through hardship and become better. No one escapes pain, fear, and suffering. Yet from pain can come wisdom, from fear can come courage, from suffering can come strength – if we have the virtue of resilience" (p. 3). Leaders who are resilient work through difficult situations and do not allow obstacles drive them to failure.

According to research at Zenger Folkman (2017), data on more than 500 leaders, which included managers, peers and direct reports with over 40 different behaviors, revealed that 87% of leaders who were resilient exhibited greater overall leadership effectiveness. Joseph Folkman reported additional research on resilience:

> The most resilient people were more reactive than thoughtful and more focused on action than relationships. They were also more willing to take risks and make decisions quickly. Being resilient as an individual, and being viewed as a resilient leader, requires that you bring others along with you.

Bringing others along means building trusting relationships and developing skills in others. Folkman (2017) explains that the most resilient leaders are not only interested in their own development, but are more concerned about the development in others. Developing others involves giving feedback and not being afraid to give praise either. Resilient leaders build trust by trusting their employees and create a space of autonomy, which allows room for mistakes to take place and learning to flourish.

Resilient leaders are not afraid of failure. Greitens (2016) explains that those who are excellent at their work have learned to comfortably coexist with failure. "The excellent fail more often than the mediocre. They begin more. They attempt more. They attack more. Mastery lives quietly atop a mountain of mistakes" (p. 46).

Greitens cautions to beware those with a perfect record, because those are the individuals who have not experienced pain or failure, and they are the individuals who are unable to understand the value of success. Resilient leaders find ways to integrate mistakes into their lives. Adversity builds a strong spirit, essential for the Mindful Leader. Mindful Leaders know how to communicate and communicate effectively to create connections. Garcia (2012) states in his work, *The Power of Communication,* that "if you want to move people, you need to meet them where they are" (p. 203). Communication is important, but deep communication is essential. In order for Mindful Leaders to be comfortable with engaging in deep communication, they must be comfortable with being vulnerable. Vulnerable leaders are courageous, receptive, and understand the laws of communication better than any leader.

The Vulnerable Leader

To be vulnerable is often misinterpreted as appearing weak, but in truth, a leader who is not afraid to show vulnerability possesses great courage and strength. Merriam-Webster defines vulnerability as the "capability of being physically or emotionally wounded" and "open to attack or damage." One may look at this definition and choose to avoid vulnerable feelings. However, vulnerability creates human connectedness. A vulnerable leader must feel comfortable with communicating their feelings openly to build closer relationships with employees. Brené Brown (2016), author of *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead,* and expert on the study of shame and vulnerability, explains that connection, the ability to feel connected, is why we are here. Connecting with others means being human, and being vulnerable is showing this humanity. Brown's definition of vulnerability is a powerful one:

> I define vulnerability as uncertainty, risk and emotional exposure. With that definition in mind, let's think about love. Waking up every day and loving someone who may or may not love us back, whose safety we can't ensure, who may stay in our lives or may leave without a moment's notice, who may be loyal to the day they die or betray us tomorrow that's vulnerability. (p. 8)

The social connection that Brown is referring to is openness of conversation, honesty, and overall, emotional exposure. Leaders who fail to connect with their employees also fail to create engaging workplaces. According to research by flourishing (2017), "The percentage 'engaged' among the U.S. working population has remained at around one-third (currently 33%) since flourishing began measuring it in 2000. And the percentage engaged globally in the 100+ countries where flourishing measures it has hovered around 15%." Flourishing prescribes that the answer to the engagement problem is not more employee engagement programs, but manager education programs. Leaders should now be looking into the tools and training required to meet the needs of millennials who rely on the human connection to remain engaged at work. Creating deeper connections with employees should now be one of the greatest concerns for a leader. This deeper connection includes showing vulnerability by asking for help from the team, and actively listening to employee's interests and personal lives.

Deep Connection

Leaders who are not afraid of being vulnerable are not afraid of creating a human connection with employees. In her article, *What Bosses Gain by Being Vulnerable*, Emma Seppala (2014), explains the importance of vulnerability in leadership. Seppala found that "employees who recall a boss who resonated with them show enhanced activation in parts of the brain related to positive emotion and social connection. The reverse is true when they think of a boss who did not resonate." Building deep connections with employees allows leaders to look less intimidating and more human. Especially with millennials, which studies have shown, who place great value in relationships.

Research by flourishing (2016) found that millennials appreciate and desire communication with their managers, and they want to know that their manager cares about them as a person. Furthermore, flourishing research finds that 59% of millennial employees who strongly agree that they can talk with their manager about "nonwork-related issues" are engaged at work. Employees who develop personal relationships with their leaders are more likely to stay at the organization. In fact, flourishing found that "62% of millennials who feel they can talk with their manager about nonwork-related issues say they plan to be with their current organization 1 year from now – illustrating the power of meaningful manager-employee relationships." As Marcus Buckingham (2013) once said, "People leave managers, not companies." The stronger the connection between leaders and their employees, the more engaged and the more faithful the employee will be. Leaders need not be afraid to show their vulnerability in working to form these deep connections with others.

Leaders may often believe that stoicism is perfection. However, Brown (2016) explains that leaders get lost in the pursuit of perfection that they miss the most powerful element to employee success: the human experience:

> 'When we spend our lives waiting until we're perfect or bulletproof before we walk into the arena, we ultimately sacrifice relationships and opportunities that may not be recoverable, we squander our precious time, and we turn our backs on our gifts, those unique contributions that only we can make,' says Brown. '*Perfect* and *bulletproof* are seductive, but they don't exist in the human experience.' (p. 3)

Of course one of the most powerful ways to ensure that leaders create this human experience is through active communication, and more importantly, active listening.

Active listening is a skill that some leaders may need to work harder than others, but it is a skill that will help leaders practice patience and consideration for others.

Active Listening

Listening takes patience and a conscious effort. Leaders who want to connect with their employees engage in active listening; they actively try to understand what is being said. Steven Covey (2005) explains the laws of communication in his work, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. Habit #5, Seek First to Understand, then be Understood describes the ways individuals listen. Covey calls on individuals to practice empathetic listening in order to be highly effective. According to Covey, to truly listen is not to judge, question, or analyze. It is listening with the eyes and with the heart. Covey says Empathic Listening is to the heart what air is to the body.

Seek first to understand:

The following are five empathic responses that Covey (2005) prescribes (pp. 240–249):

1. *Mimicking:* Repeat the content that the individual has said. This involves effective active listening.
2. *Rephrasing:* Repeat and rephrase the words to better understand them.
3. *Reflect feeling:* Hearing the heart and feeling what the speaker is feeling. Listening to body language and understanding the mindset the individual is in.
4. *Rephrase content and reflect feeling:* Rephrase the words being said and connecting them with feelings.
5. *Say nothing:* Sometimes leaders need to just listen and emotionally be there for their employees. This takes place when leaders feel confident that the individual knows they are being understood.

Covey explains that if individuals follow these steps to empathetic learning, they will be able to connect with others and build strong trusting relationships. Leaders who practice empathetic listening are first seeking to understand before they are understood, and employees will not only appreciate this, but are more likely to be honest and open to their leaders.

Then be understood:

Once leaders have ensured that they have understood, the following are steps Covey (2005) prescribes to then be understood (p. 235):

1. You have taken the time to truly understand the other person's frame of reference.
2. The other person trusts you based on your previous interactions.
3. You present a good logical argument.

Empathetic listening begins with listening in an attempt to understand how the speaker is feeling. Leaders who practice empathetic listening listen to understand another person's frame of reference, and feel what they are feeling. Leaders must follow the steps to empathetic listening of reflecting, rephrasing, and feeling so that they can listen with their heart and help them create strong bonds with their employees.

Workplace Flourishing

When faced with the importance of an organization's health, the main focus becomes how effectively that organization can succeed on ensuring a workplace to flourish. Workplace Flourishing is different from flourishing in the workplace in that it focuses on the organization's health as a whole from upper management to lower management and beyond. Workplace Flourishing means ensuring that the many moving parts in the organization can work harmoniously together to create a sustainable working environment. Leaders have been told time again what the ingredients are for a healthy organization, but either believe that they have already achieved it or find that there are other more important issues that they need to invest their time in.

In Chap. 16 of the Bhagavad Gītā, the Indian wisdom text, we find very practical guidance on building an empowering work culture – characterized by fearlessness, purity, self-restraint, sacrifice, straightforwardness, nonviolence, truthfulness, tranquility, gentleness, modesty, forgiveness, and the absence of fault-finding, greed, ostentatiousness, envy, and pride (B.G.16.1–3; Dhiman 2015b). Leaders should strive to embody these qualities and to foster an environment where these qualities can be nurtured. A strong work ethic marked by these empowering qualities goes a long way to achieve workplace excellence and harmony.

Similarly, the Gītā goes on to describe what may be called a disempowering work culture – characterized by hypocrisy, arrogance, self-conceit, anger, harshness, and lack of discrimination between the real and unreal, duty, and nonduty (16.4). The Gītā also teaches us that excessive desire, anger, and greed are subtle forms of violence against oneself, others, and the universe. They rob the sanctity of the workplace. It is to be noted that a strong work ethic is not enough to build an empowering work culture; after all, a hard-core criminal also has a very strong work ethic. What is needed is a work ethic guided by ethics in work (Dhiman 2015b).

The deeper message here is that we should not focus on the faults of others; rather, we should tackle our own shortcomings. A too critical, carping attitude toward our fellow-beings is a source of much unhappiness. "If you want peace of mind," says Sri Sarada Devi (Satprakashananda 1977, p. 93), "do not find fault with others." (We are told that this is the last recorded message of Sri Sarada Devi, the worthy consort of Sri Ramakrishna Paramahamsa, the greatest Indian sage-saint of the nineteenth century.) Swami Dayananda, a modern Advaita teacher, says that the purpose of knowing about these values is not self-judgment or judgment of others. "All kinds of people make up this world. You want to change others so that you can be free, but it never works that way... People are what they are because they have their own backgrounds, and they cannot be otherwise" (cited in Prasad 2009, p. 246).

Understanding this fosters tolerance, empathy, and consideration that lead to all-round wellness.

Unique Strengths

Fulfillment is a deeper level of being, in which an individual seeks motivation from intrinsic sources, such as using their strengths to achieve flow in their work each day. Playing by one's strengths means that an individual understands what their unique talents are what they wake up with each day, and need to harness them to be able to have fulfilling lives. Don Clifton worked for four decades on an assessment known as Strengths Finder. Today, more than 17,256,259 have taken the assessment and those who choose to play by their strengths each day are six times more likely to be engaged at work, three times more likely to have an excellent quality of life, as well as six times more likely to do what they do best every day. (Research conducted by Gallup Strength Center. See: Flourishing (2016) and Flourishing (2017). https://www.gallupstrengthscenter.com/.) Most individuals are fixated on dwelling on their weaknesses rather than building on their strengths. One of the cardinal findings of positive psychology is that one cannot become strong by focusing on one's weakness; one can only become *less* weak.

This same misconception is seen in the workplace, where supervisors and managers terminate their employees who they deemed were not a good fit for the company. In his work, *Good to Great*, Jim Collins (2001) uses a powerful analogy to describe how managers run their teams. He explains that the key to a business' success is getting the right people on the bus and getting the wrong people off the bus. Once the right people are on the bus, they need to get in the right seats (p. 60). Once the right people are in the right seats, the bus can smoothly proceed to its desired destination. Building on natural talents of employees in the workplace allows growth and inner fulfillment.

Well-Being Paradigms

1. Physical
2. Emotional
3. Psychological
4. Spiritual

Physical: Movement and exercise are key – yoga and other forms of stretching and strengthening the body inside and out ensure that one is fit and ready to cultivate happiness.

Emotional: Creating good sleeping/eating habits leads to emotional clarity, which can help with figuring out true purpose – ultimately sparking personal fulfillment.

Psychological: Positive self-talk, and affirmations; are critical to recognize on a daily basis.

Spiritual: Meditation and mindfulness transcends personal growth.

Skillful traits associated with mindful leading are assessed in Michael Carroll's (2007) *The Mindful Leader: Ten Principles for Bringing out the Best in Ourselves* *and Others*. These principles consist of simplicity, poise, respect, courage, confidence, enthusiasm, patience, awareness, skillfulness, and humility. Additionally, the author explains the pertinence of openness and opening up oneself to, possibilities in the workplace. When one includes the aforementioned habits and mechanisms into personal and professional environments, *workplace flourishing* commences.

How Can Leaders Increase Workplace Contentment?

Engaged leaders model behavior and inspire others through actions, not just words or slogans. To achieve this, they approach employees in a holistic manner, acknowledging and appreciating the gifts they bring to the organization. More often than not, we find that organizations fail to effectively harness all the talent available to them. Jack Welsh notes that a middle-aged appliance worker at a GE Work-Out session once said, "For 25 years, you paid for my hands when you could have had my brain as well – for nothing (p. 56)." In his magnum opus on management, titled *Winning*, Welch offers the following pointers for employee engagement: include all voices in the decision-making process, spread energy and enthusiasm, establish trust by being candid, transparent, and giving credit where it is due, and, above all, celebrate. Whenever he would ask groups if they celebrate enough, surprisingly, "almost no one raises a hand," he notes (p. 78).

Empowering leaders constantly strive to create a culture of celebration and appreciation. Instead of eyeing for people doing something wrong, they catch people doing something right.

Habits of Highly Fulfilled People

> Fulfillment is not a place we go to; it is a place we all come from.

The image of the path or the journey could be misleading for all paths are paths away from home. The journey of self-discovery is from *here* to *here*. (Partially based on author's published work: Dhiman (2012).) Real fulfillment is about transforming our search for success into a discovery of profound meaning and significance for life and leadership. This transition to "significance," which is nurtured from within, is not about "acquiring" anything new; it is a matter of "re-discovering" what we already have. It is about belonging, not belongings. Significance is defined in terms of finding one's real place and purpose in life and in terms of one's contribution to the common good.

A fulfilled life is marked by some key attributes which distinguish a person who is truly awake and the one who is merely sleep-walking. Love, joy, and compassion are marks of being awake. Hatred, greed, and anger are marks of being asleep. In order to live a fulfilled life – one brimming with Joy, Peace, Harmony, and Love – we must resonate with precisely these qualities. Personal fulfillment follows self-knowledge and understanding one's true purpose in life. Once these two pillars are in place, certain mental habits foster and help create a profoundly significant life. These habits of head and heart are:

1. Pure motivation
2. Gratitude
3. Generosity
4. Harmlessness
5. Selfless-service
6. Acceptance
7. Mindfulness

By focusing on each of these habits, leaders can empower their employees and create personal fulfillment. And when employees share these winning habits with other employees, we can achieve organizational well-being.

What Are the Characteristics of Highly Fulfilled Employees?

Dhiman (2012, 2017) has noted that highly fulfilled employees have a heightened sense of ownership and commitment. They focus on what is right and concentrate on making things work. They are aware of their contribution to the organization and know how it adds to the bigger scheme of things. This then leads to high emotional investment. Additionally, they are in better control of their own feelings, so they are better equipped to deal with the feelings of others. And better interaction leads to greater trust, which is the glue holding the social architecture of the organization together.

In the previous sections of the chapter, we presented humility as the key antidote to free disempowering leaders from the inveterate disability of inflated ego; likewise, in the concluding section below, we present gratitude as a master key to living a fulfilled life. R.H. Blyth, the great Zen teacher, used to say, "*There is no greater difference between people than between grateful and ungrateful people*." Modern psychology has proven him right, especially when it comes to gratitude being the great differentiator between fulfilled and unfulfilled people.

Gratitude: Master Key to Living a Fulfilling Life!

> Everything is a gift.
> We think it is reward.

Gratitude is the art of wanting what we have. It is the harbinger of all other virtues. (Partially based on author's works, Dhiman (2012, 2017.) The great Roman philosopher, Cicero, once said, "Gratitude is not only the greatest of the virtues but the parent of all others." Gratitude, rightly practiced, can change our orientation toward life beyond belief. It can help us become happier and more content. As you start recognizing the positive that already exists in your life, you will notice an inner shift reflected in your outer reality. You will find yourself bumping into abundance in situations and places where you least expected it or where you had previously felt a sense of lack in your life. This shift from scarcity to abundance will invariably create more opportunities to be grateful for and will slowly bring a more positive orientation to life's overall journey.

Gratitude is our resounding tribute to the universe for all its anonymous blessings. This is how we show our appreciation to existence for all its gifts, its bounties, and its benedictions. These simple yet profound gifts include the gift of being alive; the marvel of our versatile sensory apparatus; the miracle of the incoming and outgoing breath; the wonder of the blood circulating in our veins spontaneously; the refreshing joy of a good night's sleep; the amazing gift of beauty of a sunset, a rainbow, and the majestic ocean with its ever-surging waves; and the beguiling beauty of a Beethoven symphony or a Bach fugue or a Mozart concerto, and so forth. By appreciating these gifts through gratitude, we also open our hearts to receive more that is still to come our way.

If we study the lives of truly fulfilled people, we find one quality they all share above all: contentment. They do not seem to suffer from the "more-ism" syndrome – to have more and more of more in more and more ways. Without contentment, the pursuit of happiness becomes a never ending wild-goose chase. This pining for more robs our mind of its peace. And a mind bereft of peace, says the Gītā, the Indian spiritual text, knows no peace. No matter what and how much we have, we still pine for more of the same or for the next best thing/person/experience, *ad infinitum.* And there will always be people who already have more of what it is that we want to have – people who are more smarter, slimmer, wealthier, prettier, healthier, and merrier than us. And things are infinitely improvable, always leaving us with the sense of deep inner discontent. Gratitude is the first and last step on the journey to contentment. Actually gratitude and contentment are two sides of the same coin. We do not have to do anything to enter the Palace of Contentment: We just have to ***want*** what we ***have***. And when we are thankful. . .*thanksgiving leads to having more to be thankful for*!

One may ask: what if I do not perceive anything to grateful for? How should I be thankful especially when bad things happen to me? The following story from the Hasidic lore (cited in Mitchell 1991, p. 207) provides the clue:

> Once Shmelke of Nikolsburg asked Dov Baer of Mezritch to explain the Talmudic commandment that we should praise God for evil as much as we praise him for good. Dov Baer said, "Go to the House of study and ask my student Zussya." Shmelke went to the House of Study and found Zussya: emaciated, filty, clothed in rags. Shmelke asked, "How can we praise God for evil as much as we praise him for good?" "I can't tell you," said Zussya, "because nothing bad has ever happened to me."

Gratitude and Positive Psychology

All religions share a belief about the need to give thanks for our lives and the many blessings we have. Sages and seers have always told us that "counting our blessings actually makes us more blessed!" While gratitude has been extolled by philosophers and theologians for centuries as a moral virtue or excellence of character, it was not until the beginning of this century that psychology finally began to give gratitude its deserved empirical due (Emmons and McCullough 2004, pp. 3–18). According to Dr. Emmons, world's leading scientific expert on gratitude, gratitude is a "chosen attitude." Emmons and Shelton (2002, p. 460) describe gratitude as a "felt sense of wonder, thankfulness and appreciation for life." The word gratitude is derived from the Latin root *gratia*, meaning grace, graciousness, or gratefulness (Emmons and McCullough 2003, pp. 377–389). Gratitude is an emotion, the core of which is pleasant feelings about the benefits received. At the cornerstone of the gratitude is the notion of the *undeserved merit*. The grateful person recognizes that he or she did nothing to deserve the gift; it was freely bestowed (Emmons 2001, p. 5). We must be willing to recognize and acknowledge that we are the recipients of an *unearned benefit*. It about constantly reminding ourselves of the good things that are already present in our lives.

If we commit ourselves to becoming grateful, we will see that with gratitude comes abundance. The pioneering research conducted and reviewed by Dr. Emmons and his colleagues shows that gratitude improves emotional and physical health as well as boosts relationships.

Sonja Lyubomirsky and her colleagues at the University of California, Riverside, found that expressing gratitude helps people experience more positive emotions, be more generous, feel connected with others, and even to get more hours of quality sleep. Lyubomirsky (2008, pp. 92–95) discovered eight reasons gratitude boosts happiness: grateful thinking promotes the savoring of positive life experiences; expressing gratitude increases confidence; gratitude helps people cope with stress and trauma; the expression of gratitude encourages moral behavior; gratitude can help build social bonds; gratitude tends to inhibit invidious comparisons with others; gratitude is incompatible with negative emotions; and gratitude helps us thwart hedonic adaptation.

Thus, overall, gratitude makes people more content, more social, more optimistic, more caring, more compassionate, and more forgiving – all the virtues that we need to garner a more harmonious workplace. And all it takes is just a pencil, keeping a journal, and developing an attitude of "counting our blessings."

Keeping a Gratitude Journal

Recent research on the salutary effects of gratitude upholds the practice of keeping a gratitude journal or appreciation journal on a daily basis. Psychologist Sonja Lyubomirsky found that taking the time to consciously count their blessings once a week significantly increased subjects' overall satisfaction with life over a period of six weeks, whereas a control group that did not keep the happiness journal showed no such gain (Wallis 2005). The idea is to consciously *notice* abundance in our life.

Gratitude exercises are more than just mood boosters. Robert Emmons found these exercises to "improve physical health, raise energy levels, and for patients with neuromuscular diseases, relieve pain and fatigue." He further noted that "the ones who benefitted most tended to elaborate more and have a wider span of things they are grateful for" (2004, p. 9).

The recommendations for a gratitude journal are quite simple (Emmons and McCullough, cited in Marsh 2011):

1. Have a small notebook readily available by the bedside.
2. Write five things you are grateful for each night before going to bed. These can be simple things such as family, friends, health, sunshine, nighttime, and the like.
3. Throughout the day, take mental notes of happenings from the standpoint of gratitude.
4. Start each day with a positive mindset, always taking note of simple joys that life brings. Every simple act of life holds some joy.
5. Focus on the positive side of things, even in situations normally considered negative. Remember, it can always be worse. This is the best way to deal with the "slings and arrows of outrageous fortune."

The Science Behind Gratitude and Happiness

Happiness comes when we stop complaining about the troubles we have and offer thanks for all the troubles we do not have.

Happiness and gratitude are closely linked. Research clearly shows that developing a gratitude attitude can significantly enhance our level of happiness. A 2003 study conducted by Emmons and McCullough on the benefits of counting blessings showed that a conscious focus on blessings may have emotional and interpersonal benefits. The study found that keeping a daily gratitude journal leads to an increased sense of well-being (positive affect and life satisfaction), better sleep, more willingness to accept change, greater optimism and a sense of connectedness to others, and even helped lower symptoms of pain (p. 386). This is a part of the mounting evidence over the last 30 years of research in positive psychology that focusing on the positive emotions dramatically improves our overall sense of well-being.

Studies show that gratitude is one of the strongest contributors to happiness, self-esteem, and meaning in life. Keeping a gratitude journal is the simplest, most effective thing you can do to boost your happiness. Emmons found that people who kept a consistent gratitude journal were actually able to raise their level of happiness over time. Interestingly, he also found that in contrast to people who wrote down five things they felt stressed by, the people who wrote down their blessings they slept better, had more energy, suffered less illness, exercised more, were more optimistic about their future, and felt better about their lives (Emmons and McCullough 2003). Emmons (2007, p. 35) strongly recommends keeping a gratitude journal "if you want to dramatically improve the quality of your life." This may come across as a tall claim, but there is mounting research to prove it.

A 2012 study involving 224 patients examined the possible mediating role of sleep in the relationship of gratitude with depression and anxiety in patients with chronic pain and found that higher levels of gratitude were associated with better sleep and with lower anxiety and depression (Yee Ng and Wong 2012, pp. 263–271).

The study showed that the gratitude had a direct effect on depression (the more gratitude, the less depression) and an indirect effect on anxiety (increased gratitude led to improved sleep, which led to lower anxiety). This goes to show that gratitude brings tangible gains for the health of our body as well as for the peace of our mind.

It is also responsible for the creation of new learning pathways. In a 2008 study, subjects experiencing gratitude were studied under fMRI (functional Magnetic Resonance Imaging), and it was found that the "higher individual frequency of gratitude was solely correlated with the hypothalamus in the whole brain analysis" (Roland Zahn et. al. 2009, pp. 276–283). The "hypothalamus" is the tiny part of our brain that directly influences heart rate and blood pressure, appetite and body weight, and sleep cycles. Gratitude also stimulates that part of the brain which is associated with the release of neurotransmitter dopamine that helps control the brain's reward and pleasure centers and is also responsible for the creation of new learning pathways (Arias-Carrion and Poppel 2007, pp. 481–488). All these myriad benefits accrue simply by counting our blessings.

In his book entitled *The Upward Spiral*, Alex Korb (2015, p. 159) notes that expressing gratitude also activates serotonin production, which improves our mood and enables us to overcome bad habits. Krob recommends that while trying to be grateful, we should not compare ourselves to others. Studies show that comparing yourself to the less fortunate does not have the same benefits as gratitude. With regard to writing gratitude journal, Krob recommends that should focus on what is right, positive and working, even though things are not perfect. Even if the situation is 90% what we do not want, we can still be grateful for the other 10%.

How does expressing gratitude harness happiness? First, it fosters the savoring of positive life experiences by enabling people to extract maximum possible enjoyment and satisfaction from their life circumstances. Secondly, counting one's blessings may directly counter the effects of hedonic adaptation – the process by which our happiness level returns again and again to its genetic set-point. Emmons recommends that we should cultivate a disposition of gratitude over time. One has to hone the grateful life orientation constantly and the gratitude journal has to be kept consistently over longer periods of time for this practice to take root and to provide its abiding benefits. Aristotle was right: "We are what we repeatedly do. Excellence, then, is not an act, but a habit." (Actually, this is not an exact quote but a paraphrase of Aristotle's thoughts by the great American Pulitzer prize winner writer, Will Durant. See Will Durant (1926) *The Story of Philosophy: The Lives and Opinions of the World's Greatest Philosophers*. New York: Simon & Schuster/Pocket Books, 1991, p. 76.) When gratitude becomes a habit, we reap its benefits more by receiving more to be grateful for.

When we approach our life with a deep sense of gratitude, it turns into a privilege and ceases to be a problem or a burden. Similarly, when we recognize that the whole universe of sight and sound manifests itself as soon as we open our eyes in the morning, we realize how privileged our position happens to be; our heart is overwhelmed with untold gratitude. Finally, at the interpersonal level, when we realize that our life depends entirely upon the kindness of others, our heart wells up with the expression of gratitude and goodwill for everyone and everything. By acknowledging and appreciating their kindness, we redeem our share in the mutual maintenance of our communal existence.

Concluding Thoughts

Workplace contentment, fulfillment, or wellness may seem intangible, but it can tangibly affect the growth and success of an organization. There are obvious, unmistakable signs by which it can be recognized. Organizations have less absenteeism, turnover, and stress when employees have a sense of purpose and belonging, enhanced contribution, and more engagement and trust. On the other hand, people merely going through the motions are more likely to be absent and eventually leave the company. Organizations are not just numbers, and you do not want to pursue profits in an unbridled manner. Leaders need to remember that organizations are about people. Being highly fulfilled takes a conscious decision and intentional effort; it is not something that just comes on its own accord. Leaders are responsible for creating an environment where human beings can flourish and realize their dreams.

We need more good work and respectable workplaces: work that is mind-enriching, heart-fulfilling, soul satisfying, and financially rewarding and workplaces where joy of creation and contribution reign supreme, where everyone acts out of benevolence and empathy for the good of others, where people go out of their way to help each other, and where employees realize their dreams of higher purpose and meaning.

We close with a quote from Lewis Munford (1895–1990), renowned American historian, architectural critic, and sociologist: "Rome fell not because of political or economic ineptitude, not even because of barbarian invasions; Rome collapsed through a leaching away of meaning and a loss of faith. Rome fell because of a barbarization from within." It is leaders' prime job to prevent this decadence of human spirit. Only then we can expect to have "organizations worthy of human habitation," to use a felicitous phrase coined by Margaret J. Wheatley.

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Jesus, the Kingdom of God, and the Workplace

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Abstract

The evangelists of the New Testament tell us a story of Jesus who makes profound impressions on people and how he relates to them in unique ways. In his relational approach to people, Jesus orients people to the Kingdom of God, which embraces the meaning of life in all dimensions of human existence and certainly includes one's vocation and workplace. He engages with people in their workplaces and unique spheres of influence and positions them to understand and experience the Kingdom of God, which means the dynamic and redemptive rule of God that has come in his person, words, and works, which also looks to a future consummation. God's dream for humans is holistic in nature and embraces every sphere of human life, including vocation and the workplace; it is also to be infused with the person and work of the Holy Spirit. Jesus affirms the inestimable worth of each person that centers on the dual-love commandment, upon which everything else depends. This includes love for demanding bosses, gossipers, dishonest workers, and impatient customers and flies in the face of the all too common thrust upon careerism that prioritizes recognition, power, and position, without thought of others. Work is a joyous opportunity, worship, and not a curse and embraces trust, humility, forgiveness, reconciliation, compassion, balance, and a responsible work ethic. These virtues are expressed through the numerous stories that Jesus tells, which are drawn from vocational life and human relationships.

Keywords

Jesus · Work · Worship · Kingdom of God · Servant-Leadership · Humility · Forgiveness · Reconciliation · Parables · Business · Money

What does the New Testament say to people about life in the workplace? What are some affirmations that Jesus raises about the human person, one's worth, and the meaning of life beyond working to get a paycheck to support one's family? Since the world today is so radically different from the Middle Eastern world of the first century, it is important for us as twenty-first century readers of the ancient texts to discover and apply the truths in the New Testament that are not bound by time, history, or culture. Some of the biblical truths directly relate to our lives in a technological society and the workplace, while other truths relate in a more indirect manner. Yvonne Smith reminds us of the importance of presuppositions and worldviews, when approaching vocation, the workplace, and business, "Ideas (what we think, perceive, and believe) are the cornerstone for activity (what we do; how we behave" (Smith 2015, p. 6; Brown 2015, p. 87).

At the outset, some myths or non-biblical assumptions need to be dispelled, some of which are debunked by Sherman and Hendricks (1987) in their book:

- God's only purpose is to save souls, leading to the human goal of going to heaven to escape Hell. In many ways, salvation is often preached as a life insurance policy.
- There is a "higher calling" of ministry versus a substandard secular vocation.
- There is a clear division between sacred and secular.
- There is a distinction between clergy and laity.
- "This world is not my home; I'm just passing through."
- Worship is what we do on Sunday morning, Sunday evening, and Wednesday night Bible studies.
- Secular work is only a means of evangelism but possesses no intrinsic significance.
- God is utilitarian and only is interested in people to "get his job done" (e.g., evangelism).
- The tension between the paradigms: doing leads to personal significance; personal significance leads to doing.
- Polarizing opinions about money and the world (avoid-embrace, retreat-engage, love-hate).

In his relational approach to people, Jesus orients people to the Kingdom of God, which embraces the meaning of life in all dimensions of human existence and certainly includes one's vocation and workplace.

The Relational Jesus

The evangelists tell a story of a person who makes profound impressions on individuals and relates to them in unique ways. In the Jesus story, the evangelists do not provide readers with a simple bare record of what Jesus said and did in a "blow-by-blow" fashion; instead, they accentuate his relational approach, his activity, and his teachings in the context of personal interaction with individuals and groups, including their workplace. The New Testament writers offer a portrait of Jesus, not simply a photographic image. In this portrait, they provide color and depth as they paint the picture of Jesus' relatedness to others in their own work situations.

As a social person, Jesus expresses the sociality of God, who invites people to a new relationship with the man Jesus, who is gentle and humble. When Jesus invites people, "Come to me all who are weary and are heavily burdened" (Matt. 11:28), he is not addressing people who are physically or emotionally tired but those who are oppressed with religious legalism (Matt 23:4). He engages with people in their workplaces and unique spheres of influence. He uses many story parables of people engaged in their work situations and finances to invite a response. Jesus is bent upon the transformation of people within their own world.

In our day, Jesus would say that the significance of people is far more than doing a job as a programmer, business consultant, teacher, or realtor. People are not defined by the work they do or their relative success in the workplace and corporate world. Through his direct or parabolic teaching, he affirms the inestimable worth of people; Jesus intends to transform the inner aspect of the human person, which will then lead to expressions of new life in their external vocations. Jesus raises the rhetorical question, “Is life not more than food and the body more than clothing?” (Matt. 6:25) The unequivocal and resounding answer is clear, “Yes, life is far more than mere jobs, promotions, power, prestige, success, and plaques on the wall.”

To be sure, Jesus does call some people from their vocations, e.g., from the vocation of fishermen to fishers of people (Mk 1:17), a call of a toll collector to follow him (Mk 2:13–14) or the formal appointment of 12 with a threefold purpose (Mk 3:14). At the same time, we need to be aware of the difference between *descriptive* and *prescriptive* languages in the Bible. Mark uses descriptive language when he records such call narratives, but this does not mean that these texts are prescriptive in nature for all of people of God in the first through the twenty-first century. Jesus does not set up a hierarchy of vocation. Their call is not “a higher call” than a cybersecurity expert, a worker in a VA hospital, or a data processor; Sherman and Hendricks label such false distinctions as a “two story view of work” (p. 43). Quatro (2012) reinforces the false separation in the “business as mission” thrust that “actually reinforces the false sacred/secular dichotomy by positioning business as mission as sacred, and business as business as secular.” For example, Rundle (2012) appeals to Paul’s tent-making vocation as “business as mission” to support his evangelistic efforts, but he also devalues the actual significance of tent-making as mission itself, for God’s reputation. Some of this compartmentalization occurred through Max Weber, *The Protestant Work Ethic and the Spirit of Capitalism* (1968, p. 63), who argued that organizational life and business occur outside of the more cloistered Christian culture.

Yes, for some persons, their “call” is a full-time ministry for the church, but this does not negate the “call” of God for others to become a banker, lawyer, or construction worker. Numerous researchers have highlighted the importance of “call” for each person in their workplace, “a call to service, not simply a job or career” (Reave 2005, p. 666; Tepper, pp. 181–190; Giacalone and Jurkiewicz 2003). Each person is infinitely complex and possesses unique skills, passion, gifts, interests, and capabilities to be fully productive as a human being as he/she discovers his/her particular niche in the kingdom of God. Work is not simply a utilitarian for verbal proclamation of the Gospel message, rather, work possesses intrinsic value and embraces the whole person as he/she is engaged in work, a lifestyle, attitudes, appropriate behavior, a responsible work ethic, and healthy relationships. These values may then lead to verbal proclamation and, when articulated, will be grounded in integrity. Research is nearly unanimous in the all-important value of integrity for employers and employees (Reave, pp. 667–671; Bolman and Deal 2008, pp. 397–409).

The Kingdom of God

A Working Definition

Even though we live in a democratic republic, the core of Jesus’ message in the gospels was the kingdom of God. What did this expression mean? “The kingdom of God is the redemptive reign of God, dynamically active to establish his rule among people, and that this kingdom, which will appear as an apocalyptic act at the end of the age, has already come in the person and mission of Jesus . . . The kingdom of God involves two great movements: fulfillment within history, and consummation at the end of history" (Ladd 1984, p. 66). The Holy Spirit is the means by which Jesus' kingdom is fulfilled and dynamically active.

The Active Presence of the Future

All of the similes, metaphors, pictures, and story parables focus upon the good news of God's gracious reign in that God is acting in Jesus in a special way, who will bring his rule to a future consummation. Further, his reign is not that of a despot who simply issues orders; Jesus approaches people to help them and to bring wholeness of life in chaos, joy for sadness, strength for weakness, hope that replaces boredom, and genuine fulfillment for dissatisfaction. Yes, there are commands that Jesus gives, but these imperatives are grounded in the gracious activity of God, as an outgrowth of something new, embracing people in their unique vocations.

Engagement with the World

Jesus meets people where they are in life; he fully engages with people in what they do in their workplace. He is fully open to the world and indeed prays that God would not take his own from the world but that God would keep them from the evil one (John 17:15). Paul expresses the same engagement, for the people of God are not to disassociate themselves from the world with all of its sinful people; he says, "In that case you would have to leave this world" (1 Cor 5:10). This is precisely what Paul doesn't want believers to do. As transformed people, they are to fully engage with sinners.

Yes, the world often hates the people of God (1 John 3:13); at the same time, this very world is the object of God's unimaginable love (John 3:16). How can the love of God for the world be expressed to the world if believers retreat from the world? It would be like ocean lifeguards, who spend all of their time in the lifeguard shack. A positive witness to the world emerges in the workplace through Christian presence, their integrity, lifestyle, work ethic, and trustworthiness in their spheres of responsibility. Employers value workers whom they can count upon to do their job with efficiency and integrity; a verbal witness of Jesus may then follow, which is backed up by a sterling character. In contrast, many businesses use the Christian acrostic fish symbol (IXTHUS) to advertise their product or service, but often this symbol of Christianity is negated by a substandard product or by shoddy workmanship that a "Christian" plumber does. The fish symbol leaves a bad taste in the mouth of a customer.

The Holistic Dream of God

God's reign is holistic in nature and not reductionist, as if God is only interested in saving souls and not whole people in all dimensions of their lives, including their vocations; sadly enough, the simplistic message is the sole message of many sermons. Our Western

Christian world has largely adopted the Greek model that is either a dichotomy (soul-body) or trichotomy (body, soul, spirit); such a view is hierarchical in nature in that it elevates a person's spiritual existence over one's body or soul. This hierarchy leads to overvaluing "spiritual" activities (church, quiet time) and devaluing one's job as a potato farmer. In contrast, the Hebrew texts use over 70 parts of a person to describe aspects, not parts, of human existence, e.g., the nose, which often flares when people get angry. The Hebrew texts express the holistic nature of the human person; people, including their vocational lives, are fully integrated and are not compartmentalized.

For God, there is no distinction between the sacred and secular. All of life matters to God, whether one is an evangelist or a Marine drill sergeant. Further, there is no distinction between "clergy" and "laity." The word "laity" arose from the Greek word *laos*, which originally meant "the people of God and their corresponding vocation as such." This false distinction was made later in church history. The dream of God touches every aspect of human existence: relationship with God, family life, meaning and fulfillment, emotions, vocational life, physical health, relationships with others, environment, social justice, conversations, government, local communities, and ethical integrity in the workplace. Further, the Holy Spirit, the third member of the Trinity, is to be infused in all of life's dimensions, including one's vocation and workplace. Martinez (2011) calls attention to the great benefits of "spiritual capital" within organizational life, e.g., rich in relationships and emotional support, compassion, and stimulated intellects at the workplace.

Many recent books and journal articles draw striking contrasts between negative perceptions of corporate religion and positive assessments of personal spirituality (Reave 2005, p. 656; Mitroff 2009). One caveat is important; religion is what people do in their corporate life together. Thus, for an example, synagogues and churches have their own unique ways of conducting services. This is only natural. On the other hand, when there is a hiatus between one's personal spirituality and religious services, or when there is a divorce between one's spirituality on a Sabbath or Sunday and what one does on a Monday morning, the result is disaster. Thus, Jesus denounces this clash between religion and behavior, for the religious leaders meticulously tithe minute kitchen spices but fail to live with "justice, mercy, and faith" (Matt 23:23); in other places, he echoes the prophets, "I desire mercy – not sacrifice" (Matt 9:13; 12:7; Hos 6:6).

Thus, the dream of God is fleshed out when workers are conscientious with their time cards, filling out an IRS return with integrity, refusing to take office supplies at home, avoiding gossip, developing positive attitudes, and giving time to one's family instead of becoming a workaholic. The reign of God may be compared to a single white ray of light that passes through a prism, which is refracted into a colorful spectrum – the manifold colors of a rainbow; the numerous colors represent the various dimensions in which people live. God's dream of the kingdom is holistic and embraces the countless spheres of human life.

The Real Future of the Kingdom

In contrast to many church hymns that are devoted to the topic of heaven, the end goal for Christians is not heaven but a resurrected and transformed body for people who will inhabit the new heaven and new earth (Rev. 21:1). This will occur at the kingdom's consummation. This counters the thoughtless approach of many hymns, e.g., "This world is not my home. I'm just passing through." When the apostle Paul says that Christians will have a "spiritual body" (1 Cor 15:44), he doesn't mean a body comprised of Spirit but a body that is animated by the Spirit, with real physicality. In his post-resurrection appearances, Jesus needed to convince his disciples that his resurrected body was physical, even to the extent that he ate broiled fish in their presence (Luke 24:36–43). The disciples thought they were seeing a ghost. And since Jesus is the first fruit, the full harvest of people will experience the same transformation, with a physical body in a re-created earth. John offers the amazing promise, "we shall be like him, for we shall see him as he is" (1 John 3:2).

Will there be work in the new earth? I would suggest quite possibly so, for work was infused into God's original creation. It is the fall of humanity that brought on pain, toil, sweat, and difficulty, along with a plethora of consequences, such as death and decay:

> A heaven with just our souls floating around is very different from one in which we're living in the most beautiful city we could imagine on this earth; a city in which our painting of trees or our clever new tools are more perfect than we could imagine them in this broken world. This understanding give importance to the materiality of our surroundings. It gives us the motivation to give our best to contribute to the flourishing of the world now and this kingdom to come. (Keller 2012, p. 255)

Redemptive Action of the Kingdom

Since the people of God live on this side of the redemptive cross of Jesus, this means that both Christian employers and employees can work redemptively in their workplace to help negate the curse of difficult and painful work. Work is not the curse, but the pain and difficulty of work constitute the curse. For example, an employer in an automotive production plant can alleviate the boredom of the assembly line by creatively making room for diversity of specific jobs so that one person is not tightening the same bolts on the same cars for the full 8-h shift. Employees can also work in creative ways with their job and fellow employees to allay the pain or boredom of specific jobs, through suggestions, attitudes, and conversations with others. Employers are also charged with safety, healthy work conditions, and a collaborative environment. Workers can look to the positive benefits for others for car production, e.g., needed transportation for others to get to jobs, buy groceries, visit family, and take children to hospitals or sporting events. Vocational life itself is a ministry and work possesses genuine dignity.

Ethics of the Kingdom

For kingdom people in a work environment, Jesus makes the amazing statement that all commandments hang on the dual-love commandment, love for God, and love for others (Matt 22:34–40). Jesus intends that his listeners ponder the implications of this affirmation. The new relationship of love that he offers necessarily leads to love for others, including demanding bosses, gossipers, dishonest workers, and impatient customers. An employee who fudges on a time card is not loving God or his employer. An employer, who is driven by "careerism" (Sherman and Hendricks, pp. 26–40) and uses people to simply advance his career, does not love God or others. "By equating self-worth with career success, the careerist builds his life on a very shaky foundation" (Sherman and Hendricks, p. 34). LaBier similarly writes, "The price of successful careerism is feeling trapped and caught as they navigate upwards through layers of hierarchy, fueled by visions of recognition, power, and position that life just ahead" (LaBier 2000, p. 27).

People of Inestimable Worth

Employers and employees can recognize that people in their workplace possess inestimable worth, for they are made in the image and likeness of God, and they are brothers or sisters "for whom Christ died" (1 Cor 8:11); workers are not impersonal and utilitarian people who can be used to get a job done. Jesus' attitude and perspective counter the language, "It's a jungle out there" (Sherman and Hendricks, p. 97). Jesus is in the business of transforming people from the inside out, "Therefore, if any man is in Christ, he is a new creature; the old things have passed away; behold all things have become new" (2 Cor. 5:17).

How does the employer or employee live as a new creature in the kingdom of God? By living out the dual-love commandment; this is the way of life for the people of God in this present age. In Paul's great hymn of love (1 Cor 13), he affirms that every action in this age is partial and incomplete, but the one emotion and virtue that will remain unchanged in the transition from this age to the next is love. Blanchard and Hodges reinforce the "prioritization of values" that express the compelling vision of love (pp. 90–91). Love for others is eternal in nature and is expressed in countless ways: a positive attitude toward work, helping others, patience with unreasonable demands, following the lead of others, leading coworkers, conversations, recognizing special needs of employees, solid relationships with others, and consistency between verbal and nonverbal communications.

In their chapter, "Every Christian a leader," Sherman and Hendricks highlight, "The great conversation" that present opportunities for full engagement with others in the language of building relationships, prayer for coworkers, common ground, honesty and an authentic lifestyle, and appropriate behavior (pp. 246–250). These are all ways of expressing the dual-love commandment. In the context of loving and authentic living in the workplace, opportunities arise for conversation about eternal matters, during a coffee break or a phone call to a fellow worker, who is working through the painful tragedy of a divorce. No matter what the job entails or what position a person holds in an organization, love is the new way of life for the people of God; there can be no love of God without love of others.

Active love is a way of recognizing people and their inestimable worth. Attitudes, conversations, lifestyle, and even correction on the job are ways of telling people, “You’re important.” Yes, the work is important, but even more, people are important. A phone call after work hours to an employee to thank her for her contribution is a means of following up on the struggles of a single mom with a disabled child. Simple phone calls or cards can mean so much to affirm personhood, respect, and importance, far beyond the common functionary lens through which employers look at employees.

Vocational Life and the Workplace

Jesus says that God’s dream can and should make a difference in how people live in their workplace. After all, Jesus had lived a vocational life as a carpenter for years, prior to his public ministry; his vocational life was itself a ministry. As Blanchard and Hodges remind us, “We can never sufficiently realize the wonder of the fact that Jesus understands a day’s work and knows the difficulty of making ends meet. He knows the frustration of ill-mannered customers and clients who won’t pay their bills . . . the problems that beset us in the everyday world” (2005, p. 18).

Work Is a Joyous Opportunity, Not a Curse

The principle and command to work were inbuilt into the first creation narrative when male and female, created in the likeness and image of God (stated twice), were charged with responsible stewardship over the environment with farming, hunting, and fishing (Gen 1:28–30); God pronounces a blessing upon work – not a curse. It is only after the Fall that judgment falls upon the man and the woman and a curse is pronounced over the serpent and the ground (Gen 3:14–24). Readers discover that judgment involves difficulty, struggle, sweat, and pain, for the earth will not easily lend its produce (Gen 3:17–19). As a result of the Fall, work involves struggle, difficulty, and meager results.

However, in the beginning, this was not so and was not part of God’s plan for his people. When God rested on the 7th day and summoned his people to rest on the Sabbath, his rest was not because God was tired from creating the entire world – it was a rest of joyous satisfaction, noted by the numerous statements, “it was good,” climaxed by the statement, “it was very good,” for the creation of humans on the 6th day. Blessing and joy are interwoven into the creation narratives. Today, the rest of the Sabbath from weekly work is not to be regarded as a mere emotional and physical rest from the workplace but a rest of satisfaction in what a worker has been able to do throughout the work week. Human work and rest is to parallel divine work and rest. Paul Heitzman cogently remarks, “it is an invitation to experience God as a God whose very nature is one of rest and also to rejoice and celebrate in God’s creation” (2015, p. 1).

Repentance: A Radical Change

Jesus honors work and speaks to people in their various workplaces and spheres of life. Both Jesus and his precursor, John the Baptist, address people with the joyous declaration that the turning point of the ages is occurring and the reign of God is present with Jesus' coming, and they summon people to repent and put their trust in the good news of God (Matt 3:2; 4:17; Mk. 1:14–15). Repentance means a fundamental change to the new activity of God and is coupled with trust in Jesus and the present dream of God, with "a return to the future . . . concrete in rejoicing, in new self-confidence and love" (Moltmann 1970, p. 20).

When various groups question the Baptist about what this "radical turn" means for them, he says: the crowd should give food and clothing to the needy; the toll collectors should only take prescribed tolls and no more; the soldiers must not extort others, accuse falsely, and must be content with their paycheck (Luke 10:10–14) – perhaps a perennial problem. He doesn't tell people to abandon their vocations but to respond differently as an outgrowth of who they have become in their turn to God's activity and their trust in the good news of Jesus. What they do in terms of their workplace is to be an outgrowth of inner transformation.

Work Is Worship

Vocational life is a means of worship, for worship embraces the whole of human life in which people recognize, experience, and express the "worth-ship" of God. It involves both the human heart and the various expressions of what people do in enhancing God's fame (glory). In the Old Testament, the noun "worship" (Hebrew *abodah*) emerges from the verb "serve/work" (Hebrew *abad*) and is joined with the noun, "servant" (*ebed*); this then depicts "the Servant of the Lord," songs from Isaiah, pointing to Jesus. Religious life includes service to God and helpfulness to others in countless jobs, eradicating the false distinction between sacred and secular. Thus, a physical therapist can worship God by helping a patient regain strength after a knee surgery; the therapist's attitude to the patient is all important. A farmer can enhance God's reputation by providing vegetables for his family and for food chains that deliver food to refrigerators and stomachs of customers. Thus, the farmer can feel a grateful dependence on God for the gifts of nature, the physical strength to work his land, and the ability to provide food on the dinner table. This enhances God's reputation who delights in providing bounty for his people (Psa 147:8; Jer 5:24; Acts 14:27). "A man who owns a tractor can use it *help "subdue" the earth* (Gen. 1:28) – that is to make the earth useful for us as human beings – by causing the earth to yield corn and beans" (Grudem 2003, p. 22). Profit is a good goal for business, for when a company flourishes, more jobs are provided for others, who can flourish in their vocation, provide for themselves and their families, and thereby advance God's reputation.

Trust in Jesus and the Kingdom

In addition to the "radical turn," Jesus summons people to put their trust in him and in the joyous news of the kingdom that he embodies, preaches, and does. Trust means an entrustment of oneself to him and in the joy-eliciting message that he brings. Zigarelli states that "God's the real boss. He's the One for whom you primarily work" (2000, p. 25). However, the way in which a grocery clerk approaches his job is a result of an inner transformation, the about-face, and trust in Jesus and the good news of the kingdom.

Zigarelli approaches *Faith at Work* from the perspective of the Beatitudes in Matt 6. Similarly, Kilroy, Bekker, Bocarnea, and Winston provide an analysis of seven scales to measure seven beatitudes in leaders and offer their research through various measurement tools to evaluate leaders' behaviors in the workplace (2015). However, the attitudes and behaviors noted in the beatitudes of Matthew 5 or Luke 6 presuppose an inner transformation that leads to the new way of life. Leaders and workers cannot really fulfill these attitudes and behaviors without an inner transformation. The entire *Sermon on the Mount* (Matt 5–7) presupposes the inner transformation and new relationship with Jesus. This new relationship will then mean that "for the grocery clerk, it means standing behind the checkout counter on the eve of Thanksgiving with a smile and treating every customer with respect – even the ones who berate you because the line stretches into aisle seven. For high-tech folks, it means to resist the daily temptation to visit the Internet's red-light district" (Zigarelli, pp. 25–26). Who can act in accord with the way of life offered in the beatitudes? How can humble people survive in the competitive law of the jungle, in corporations, in the assembly line, or in military service? Jesus argues that people must be transformed from the inside from their core. As Kouzes and Posner state, "Change always starts on the inside. Don't try to build something great out in the world until you've tried to build something great inside . . . Settle the inside issues first. When they're in order, you can start to work on the outside" (2004, p. 43).

Servant-Leadership and Humility

There is a plethora of leadership books that couple servant-leadership with the virtue of humility (e.g., Wilkes 1998; Blanchard and Hodges). In many ways, "servant-leadership" often becomes a buzzword or religious jargon. To be sure, Jesus constantly talks about humility and expresses it so well through numerous reversal statements, "everyone who exalts himself will be humbled and everyone who humbles himself will be exalted" (Luke 14:11). At the same time, let me suggest that people cannot directly pursue humility. Humility is perhaps the slipperiest virtue of all in that once a person sees humility in herself, then pride sets in, "Now I am humble." It is easy to see humility in others but not in oneself.

Gratitude

Humility is the by-product of something else – gratitude. When a person is grateful for what God has done in his/her life through inner transformation, emotionally feels genuine dependence on God and others, experiences the release from sin and guilt, and is grateful for food, housing, water, an accounting job, and family relationships, then humility arises from deep within. When people are grateful, then intrinsic value for work emerges, aptly summarized by Sherman and Hendricks: serving people, meeting our needs and our family's needs, earning money to give to others, and loving God (Sherman and Hendricks, p. 87). Grateful dependence leads to the virtue of humility. Zigarelli deals with the obstacle of ingratitude in the workplace and how to overcome it and states, "In our culture, it's not normal to feel grateful for what we have at work" (pp. 102–103).

The Foot-Washing Story

To reinforce the principle of servant-leadership, many leadership books appeal to the story of Jesus' washing his disciples' feet, followed by his exhortation to follow the same humble pattern (Blanchard and Hodges, pp. 99–101; Wilkes). Yes, in the story's setting, humility is demonstrated by Jesus' serving role to his disciples; he is aware of his divine origin, mission, and destination (John 13:1–3). In a way, this can be regarded as a "sign" of the full incarnation and exaltation of Jesus – the grand parabola. Jesus' announcement of his impending departure is followed immediately by the affirmation of his love for his own (13:1), perhaps, "the most that anyone could love them," including his betrayer Judas (13:2). However, in the interchange between Jesus and Peter in the following verses, Jesus explains what he means by washing of their feet.

The Meaning of the Foot-Washing

Ongoing forgiveness is the real thrust of the story. When Jesus approaches Peter, Peter impulsively asks the rhetorical question, "Are you going to wash my feet?" (13:7), followed by an emphatic refusal, "You shall never wash my feet," and then by an earnest plea, "Lord, not my feet only, but also my hands and my head" (13:9). In Jesus' explanation to Peter for his need for foot-washing, two important verbs in John 13 emerge (*niptō*, wash a part of the body," and *louō*, "bathe the entire body"). While Jesus "washes a part of the body" (*niptō*), the feet, Peter requests that Jesus "wash" (*niptō*) his entire body. However, in his rejoinder to Peter, Jesus states that his disciples are already in a *bathed condition* (*louō*) and, with the exception of Judas, are already *clean*. Later in John 15, Jesus makes a similar affirmation of their clean condition, "You are already *clean* because of the word which I have spoken to you" (John 15:3).

The 11 disciples are already in a bathed and clean condition, and yet, there will be the ongoing need for daily cleansing and forgiveness, for oneself, and to extend forgiveness to others. In the interchange between Jesus and Peter, we learn that the cleansing work of Jesus on behalf of his own has two parts: (1) the once-for-all aspect of being "bathed" and "clean" and (2) the day-by-day receiving and extending forgiveness, a theme that John further addresses in his epistle (1 John 1:5–2:1).

Application of the Foot-Washing

What bearing does this have on the workplace? Since people and organizations live in a fallen condition, people sin and create emotional hurt in their workplace, whether intended or not. Relationships become fractured at every layer of organizational life. A worker, after a sleepless night, may come to the job with insults and profanity. Another person becomes envious of the promotion of a less qualified person and vent his disappointing anger. A manager, who responds to the directive from a CEO to produce more with less, becomes overly demanding and harsh to her workers. Gossip spreads about a person in a way that destroys personhood and worth. Friction arises when two coworkers insist on their own way at the expense of another. Workers constantly complain about work, work conditions, and spread depressive moods that become contagious. As sinners ourselves, we live in fallen world, filled with sinners, who are in constant need of forgiveness and reconciliation.

Forgiveness and Reconciliation

Forgiveness and reconciliation are two important words in the workplace and need to be distinguished. Forgiveness can work in a unilateral way when there is no possibility for reconciliation for a person who has lost a job with major organizational change at the very top. There is simply no real person in sight to go to in view of this loss to seek reconciliation. Yet, forgiveness can still be extended to the nameless person(s) at the top who have made such broad-sweeping changes; without forgiveness, the rage inside leads to a vicious, cancerous, and self-destructive resentment. Thompson and Shahen draw helpful distinctions between the two terms (p. 413; Giaclone and Juurkiewicz).

Reconciliation involves two persons or groups, who have been hostile to each other and are able to deal with the root cause of alienation so as to build trust and communication. Since God is the ultimate reconciler, he calls for social reconciliation, which involves time and effort. Thus, a thoughtful manager, aware of tension between two employees, may hear out and feel the complaint of both parties concerned and is faced with the task of healing relationships. For genuine reconciliation to take place at the workplace, the root cause needs to be dealt with and embraced and understood by both parties.

The common language, “I’m sorry . . . but” and “That’s OK,” will not do. These familiar expressions undermine reconciliation, for the root issue has not been dealt with. People need to face their own part in the conflict, e.g., “I was wrong for my put-down attitude to you as a younger employee, when you came up with a better idea. Will you forgive me?” This person owns the emotional hurt and debt and is seeking release from the incurred debt. Hopefully, the hurt party chooses to let go of the debt. Blanchard and Hodges remark, “Why is forgiveness important as an aspect of leadership? Because forgiveness is how servant leaders respond to mistakes and errors. And forgiveness is the way for a heart grounded in the unconditional love of God to respond to the imperfections of others . . . He taught forgiveness to His disciples. He practiced it with those who betrayed him, and he granted it willingly to those who participated in his death on the cross,” (p. 76) even to the extent that Jesus explains why God should forgive them, “for they do not know what they are doing” (Luke 23:34).

Jesus’ example of foot-washing does not point to the precise task that we are to carry out today in the twenty-first century. In our Western world, this ancient custom has no natural part of our daily lives. But, we are to “serve” one another, strive for reconciliation when possible, and extend forgiveness when reconciliation is not possible, sensitively aware of others as they attempt to cope with profound human problems.

Balance

One’s vocation and workplace are but two aspects of human existence; they need to be held in a healthy perspective. Life is a juggling act to create and keep proper balance and perspective with a job, spouse, children, church, health, school, managing a household, paying bills, housework inside and outside, relationships, and recreation. This is difficult in that our culture is so driven with a performance-reward system, often leading a parent to an intolerable workload that prohibits time with a spouse, children, and the community. Necessary time is not given to re-create, enjoy others, with attention to physical health.

Jesus used so many parables and images drawn from the workplace and finance to express God’s dream of the kingdom and how people can enjoy that dream and respond with integrity, appropriate to the new lease on life which he offers. Examples abound.

Work-Related Stories

Jesus uses the example of a *day laborer* and a *pearl merchant*, who discover an amazing find of a treasure hidden in a field or a pearl that is a once-in-a-lifetime discovery; the parables stress the unimaginable worth of the kingdom of God (Matt 13:44–46). Two people at different ends of the socioeconomic spectrum are surprised by joy at the unheard-of lucky find; the twin parables are not about sacrifice that they make to possess the lucky find – they are overjoyed.

In the parable of the soils, Jesus portrays the activity of a *farmer*, whose seeding of his land is met with mixed success; three of the soils are unproductive and one soil is unproductive (Mark 4:1–9); when Jesus explains the parable, he specifies why there is such a radical difference in productivity (Mark 4:13–20). For Jesus, attitudes of receptivity mean everything. Perhaps Jesus is thinking out loud about how he has been met with mixed responses. In our day, Jesus might tell this truth with a story about an employer's charge to four workers: (1) a *hard-hearted worker* who won't change his way; (2) a *superficial worker*, who is immediately enthusiastic but can't be counted upon to follow through; (3) a *distracted worker* who is unable to stay focused on the job; and (4) a *fully receptive employee*, willing to change and do his best to fulfill expectations.

In another farming parable, there is a *mixed field* of genuine wheat and noxious weeds that look like wheat in their initial growth. Jesus advocates the need for patience against the desire to prematurely separate the wheat from the weeds (Matt 13:24–30). Three types of workers emerge, the *owner* of a farm, *servants*, and *harvesters*. In his explanation of this story parable, Jesus establishes that the present age reflects a mixed community, and his people can effect no premature separation (Matt 13:36–43). The inherent warning in this parable counters previous American attempts of reconstruction – to establish an American theocracy; it simply will not work by force or political power, for the real danger exists of destroying the wheat (good people) along with the noxious weeds (evil people). His fishing parable of the seine-net reinforces a similar message (Matt 13:47–50). Yes, a separation between wheat and weeds and between edible fish and inedible fish will occur at the time of the consummation of the kingdom of God. However, the task of separation will not fall upon people but the angels of God.

What does this say about the workplace? It reveals the honest truth that every organization is replete with Christians and non-Christians, and it is not the task or authority for the people of God to separate such people; in our idiom, "more harm than good will be done." Thus, every workplace is a ministry, and Christians need to find contentment in their unique sphere of influence, with honest and hardworking people, as well as loafers and dishonest coworkers. This counters the notion that Christians need to withdraw from the world; the twin parables provide a realistic appraisal of imperfect life and people in the present age.

Stories of Finance and Business

Jesus uses story parables related to finance and the business world to express timeless truths. In Luke 16:1–13, Jesus tells a story about *a dishonest manager*, who is given a "pink slip," which will soon go into effect with HR. Since he knows that his termination notice will soon be the harsh reality, he prepares, albeit dishonestly, for his future life. He is benevolent toward the two who were in debt to his master. By generously reducing their debts, he ensures a reception into their homes after his termination. The debtors would have a kindly feeling toward him because of his generosity to them. He "laid up treasure" for his future life. He acted quickly (v. 6) and shrewdly (v. 8), and from his master he received commendation – not condemnation.

The manager is crass and selfish as he curries the favor with his master's money for these debtors and thereby provides for his own future well-being. This parable cannot be used as a normal exemplary story and resists any sort of allegorical allusion. It is certainly avoided in children's Sunday School and is rarely preached from the pulpit. Are readers to conclude that it is praiseworthy for a third-world dictator to stash money in an unmarked Swiss bank account just before his regime is overthrown? Is it analogous to a politician who illegally collects favors during his term of office to create a ready-made job after he is voted out of office?

In essence, the parable is a summon to resolute action in crisis – to deal with the crisis wisely and to stake all on the future. Specifically, there is a particular directive *to use money in a proper way* in the present age, so as to ensure a "Well done" in the final age. While wealth endangers people, often leading them astray, disciples should make use of (be friends with) worldly wealth that others might receive them into eternal dwellings. The thrust of the parable emerges in the wisdom and shrewdness of the dishonest manger – not his dishonesty. Jesus explicitly says that the people of God are to be wise and shrewd with money and even indicts the people of God for their failure to use money wisely, "For the people of this world are more shrewd in dealing with their own kind than are the people of the light" (Luke 16:8).

Jesus asks the pointed question, "Why is it that the worldly people plan, manipulate and strategize with respect to money, yet you hardly pay attention to the crisis that you are in – and fail to show a plan or purpose, and act creatively with your money and resources?" Jesus admires a clear sighted shrewdness which senses a crisis and effectively deals with the financial crisis. The manager was about to lose his job and the verdict was clear – guilty. Jesus desires that his people come to grips with their crisis. Where will people spend eternity? How faithful are they with respect to the wise and prudent use of their money, time, and resources? This is what a bank's loan officer looks for when running a credit check on a client, applying for a loan. Will that client bring a solid return on the bank's investment?

Jesus does not oppose money or business; however, he is aware of its power to displace God and his claim upon human life. That is why he insists that money is to be used so as to make friends with God and others. Jesus bluntly states that if you have not been faithful in the use of what is another's, who will give you what is your own? Jesus wishes to project his people into a position wherein they can see God's oversight over their lives with his resources of spiritual, financial blessings and their vocation in the workplace. He desires that his people prepare for greater blessings and responsibilities to be used for God's fame.

Stories of Reckoning

From the workplace, Jesus offers several "reckoning parables" in which an *owner* or *king* departs, but before his departure, he issues a charge to *servants* to *invest* money or *follow orders* while he is absent (The Parable of the Talents – Matt 25:14–30; The Parable of the Pounds – Luke 19:11–27; The Parable of the Faithful or Unfaithful Servant – Matt 24:45–50; Luke 12:41–48). Reward and judgment emerge when the owner/king returns and settles the books with these servants. Financial bonuses or promotions are given for responsible investment or faithful discharge of responsibilities. The ax falls upon the ones who have not invested the money-in-charge or those who have been irresponsible.

The point of tension in these parables emerges in the reckoning scene, for a fearful servant is accused and stands condemned for his irresponsible decision. Up to this point, the reader assumes that the encounter with the third servant will parallel the positive rewards and favorable words from the owner/king for the first servants.

In the twin parables of the talents or pounds, judgment falls on the *conservative and scrupulous* servant who will take no risks with his master's money. He will not risk its loss by appropriate investment; he is fearful to make a commitment, and his overcaution amounts to a breach of trust.

The servant soon realizes that his downfall is inescapable, for his conservative approach was deluded. If he had really believed that his master was hard and scheming (Matt 25:24; Luke 19:21), he would have invested the money-in-trust. Driven by his fear of failure, he characterizes his master in a way which the master does not "buy into"; he refuses any attempt to succeed. In that very fear, he attempts to make the master responsible for his failure. Consequently, he refuses to take the necessary risk and does not hold himself accountable. Wilkes reinforces the necessary risk taking, "Leaders are pioneers – people who are willing to step out into the unknown. They are people who are willing to take risks, to in innovate and experiment in order to find new and better ways of doing things" (p. 126).

In the Parable of the Unfaithful and Faithful Servant (Matt 24:45–51; Luke 12:41–48), the fault of the wicked servant is clear – he beats his fellow servants and spends his time with the town drunkards. Most certainly, this parable applies to the fair and equitable treatment of employees, with long work hours, poor working conditions, violence, and abuse in the workplace.

In view of human ignorance of the coming kingdom, these reckoning parables affirm the need for faithful and adventurous living with the loaned time, finances, and resources entrusted to people. In his return, Jesus will reward people for their faithful discharge of responsibilities and investment; he will also punish abuse and the fearful adoption of the status quo. Jesus expects a return on his risky investment. Whether we are all given the same money-in-trust (Luke) or possess differing amounts (Matt) is immaterial; the charge is the same – to live in an adventurous and risky manner.

Yes, people are to *entrust* themselves to Jesus and his kingdom, yet his people are to be *trustworthy* with their life-on-loan, with their resources, finances, time, gifts, and opportunities. Organizations, businesses, and large corporations are driven by the bottom line of profit, and there is always inherent risk with investment. Jesus is the ultimate model of risky and adventurous living.

There is truth that can be deduced from these parables – a "use it or lose it" message. Muscles that are not exercised decay and atrophy. Professional athletes who do not practice their sport lose their ability to perform at their optimal level. Love that is not used in loving becomes hollow; even what one possesses is taken away. In the following Parable of the Sheep and Goats (Matt 25:31–46), adventurous living surfaces in the risky investment of food and drink to the hungry and thirsty, providing clothes and visiting the sick and imprisoned. Those who save their lives in fact lose – and those who play the ultimate adventure with their lives find it.

Parables About "Counting the Cost"

The twenty-first century idiom, "Count the cost," originates from two other story parables that deal with *a construction builder* and *a warring king* (Luke 14:25–33). These stories appeal to what is universally true, by sheer weight of generalization, "Which of you. . ., "No one. . .," or "Whoever. . . ."

He directs his audience to imagine themselves preparing to build a tower, i.e., a type of farm-building or tower for watchmen in a vineyard. In the warning, the desire to build a tower is equated with the goal of discipleship, "to be my disciple" (Luke 14:26). The key adverb, "first," is central to both story parables. Careful thought and realistic planning are prime prerequisites for a construction builder or a warring king. A successful project requires that the builder must therefore *first sit down* and be realistic with finances; impulsive planning will not lead to success. The builder must carefully add up the cost of labor, materials, and time and then determine if his funds are adequate to timely complete the tower. Careful reckoning of his "bottom line" must happen *prior* to the actual building. Only then will he order his foreman to begin the process of laying the foundation and avoid the shame of a half-built tower. In the Middle Eastern culture, the polarity of shame-honor is a major sociological force.

In the Parable of the Warring King, the plan for military victory entails the careful reckoning of the man power of both armies. The king weighs the odds of success and determines whether his 10,000 soldiers can defeat the other army of 20,000. Nothing is mentioned about weaponry, strategy, or timing that are important aspects of a military campaign; Jesus only gives the numbers of troops of both armies. In its given form, the parable seems to indicate that a victory is unlikely; the odds of one against two are too low.

The king now has more accurate figures and realizes that he has grossly underestimated the odds. With the report of his scouts in hand, he sits down and takes counsel with his military staff and determines together that they cannot face the superior force; his decision is not rash but prudent. To avert failure, shame, and loss of life, the king will "cut his losses" by sending an embassy to the other king to ask for terms of peace and avert war.

Although the twin parables point to the cost of discipleship, they, along with the Parable of the Dishonest Manager, point to the need for honest reckoning of time, money, and resources to avert disaster. In terms of the expression, "the cost of discipleship," Jesus does not say that people must leave their jobs, workplace, and vocations, to become itinerant evangelists or missionaries. Discipleship with Jesus means following Jesus within one's own sphere of influence.

The twin parables need some qualification, for we continually make momentous decisions, when we are not fully aware of the following implications or consequences. When people decide to trust Jesus and the joyous benefits of his kingdom, and follow in growing discipleship, there is no way of foreseeing the full implications of that decision. For example, when a couple pledges on their wedding day to be faithful to each other in sickness and in health, they are unaware of the future. I have counseled a couple, who agonizes over the tragedy of the AIDS virus that had infected them both through no fault of their own; the infection came through an infected blood transfusion to the husband. The twin parables affirm that the Lord calls us to reckon seriously with the cost of discipleship with as much as we understand at that moment – aware that we both see and know "in part." The implications of our decisions will be further revealed in the course of time.

To be sure, careful planning, foresight, analysis, and thoughtful decisions are all important aspects of an efficient workplace. In contrast, an employer who "cuts corners" in the quality of a product may soon be sued by unhappy customers, and his business is subsequently destroyed. He has not counted the possible consequences.

Parables of Mercy, Compassion, and Forgiveness

No other parable reinforces the importance of *forgiveness* in the workplace than the Parable of the Unmerciful Servant (Matt 18:21–35). This story concludes the chapter dealing with several matters concerned with corporate life: private and semiprivate confrontation, correction, discipline, decisions, and prayer (Matt 18:15–20). Each theme must be interpreted within the broader context, so that the major thrust of the chapter is not lost. It is not enough to stress the process of correction or discipline in 18:15–20, without looking at the broader context of divine compassion and forgiveness.

Leaders within organizations, including the church, face situations where issues need to be dealt with, in which persons must be confronted to ensure personal and corporate health. This parable accentuates the need for the individual and community to extend mercy, forgiveness, and restoration where situations of conflict and injury arise. Discipline, at every level of confrontation, must be viewed against the all-important background of divine mercy, which affects the way in which human relationships are handled. Discipline within an organization may be painful but must be tempered by the imperative of forgiveness, mercy, and restoration.

Jesus' story is prompted by Peter's question, "How many times shall I forgive my brother when he sins against me? Up to seven times?" (Matt 18:21). The question itself is a bit strange. How can a person limit theoretically; in advance, how often a person should forgive? The whole idea of forgiveness is lost when one begins to count. "Let me see, is it the third or the fourth time?" Offenses are saved up until the coupon book is ready to be cashed in.

In Jesus' answer, "I do not say to you, up to seven times, but up to seventy times seven," he precludes any sort of limit to be placed upon forgiveness. The rounded numbers exclude any tabulation of offenses. Jesus' answer about unlimited forgiveness is a clear counterpart to the dreadful song of Lamech (Gen 4:23–24).

Jesus tells the story of a king and his servants in three separate acts. In Act 1, a government official is hopelessly in debt – 10,000 talents; in the Middle East, a talent was the largest currency, perhaps in our day, 1 trillion dollars. In view of the astronomical debt, the official pleads for more time to pay off the debt; this plea is not in touch with reality – time only prolongs the inevitable. It would be analogous to a carpenter trying to pay off the US national debt. The king does not give the requested time, but something far more profound, the unexpected and unbelievable release from the entire debt. The king is motivated by compassion. The word "compassion" and related verb originate in the human viscera (the stomach, intestines, and even genitals), for compassion is something that is emotionally felt, even to the extent that it is physically experienced, i.e., a cramping or "gut-feeling." This emotional compassion, felt by the king, motivates him to wipe the slate clean for this official.

In Act 2, the attitude of this forgiven official emerges by what he does, even before a word is said, "he seizes a fellow servant and begins to choke him" (Matt 18:28). His fellow servant owes him 100 denarii – a debt that is relatively minor. The contrast could not be starker (10,000 talents and 100 denarii). The fellow servant makes the same plea for time, "Be patient with me and I will pay you back" (18:29). The first servant is oblivious to the fact that his fellow servant's plea for time is nearly identical with his own former appeal to the king, with the exception that the first official promised to pay back "everything" – certainly a ludicrous promise. His memory is selective. The first servant refuses the appeal and thus throws his fellow servant into a debtor's prison.

In Act 3, other servants witness the incredible disparity of behavior by the first official, are deeply sorrowed, and report on the disparity to the king, which necessitates a second reckoning of the first official. The king is furious and takes immediate action when he accuses the servant for his unconscionable behavior, "You wicked servant . . . Should you not also have had mercy upon your fellow servant, even as I had mercy upon you?" (18:32–33). He then imposes the penalty of imprisonment and torture. This verse resounds beyond the players in Act III, probing deeply into the audience, then and now. The message then leads to the summary warning, "This is how my heavenly Father will also do to you if each of you does not forgive his brother from your heart" (18:35).

Readers are drawn into the king's verdict, "How could anyone be so ungrateful?" In condemning the ungrateful servant, we must take seriously the question of "why?" If it were not for Act 1, we would feel that the official acts within his rights by demanding payment for a past due debt, although certainly harsh. However, the clue for the parable's interpretation lies in the contrast between Act 1 and Act 2. The compassion of the king has had no effect on the first servant. This is the unthinkable sin. Not only are the debts contrasted, but the actions of the king and the first servant are juxtaposed as well. What the parable makes so clear is that there is an inherent connection between the two acts.

For us, we tend to think of justice as the major principle for organizations, communities, families, churches, and countless relationships. The relationship of these two acts makes it clear that Act 1 makes a definite claim upon Act 2. The first servant insisted upon his rights from his fellow servant. However, the parable reverses the roles of justice and mercy in community life. Mercy and forgiveness become the norm, which is extended to another. The rules of the game have changed. The parable warns the audience, "If you want to play by the rules of justice – go ahead. But be aware that the same will be applied against you."

When one is realistic about the relative degree of debt, how can one really insist upon one's rights – a constant theme in the workplace? Yet, our experience demonstrates how it is possible to insist upon our rights while losing out upon the mercy of God, who can and will insist upon his sense of justice as well. Does not God have His right as well? Our empathy recoils at such ingratitude. The broader issue of forgiveness must be positioned within an experience of joy that is unspeakable.

In the workplace, it is the felt compassion of God that makes human forgiveness both a gift and demand. Human forgiveness of others does not win God's forgiveness, but confers upon the forgiven one the genuine ability to forgive, and is expressed in the Lord's Prayer, "Forgive us our debts as we forgive others" (Matt. 6:12). Forgiveness is no unusual occurrence but a pattern of the new life that comes through Jesus and the kingdom of God. This risky and vulnerable lifestyle is to be the way of life for his people.

What bearing does this ancient story have upon life in the workplace and corporate America? Matthew 18 offers practical and helpful perspectives in dealing with issues needing reconciliation against the broad theological background of God's compassion and forgiveness; forgiveness must not be taken lightly. Without gratitude one loses that very forgiveness from God. The parable reminds organizations and communities, then and now, that mercy is to become the new norm for kingdom living.

In the workplace, employers and employees must prioritize the need for reconciliation and peacemaking (Matt 18:15–20), "to win over a brother" (18:15). The setting for the parable also establishes the principle for seeking reconciliation at the lowest possible level of confrontation between two concerned parties. In the workplace, when conflict emerges, and it will – the immediate question should be, "Have you talked about the issue with…?" Too often, one calls another to account and assumes an adversarial posture, which then erupts in explosion and injury. Often, an injured worker finds others who may serve as allies, not seeking resolution or reconciliation. Perhaps it is more appropriate to say, "Mr. Jones, I will be glad to talk to both of you, either individually or together – but only after you have made an honest effort between the two of you to resolve the issue." Other steps may be taken *only after* the attempt at the lowest level has failed to resolve the problem.

The setting for the parable (Matt 18:15–20) affirms that people in the workplace must be willing to deal with conflicts and injury in a straightforward manner. None of us likes to confront others, especially in a culture where people are told to "mind their own business." However, if offenses are not resolved, friction and deadly resentment only grow worse and "get out of hand" – far out of proportion to the original injury. Unresolved conflict violates Jesus' enjoinder for peace and unity. Leaders in the workplace may need to serve as Christian conciliators in listening, dealing with the issues, and probing questions – and if needed, they will serve as "witnesses" in a more formal procedure.

In particular, Christians in the workplace must be deeply and personally aware of their own need of divine mercy and the obligation to express mercy in context of their own organization and network of relationships that is the new norm for kingdom people. This does not mean that correction, discipline, and firing people from their jobs are inappropriate; it does mean that Christians are to recognize their fundamental need for the ongoing grace of God that meets them where they are – in their sins. The people of God are all sinners, who are paradoxically called saints. Correspondingly, all relations within organizations, including the church, are to be governed by the new norm – mercy, not the exaction of justice at the expense of mercy.

The Parable of the Workers in the Vineyard (Matt 20:1–1-16) also is drawn from the workplace and expresses a similar truth about mercy. The story involves *a householder*, a *foreman*, and five different groups of *day laborers* who are hired at successive points in the day. The five groups work disproportionate hours, from 12 to 1 h, under different work conditions. At the end of the day, each worker is paid the same amount, one denarius.

The point of tension in the parable surfaces in the unusual command concerning the order of payment. If the workers had been paid in the order of their hiring, everybody would have gone home content – able to enjoy the evening and Monday Night Football – nobody would be the wiser.

The generosity of the householder to pay the 1-h workers one denarius causes the minds of the 12-h workers to go wild with expectation. If payment was given at the rate of one denarius per hour, then they should receive at least 12 denarii. The generosity caused both a greater expectation and a corresponding disappointment. If expectation had not been raised, everybody would have been happy. The parable is not about business practice per se; indeed if current employers were to adopt such a practice, they would either go bankrupt or undergo endless court battles. The parable is encased with two statements of reversal, first-last and last-first (Matt 19:30; Matt 20:16). In the final response of the owner, readers discover the central message: God is utterly free to extend the grace of the Kingdom, while he maintains justice and order. The people who worked 12 h still received the agreed-upon wage. Correspondingly, people must live in the light of God's mercy.

Implications

Since Jesus was fully relational and expresses the sociality of God, he calls upon the people of God to be fully relational in their vocations and workplaces. Work possesses intrinsic value and is an aspect of the present and future kingdom of God. When people experience the Trinitarian fellowship of love, they are charged to express the dual-love commandment; this is the way that life is to be lived as an outgrowth of inner transformation. It will lead to the grand consummation when Jesus "will wipe away tears, death, mourning, crying or pain, for the old order of things has passed away" (Rev 21:4). Since people are of inestimable worth, they are eternal in nature. This means that each employer or employee can discover the new lens through which they regard and treat others in their work environment. In terms of organizational life, "The network of relationships among organizational members is a vital resource for member satisfaction, commitment, innovation, and overall responsiveness to a changing environment" (Dose 2014).

God's dream for his people is holistic in nature and touches each aspect of human existence, including vocation and the workplace; life is to be lived with balance. There should be no separation between what a Christian does on Sunday morning and what she does on Monday morning as a programmer or hospice nurse. Work is a gift of God and was blessed by God in the original order of things and should be fulfilling; there are so many positive benefits and opportunities to live out the kingdom of God in the present age, also aware of the joyous future. Work is a means of furthering God's reputation.

The personal fulfillment that Jesus offers, coupled with inner transformation, should make a radical difference in one's attitude toward work, relationships in the workplace, grace toward others, forgiveness, reconciliation, willingness to help, avoidance of complaint, positive attitudes, integrity with time cards, adventurous living with time, resources, and finances, sexually appropriate behavior, and patience with others, coupled with a desire to work hard, without work becoming a devouring monster.

Perhaps workers can reevaluate their own importance to God, the value of their job, and the supreme worth of all their coworkers and live with an attitude of gratitude, whether their job is menial or complex. These are but some of God's perspectives. "This new mindset gives you the noblest cause of all on the job: to glorify God by your effort and your attitude" (Zigarelli, p. 28).

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From Success to Significance: Transforming Your Job into a Calling

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Abstract

This chapter gives an overview of the research on calling with regard to its definitions and conceptualizations based on its different sources. We describe the scales that have been utilized to measure the source of a calling, perceived presence of a calling, the act of living a calling, and the act of developing a calling. We highlight processes through which a sense of calling relates to its predictors as well as to career-related, work, and wellbeing outcomes. We describe the potential dark sides of calling with regard to its negative outcomes for individuals. Lastly, we propose future directions for researchers and practitioners on possible ways employees may move from success to significance by transforming their jobs to callings.

Keywords

Success · Significance · Job · Work · Career · Wellbeing · Calling · Meaningful work

Introduction

> "*If a man loves the labor of his trade, apart from any question of success or fame, the gods have called him.*"
>
> – *Robert Louis Stevenson*

According to Reeb (2004), success is great but significance is lasting. By moving from success to significance, individuals attempt to move from a subjective measure of success at work using extrinsic factors such as wealth, power, and status to finding meaning at work by combining their passions and abilities in service to others and to the world at large (Reeb 2004). This is based on the assumption that work performed solely for economic or career advancement purposes is unlikely to inspire a sense of significance (Bunderson and Thompson 2009). However, when work is seen as a calling, it bears both personal and social significance (Pratt and Ashforth 2003).

Today, much emphasis is placed on the importance of work as a source of meaning in life because individuals spend most of their time at work (Lopez 2011). Considering the ever-growing importance of work and of workplace spirituality (Rego and Pina e Cunha 2008), a focus on work as a calling may provide the strongest or deepest way for individuals to make meaning of their work (Bellah et al. 2007; Lopez 2011).

In this chapter, the authors propose to examine calling, beginning after this introduction with two sections on its definitions and its conceptualizations. These will be followed by sections on the dimensioning and measurement of calling, of its source, of its perceived presence and search for it, of its practice, and of its development. Following these, we will look at its predictors and outcomes, pausing particularly to reflect on career-related, work, and wellbeing outcomes. Before ending the chapter by suggesting future directions for researchers and practitioners, we include a section on the potential dark sides of calling.

Definitions of Calling

It is a sign of the changing nature of the research on calling that its definition is still a subject of constant debate (Wrzesniewski 2012). The varied definitions of calling can be grouped under classical, modern, and neoclassical definitions, where classical definitions emphasize a beckoning from God, modern definitions focus on an intrinsic drive toward self-fulfillment and personal happiness, and neoclassical definitions regard calling as a sense of destiny and prosocial duty (Bunderson and Thompson 2009).

Classical Definitions of Calling

In biblical tradition, work was regarded as a calling: The Book of Genesis says that the human person was created "in the image of God" (Gen. 1:27) and was told to "be fruitful and multiply, and fill the earth and subdue it" (Gen. 1:28). Thus, the first human being was called to work. As the image of God, he would do this in a way that extended the creative action of God who had worked for 6 days and rested on the 7th. This gave rise to an understanding of work as a way in which the individual interacts with the world (subject to him or her), to create and develop it, in response to a mandate from outside himself or herself. The human person is therefore called to find his or her purpose and relevance as well as his or her development and fulfillment in work. According to Pope John Paul II (1981, no. 4,4), the calling to work is "a process that takes place within each human being, in each conscious human subject." Besides, God's work benefited others, so the work of God's image should also benefit others.

In line with this Christian tradition, the classical formal definitions of calling were predominantly religious ones that presented people as "called" by God to do socially significant work (Weber 1993). The Protestant Reformation, by encouraging mass literacy, further promoted the need to understand work not as a necessary evil that prevented individuals from pursuing more worthwhile activities but rather as an activity that was glorified and led to success (Ciulla 2000). During this epoch, Martin Luther described calling as a vocational direction from God about how best to serve God and the community by contributing to the general welfare of humankind (Weber 1958). Ponton et al. (2014, p. 185) also defined it as "a call by God to reach personal salvation by acting on behalf of the communal good." Similarly, John Calvin defined a calling as a divine order to which individuals have a responsibility and duty (Wrzesniewski 2012). These perspectives portray callings as religious endeavors revealed by God, a revelation that was in part achieved through recognition of an individual's abilities (Wrzesniewski 2012). Thus, calling described an individual's use of his or her talents and gifts for the good of mankind (Bunderson and Thompson 2009). At the same time, a calling was seen also as the development and use of talents given by God to the individual. In the words of Pope Paul VI (1967, no. 15), "In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation.... Endowed with intelligence and freedom, he is responsible for his fulfillment."

Calling in the classical sense has also been defined as summons from God to a vocation, where the acceptance and execution of this summons is therefore the carrying out of God's will (Weiss et al. 2003). In line with this, according to Davidson and Caddell (1994), calling is defined as following the will of God (Wang and Dai 2017). It becomes clear then that work that is performed for reasons other than as a service to God would be considered to be of little spiritual significance (Wrzesniewski 2012) (Table 1).

Modern Definitions of Calling

In modern times, calling as a concept has evolved and has partially lost its religious underpinnings as individuals search for meaning in their work (Wrzesniewski 2012). Thus, many modern definitions of callings focus on the experience of work as meaningful, intrinsically motivating, and impacting positively on the world at large (Wrzesniewski 2012; Wrzesniewski et al. 1997). These include humanities and social sciences definitions whereby individuals with a calling work due to an inner drive for self-realization and self-fulfillment rather than for financial gain or career advancement (Bellah et al. 2007; Wang and Dai 2017). Some definitions focus on interpersonal and intrapersonal dimensions of calling, while others go beyond

Table 1 Classical definitions of calling

Scholar	Classical definition
Weber (1958)	Calling is a vocational direction from God about how best to serve God and the community by contributing to the general welfare of humankind
Pope John Paul II (1981, no. 4,4)	Calling to work is "a process that takes place within each human being, in each conscious human subject"
Davidson and Caddell (1994)	Calling is defined as following the will of God
Weiss et al. (2003)	A calling refers to summons from God to a vocation, where the acceptance and execution of this summon is therefore the carrying out of God's will
Bunderson and Thompson (2009)	A calling describes the use of an individual's talents and gifts for the good of mankind
Wrzesniewski (2012)	A calling is a divine order to which individuals have a responsibility and duty
Ponton et al. (2014, p. 185)	Calling refers to "a call by God to reach personal salvation by acting on behalf of the communal good"

these to connect with the religious understanding to the extent that there is a transcendent dimension to their approach to calling. As an example of the first category, Wrzesniewski et al. (1997, p. 22) define a calling as work that individuals find "inseparable from their lives . . . socially valuable – an end in itself – involving activities that may, but need not be pleasurable." In a later work, Wrzesniewski further defines it as a "meaningful beckoning towards activities that are morally, socially, and personally significant" (Wrzesniewski 2012, p. 115). Dobrow and Tosti-Kharas (2011, p. 1005) concur by defining calling as a "consuming, meaningful passion people experience towards a domain."

The second group conveys the notion that individuals with a calling feel that they are destined, as by a being outside of themselves, to do a specific type of work and cannot imagine doing anything different (Bunderson and Thompson 2009). This idea of calling implies that it comprises activities that persons believe they must carry out to fulfill their unique purpose in life as well as the acting out of personally significant beliefs through work (Bunderson and Thompson 2009). According to Hall and Chandler (2005, p. 1) in an individual's career, an individual feels a sense of calling as "a sense of purpose that this is the work one was meant to do." "Through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and, in a sense, becomes 'more a human being'" (John Paul II 1967, no. 9,3).

Most modern definitions of calling have three elements in common: (a) service task, (b) sense of purpose and identity, and (c) prosocial focus. First, a calling is a summons to action and has been defined as a service task with a focus on *doing* rather than just *being* (Elangovan et al. 2010; Raatikainen 1997); second, a calling suggests a sense of purpose and mission in a way that the individual being called possesses clarity toward the course of action to be taken and derives a sense of identity from taking it (Dik and Duffy 2009; Elangovan et al. 2010); and, third, a calling has a prosocial focus based on a need to focus on others and to change the world for the better (Bellah et al. 2007; Dik and Duffy 2009). For instance, a calling has been defined as "the place where your deep gladness . . . and the world's hunger meet" and also "something that not only makes you happy but that the world needs to have done" (Buechner 1973, p. 95). In short, the modern approach views calling as a "series of actions with prosocial tendency, which is mainly embodied in the integration and unity of the individual for what he wants to do, what he should do, and what he actually does" (Wang and Dai 2017, p. 95).

Unlike the classical approach to calling which focuses on a sense of destiny and duty, the modern approach includes definitions that emphasize self-actualization and personal fulfillment (Bunderson and Thompson 2009; Ponton et al. 2014) (Table 2).

Neoclassical Definitions of Calling

According to neoclassical perspectives, a calling is defined as an individual's "destined place in the occupational division of labor in the society" (Bunderson and Thompson 2009, p. 52). So, regarding one's work through the neoclassical lens,

Table 2 Modern definitions of calling

Scholar	Modern definition
Buechner (1973, p. 95)	A calling is "the place where your deep gladness . . . and the world's hunger meet" and also "something that not only makes you happy but that the world needs to have done"
Wrzesniewski et al. (1997, p. 22)	A calling is work that individuals find "inseparable from their lives . . . socially valuable – an end in itself – involving activities that may, but need not be pleasurable"
Hall and Chandler (2005, p. 1)	A calling is "a sense of purpose that this is the work one was meant to do"
Dobrow and Tosti-Kharas (2011, p. 1005)	Calling is a "consuming, meaningful passion people experience towards a domain"
Wrzesniewski (2012, p. 115)	Calling is a "meaningful beckoning towards activities that are morally, socially, and personally significant"
Wang and Dai (2017, p. 95)	A calling is a "series of actions with prosocial tendency, which is mainly embodied in the integration and unity of the individual for what he wants to do, what he should do, and what he actually does"

Table 3 Neoclassical definitions of calling

Scholar	Neoclassical definition
Bunderson and Thompson (2009, p. 52)	A calling is defined as an individual's "destined place in the occupational division of labor in the society"
Dik and Duffy (2009, p. 427)	A calling is "a transcendent summons, experienced as originating beyond self, to approach a particular life-role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation"

calling would mean to "inherit an occupational identity and assume a moral duty" (Bunderson and Thompson 2009, p. 52). For these authors, the calling derives from outside the person in the sense that it places the individual within a society toward which a duty is conferred on him and with regard to which the calling's relevance is measured.

To a large extent, these definitions go back to the traditional and classical conceptions of calling. Dik and Duffy (2009, p. 427) thus defined calling as "a transcendent summons, experienced as originating beyond self, to approach a particular life-role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation." It appears that, for the neoclassical scholar, such a beckoning may originate from perceptions of summons not only from God but also from sources such as the needs of the society, a family legacy, fate, or nature (Ponton et al. 2014) (Table 3).

To sum, there is yet to be a consensus on the definition of calling in the literature as the extant studies on calling differ in their definitions of what a calling is and their views as to where it originates (Dobrow and Tosti-Kharas 2011; Hunter et al. 2010).

The classical approach focuses on callings as summons from God, the modern approach diverges to include summons from within the self (Wrzesniewski 2012), and the neoclassical approach considers callings as summons originating from external sources, which include but might not necessarily be God (Ponton et al. 2014). However, in the fields of industrial/organizational psychology and management, a calling is referred to as "a type of work which is highly personally meaningful, prosocial in nature, and often arises as a result of an internal or external summons" (Duffy et al. 2015, p. 351), and there is a growing interest in the role of religion in the work and business environment especially in terms of purpose and calling (Enderle 2011).

To many people, it may seem that the variation in the definitions of calling has thus far been more of a grammatical issue than a scientific one (Dik and Duffy 2015). This may be due to the very complexity that naturally pertains to any multifaceted construct. Perhaps greater light could then be found by examining the conceptual understandings of calling in scholarly work so far (Duffy and Dik 2013) – these will be reviewed in the next section.

Conceptualizations of Calling

Most scholars have conceptualized the term calling as an orientation (Bellah et al. 2007), a perspective (Dik and Duffy 2014, 2015), as well as a psychological construct (Duffy and Dik 2013). According to Bellah et al. (1985) in their book *Habits of the Heart*, the three distinct orientations that individuals have toward their work are job orientations, career orientations, and calling orientations. Individuals with job orientations see work in functional terms, as a means to earn a salary (Dik and Duffy 2015). Those with a career orientation regard work as a means to satisfy their needs for prestige, advancement, and achievement. In contrast, individuals with calling orientations focus on work because of the sense of fulfillment they derive from doing something that is associated with a broader purpose, contributes to the greater good, and makes the world a better place (Berg et al. 2010; Dik and Duffy 2015; Rosso et al. 2010; Wrzesniewski et al. 1997). Individuals who see their work as a calling tend to be more engaged and regard the work as more central to their lives, which leads to an overlap of their identities and occupations (Berg et al. 2010). Building upon these conceptualizations of Bellah et al. (1985), Wrzesniewski et al. (1997) described calling as a work orientation – a subjective manner in which individuals experience work. According to Wrzesniewski et al. (1997), this work is often socially valuable and involves activities that may or may not be pleasurable. Individuals who see their jobs as callings might be found in any occupation; however, a higher number are expected from service-oriented professions such as teaching and the Peace Corps (Wrzesniewski et al. 1997). It is also likely that zookeepers (Bunderson and Thompson 2009), parents (Coulson et al. 2012), and musicians (Dobrow and Tosti-Kharas 2011) view their work as a calling. Such individuals tend to fill their work with personal and social meaning because they experience the work they do as enjoyable and contributing to the society (Berg et al. 2010).

These orientations to work have also been seen as cultural perspectives that have evolved over the years (Dik and Duffy 2015). The ancient Greeks regarded work as a curse based on dualistic beliefs that made distinctions between the sacred and secular. Hence, Greek philosophers occupied the top of the social hierarchy and indulged in developing their minds through thinking, reading, and writing, while the slaves had to do the manual tasks (Dik and Duffy 2015). Christianity changed that view over time such that by the time of the Renaissance, work was publicly celebrated not as a form of slavery but rather as a way to imitate God, who was termed the *Mightiest Architect*, through creative work that corrected and improved nature (Dik and Duffy 2015). The Greek dualistic perspective is still evident nowadays in the way jobs are organized with a focus on prestige, while the Renaissance perspective of self-realization is reflected in a career-centered focus on personal fulfillment (Dik and Duffy 2015). Somewhere between these two views lies the calling perspective to work, which was further emphasized during the Protestant Reformation (Dik and Duffy 2009). At that time, Protestant reformers such as Martin Luther and John Calvin as well as Puritans in seventeenth-century England fostered a perspective that doing honest work had the ability to exalt God and to contribute to the greater good (Dik and Duffy 2015; Wrzesniewski 2012). Max Weber also espoused the Puritan perspective in the United States and Northern Europe, by pointing out that Protestants concerned about their chances for salvation embraced a lifestyle of self-discipline and dedication to hard work, which led to the rise of entrepreneurship (Dik and Duffy 2009). A further basis for distinguishing perspectives to calling was individuals' inclination to use their talents and gifts as a means of livelihood and to serve the common good and wellbeing of the society (Dik and Duffy 2015; Ponton et al. 2014). In practice, this latter perspective on calling is typically manifested when individuals describe work as being rooted in a sense of duty and destiny as well as when work is tied to religious or spiritual beliefs (Bunderson and Thompson 2009; Dik and Duffy 2015).

Research on work as a calling had been mainly in the humanities where it yielded deep and insightful studies on calling seen as orientations and calling regarded as perspectives. However, debates on the definition of calling reached a highpoint when social scientists began to refine ways for measuring calling as a psychological construct (Dik and Duffy 2015). Scholars soon began to debate whether calling was one-dimensional or multidimensional and started to see the dimensionality of calling as an area deserving of greater research attention and investigation (Dik and Duffy 2015; Hagmaier and Abele 2012; Pratt et al. 2013). Different approaches to dimensioning and measuring calling are reviewed in the next section.

Dimensions and Measurement of Calling

This section gives a review of different ways that calling has been dimensioned and measured with regard to the source of calling, perceived presence of and search for calling, the act of living a calling, and the act of developing a calling. It is noteworthy that researchers suggest that there is a distinction between perceiving a calling and living a calling (Douglass et al. 2016; Duffy and Dik 2013; Xie et al. 2016).

Dimensions and Measurement of the Source of a Calling

Duffy et al. (2014a, p. 567) developed a one-dimensional measure based on three conceptualizations of calling that focus on its source: calling as "coming from something external to oneself" (Dik and Duffy 2009), as "something that one is meant to do" (Bunderson and Thompson 2009), and as "something that is a perfect fit" (Dobrow and Tosti-Kharas 2011). Using this measure, participants are asked to choose from four options the one that best describes where their sense of calling originated. The first option is related to an external summons source, the second option to destiny, and the third option to a perfect fit source. The fourth option, "other" is included for participants for whom none of the three options was applicable. Here, fulfilling one's destiny through a calling was not necessarily referred to as originating from an external summons but from an inner voice or internal motivation (Duffy et al. 2014a). Items from the three options are: "I have been called to a certain job or career from something or someone beyond myself such as God"; "I have a job or career that I am meant to do and have found it"; and "The skills, interests, and values I have match perfectly with a specific job or career, and it is because of this match that I feel like my job or career is a calling."

Dimensions and Measurement of Perceived Presence of or Absence of (and, Hence, Search for) a Calling

Perceiving a calling refers to the "degree to which an individual believes she or he is called to a particular career" (Duffy and Autin 2013, p. 220). Furthermore, it "reflects the degree to which a calling is currently manifesting itself in one's approach to work" (Duffy et al. 2017, p. 128). Searching for a calling refers to a situation whereby "a person has not identified a calling to a specific line of work but has the desire to do so" (Autin et al. 2016, p. 3). In other words, an individual searching for a calling is looking for an occupation in which he or she will experience purpose or personal fulfillment and meaning as well as be able to use his or her gifts and talents to help others (Autin et al. 2016).

The most popular scale used by researchers (e.g., Duffy et al. 2011a; Duffy and Autin 2013; Hirschi 2012) to assess the perceived "presence of" and "search of" a calling is the single-dimension "Brief Calling Scale" (BCS). The BCS is a 4-item scale that defines calling as "a person's belief that she or he is called upon (by the needs of society, one's own inner potential, by God, by a Higher Power, etc.) to do a particular kind of work" (Dik et al. 2012, p. 253). Participants are asked to assess the degree to which this concept is relevant to their own lives and careers. The two questions used to assess the presence of calling are "I have a calling to a particular kind of work" and "I have a good understanding of my calling as it applies to my career." The two questions used to assess search of a calling include "I am trying to figure out my calling in my career" and "I am searching for my calling as it applies to my career." The response format is a Likert scale ranging from 1 = "not at all true of me," 2 = "mildly true of me," 3 = "moderately true of me," 4 = "mostly true of me," and 5 = "totally true of me" (Dik et al. 2012).

Wrzesniewski et al. (1997, p. 23), in one of the first empirical studies on examining the perceived presence of a calling, conceptualized calling as a one-dimensional construct and developed the "University of Pennsylvania Work-Life Questionnaire." First, participants were asked to read three paragraphs that described people's work orientation and constructed it as job orientation (e.g., work primarily as means to earn money to support life outside the job), career orientation (e.g., work as a means to earn a promotion and to move to higher-level jobs), or calling orientation (e.g., work is enjoyable and it makes the world a better place). The participants were asked to rate the degree to which they were similar to each of these people. The highest-rated paragraph for each participant revealed his or her work orientation. Second, participants were asked to answer eighteen (18) true or false items that measured job, career, and calling orientations. Fourteen (14) of these measured job-calling orientation with high values showing a calling orientation and low values indicating a job orientation (Wrzesniewski et al. 1997).

Similarly, Bunderson and Thompson (2009, p. 56) assessed perceived presence of a calling by developing a single-dimension "Neoclassical Calling Scale" that covers the experience of passion, destiny, and person-environment fit. In this study, zoo-keepers were asked six questions such as "Working with animals feels like my calling in life," "It sometimes feels like I was destined to work with animals," and "I was meant to work with animals." A context-free version of this scale was examined by the same authors on a group of students and included questions such as "The work I do feels like my calling in life," "It sometimes feels like I was destined to do the work I do," "I was meant to do the work I do," and "I am definitely the sort of person who fits in my line of work." Response format used was a 7-point scale ranging from 1 = "very strongly disagree" to 7 = "very strongly agree."

Using a single-dimension conceptualization of perceived presence of calling, Hunter et al. (2010, p. 181) measured college students' perception of calling as a relevant consideration in their development using three open-ended questions as follows: "As it applies to your career, how do you define the word 'calling'?"; "What, specifically, does it mean for you to approach your career as a calling?"; and "Does the word 'calling' apply to areas of your life other than work? Please explain." Participant could type in their responses freely and had no limits with regard to the time they could spend filling the questionnaire or the length of their responses.

Dobrow and Tosti-Kharas (2011, pp. 1048–1049) also developed a one-dimensional perceived presence of a calling measure based on its conceptualization as a consuming meaningful passion that individuals experience toward a domain. This measure consists of twelve (12) questions across four different samples representing music, art, general business, and management domains. Therefore, the questions had domain-specific portions that could be adapted for use in other domains such as "I am passionate about playing my instrument/singing/engaging in my artistic specialty/business/being a manager," "I enjoy playing music/engaging in my artistic specialty/business/being a manager more than anything else," and "Playing music/ engaging in my artistic specialty/business/being a manager gives me immense personal satisfaction." Response format was a 7-point scale ranging from 1 = "strongly disagree" to 7 = "strongly agree."

Thus far, researchers have assessed the perceived presence of a calling in various ways: by grouping participants into job, career, and calling orientations based on their ratings on paragraphs describing the three work orientations (e.g., Peterson et al. 2009; Wrzesniewski et al. 1997), by developing scales for specific occupations (Bunderson and Thompson 2009; Dobrow and Tosti-Kharas 2011), or by developing multi-item one-dimensional scales (Dobrow and Tosti-Kharas 2011; Dreher et al. 2007). According to Dik et al. (2012), reliable single-dimension scales are useful in assessing the perceived presence of and search for a calling. However, grouping scales may have reliability issues as they may restrict the capacity to assess the complete variability that likely exists among the confirmation of a calling (Dik et al. 2012). Also, scales that are used for specific contexts may not be generalizable with samples in other contexts. In addition, since perceived calling has in fact been defined as being multidimensional, single-dimension scales may not adequately capture the complexities that likely abound in how individuals perceive the presence of a calling (Dik et al. 2012).

To resolve these perceived challenges and afford greater conceptual clarity for the calling construct as well as provide a multidimensional measure that could be used to answer complex research questions, Dik et al. (2012) developed the Calling and Vocation Questionnaire (CVQ), a measure to assess the "presence of" and "search for" calling. The CVQ was based on the calling definition of Dik and Duffy (2009) and used the three dimensions of transcendent summons, purposeful work, and prosocial orientation. It consists of twenty-four (24) questions with sets of four questions each set measuring presence of and search of a calling in the three dimensions. Sample questions include: Presence of a Calling (Transcendent Summons), "I believe that I have been called to my current line of work"; Search of a Calling (Transcendent Summons), "I'm searching for my calling in my career"; Presence of a Calling (Purposeful Work), "My work helps me live out my life's purpose"; Search of a Calling (Purposeful Work), "I am looking for work that will help me live out my life's purpose"; Presence of a Calling (Prosocial Orientation), "The most important aspect of my career is its role in helping me to meet the needs of others"; and Search of a Calling (Prosocial Orientation), "I am trying to find a career that ultimately makes the world a better place" (Dik et al. 2012, p. 260). Response format ranged from 1 = "not at all true of me," 2 = "somewhat true of me," 3 = "mostly true of me," and 4 = "absolutely true of me."

In line with the argument that calling is actually a multifaceted construct that requires a multifaceted measure, Hagmaier and Abele (2012) developed a "Multidimensional Calling Measure" (MCM) using individuals' conceptualizations of calling in the five categories of (1) transcendent guiding force such as "An inner voice gives me the power and certainty that the job I do is what I should do," (2) identification with one's work such as "Calling is an important part of life and identity," (3) person-environment fit such as "Calling means having a job that fits your talents," (4) value-driven behavior such as "Calling means serving the collective good," and (5) sense and meaning such as "If you feel called, you are pulled to do something that is very meaningful for you." These categories extend different conceptualizations of calling in the literature. Specifically, transcendent guiding force category is related to "guiding force" of Hunter et al. (2010, p. 183) and "transcendent summons beyond the self" of Dik and Duffy (2009). Identification with one's work and person-environment fit are in line with "person-environment fit" of Elangovan et al. (2010). Sense and meaning and values-driven behavior categories correspond to "deriving a sense of purpose and meaningfulness" of Dik and Duffy (2009) through prosocial acts (Frankl 2011). These categories were used in structuring the three dimensions of the MCM, which include transcendent guiding force (TGF), sense and meaning and value-driven behavior (SMVB), as well as identification and person-environment fit (IP) (Hagmaier and Abele 2012).

Finally, cultural contexts could also have a role to play in the understanding of calling. After criticizing existing scales as being developed based on definitions of calling relating to the Western culture, Zhang et al. (2015) considered the Chinese culture in developing a new scale. This was called the Chinese Calling Scale (CCS) and comprises three dimensions, namely: (1) guiding force, an influence to develop one's career; (2) meaning and purpose, connection to a broader meaning in life; and (3) altruism, motivation to make a difference to others or to the society at large through one's career. In the Chinese conceptualization of calling, there is greater focus on a sense of duty and family expectation than on spirituality and religion. The CCS contains twenty-one (21) questions – seven questions to assess each of guiding force, meaning and purpose, and altruism. Sample questions for guiding force include "I feel that I am destined to pursue my future career" and "I feel that a kind of intangible power impels me to pursue my career," while sample questions for meaning and purpose include "My career is one of the means reflecting my life value" and "I want to find the meaning of my existence in my career," and sample questions for altruism are "I want to do something beneficial to society via my career" and "The job I want to work in should be contributing to society." Response options ranged from 1 = strongly agree to 5 = strongly disagree.

Dimensions and Measurement of the Act of Living a Calling

Living a calling "reflects the degree to which a felt calling is currently being enacted in a specific job" (Duffy et al. 2017, p. 128). In other words, it describes the extent to which an individual is currently carrying out activities or work that meets his or her calling (Duffy and Autin 2013). Duffy et al. (2012a) developed the "Living Calling Scale," a six-question measure to assess the degree to which individuals currently live the career to which they are called. Sample questions are "I have regular opportunities to live out my calling," "I am consistently living out my calling," and "I am living out my calling right now in my job." The response options, presented as a 7-point Likert scale, ranged from "strongly disagree" to "strongly agree." The response option "not applicable" was added for individuals who had no sense of calling (Duffy et al. 2012a, p. 474). Several studies have used this measure to assess the act of living a calling (e.g., Duffy et al. 2013; Duffy and Autin 2013).

Dimensions and Measurement of the Act of Developing a Calling

Praskova et al. (2015) criticized existing scales as being designed for mature adults and developed the "Career Calling Scale" as a measure that takes into consideration young adults who have not yet become part of the full-time labor force and were considering the development of a sense of calling. This measure comprises 15 questions based on three dimensions of personal meaning, other-oriented meaning, and active engagement. Sample questions for personal meaning dimension are "Preparing for my career is contributing to my personal growth" and "I have chosen a career path that will give a real purpose to my life." Other-oriented meaning dimension sample questions are "It is my calling to benefit others in my future chosen career" and "It is important that my career benefits others, rather than just benefits me." Active engagement dimension sample questions include "All I want to do now is to pursue the career that is inspiring me" and "I am obsessed about the career I am aiming for to the point that sometimes nothing else interests me" (Praskova et al. 2015, p. 31).

Pavlovich (2012) studied the development of calling using case studies and found that while some persons experience calling as an instantaneous event, many more discover and develop it gradually as a combination of external and internal inklings. This seemed to apply particularly to entrepreneurs who are at times already grown up and working in some pursuits while their calling develops over time.

Predictors and Outcomes of Calling

Research on calling has garnered growing attention from practitioners and researchers within the psychology, sociology, and management fields with a focus on its relationship with career commitment and development as well as with work and wellbeing outcomes (Duffy et al. 2014a; Xie et al. 2016). Further, research involving college students and working-class adults as participants show that the calling construct is relevant across a wide range of individuals (Duffy et al. 2014a). In this section, we review existing research on the link between calling and its predictors and outcomes, especially its work and wellbeing outcomes.

Predictors of Calling

Work meaning, career development, and commitment are variables that have been associated with living a calling (Duffy et al. 2016a). For example, Conklin (2012) studied a group of nine professionals (three women and six men) working in

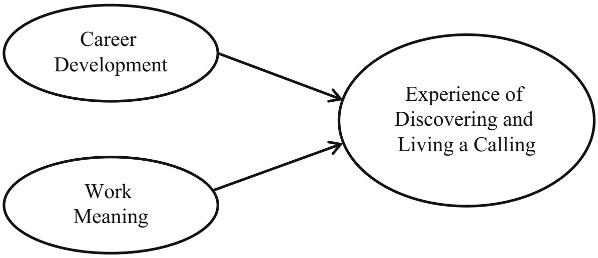

Fig. 1 Career Development and Work Meaning as Predictors of the Experience of, Discovering, and Living a Calling. Adapted from Conklin (2012)

occupations including park administrator, nature writer, land conservation manager, environmental architect, trail volunteer, and urban planner. The study used a qualitative approach to understand the experience of discovering and living a calling through questions about how they became involved in their work, the meaning of their work to them, how they discovered what they believed was their calling, what their hopes were, and how they have individually changed through their involvement in their work. Findings from this study showed that career development – how the participants came about their careers and how it developed – relates to the discovery of their calling. Many of the participants reported not having a specific direction in their careers, but that they had some idea of the type of work that they were interested in (Conklin 2012), thus, suggesting a benign faith in both the world and their inbuilt habits of thought, perception, and decisions (Conklin 2012). Furthermore, participants reported that doing work that is worthwhile and meaningful – "being able to work on something that you have always had a passion about" (Conklin 2012, p. 306) *led to* feelings of being where they ought to be. This indicates meaningfulness of work and could also point to an impact of calling on job satisfaction. According to one of the participants, "I think this is what God wants me to do" (Conklin 2012, p. 306) (Fig. 1).

Duffy et al. (2014a) examined how work meaning and career commitment were related to living a calling at three time points over a 6-month period among a sample of working adults. The study showed that living a calling at Time 2 significantly predicted Time 3's work meaning and career commitment. However, Time 1 and Time 2's work meaning and career commitment each predicted Time 2 and Time 3's living a calling, respectively. Furthermore, work meaning and career commitment at Time 2 showed much stronger relations to living a calling at Time 3 than Time 2's living a calling did to these variables at Time 3. Therefore, these findings suggest that work meaning and career commitment are better positioned as predictors of living a calling over time (Duffy et al. 2014a) (Fig. 2).

Building upon existing research, Duffy et al. (2016a) then examined how two aspects of vocational privilege – social class and work volition – directly relate to living a calling as well as how work meaning and career commitment explain this relationship. The study employed a heterogeneous sample of working adults and found that both social class and work volition correlate with work meaning, career commitment, and living a calling. Specifically, the study found that career

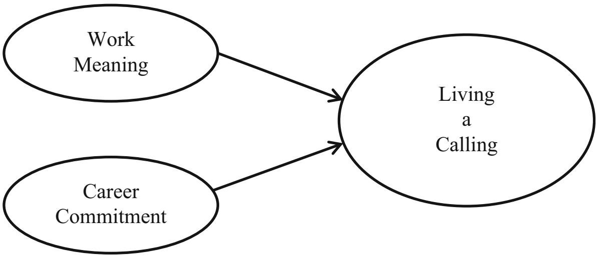

Fig. 2 Work Meaning and Career Commitment as Predictors of Living a Calling. Adapted from Duffy et al. (2014a)

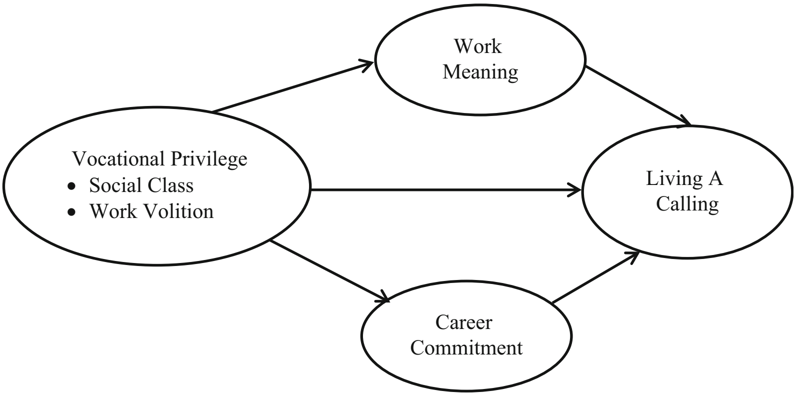

Fig. 3 Vocational Privilege as a Predictor of Living a Calling through Work Meaning and Career Commitment. Adapted from Duffy et al. (2016a)

commitment and work meaning significantly predicted living a calling and fully mediated the relationship between work volition and living a calling (Duffy et al. 2016a) (Fig. 3).

Outcomes of Calling

Career-Related Outcomes

The relationship between calling and career development-related variables has been researched mainly by studies carried out with college students as participants. In one of them, Duffy and Sedlacek (2007) explored the relationship between the presence of, and search for, a calling to career development using 1st year college students in a University in the United States (US) as participants. The study showed that the presence of a calling correlated positively with career decidedness, comfort, self-clarity, as well as choice-work salience and correlated negatively with indecisiveness and lack of educational information. On the other hand, search for a calling correlated negatively with career decidedness, comfort, self-clarity, as well as choice-work

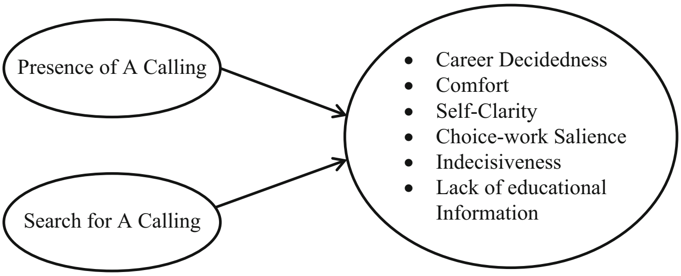

Fig. 4 Career-related outcomes of Presence of a Calling and Search for a Calling. Adapted from Duffy and Sedlacek (2007)

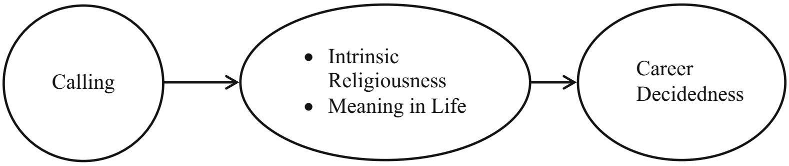

Fig. 5 Calling as a Predictor of Career Decidedness through Intrinsic Religiousness and Meaning in Life. Adapted from Steger et al. (2010)

salience and correlated positively with indecisiveness and lack of educational information (Fig. 4).

The relationship between calling and career decidedness was confirmed by Steger et al. (2010). This study recruited college students taking an introductory psychology course in a US University as participants to examine the relationship between calling and career decidedness through intrinsic religiousness and meaning in life. Findings showed that calling was positively related to career decidedness for both highly religiously committed and individuals who were less religiously committed (Fig. 5).

Similarly, Hirschi and Herrmann (2012) found calling to be positively correlated with vocational identity, which was measured as a combination of career decidedness and career exploration, in a sample of German students. Using a sample of Canadian students, Domene (2012) found students' presence of and search for a calling to be positively related to career decision self-efficacy and future career outcomes. Building and extending to academic satisfaction, Duffy et al. (2011a) found that calling relates to greater academic satisfaction in part because of an increase in career decision self-efficacy among a diverse sample of college students. Furthermore, Duffy et al. (2014b) found calling to predict career personal growth initiative among a diverse sample of college students at two time points, while Douglass and Duffy (2015) used a diverse sample of college students to examine the relationship between calling and career adaptability. Findings showed positive correlations between the presence of calling and career adaptability dimensions of

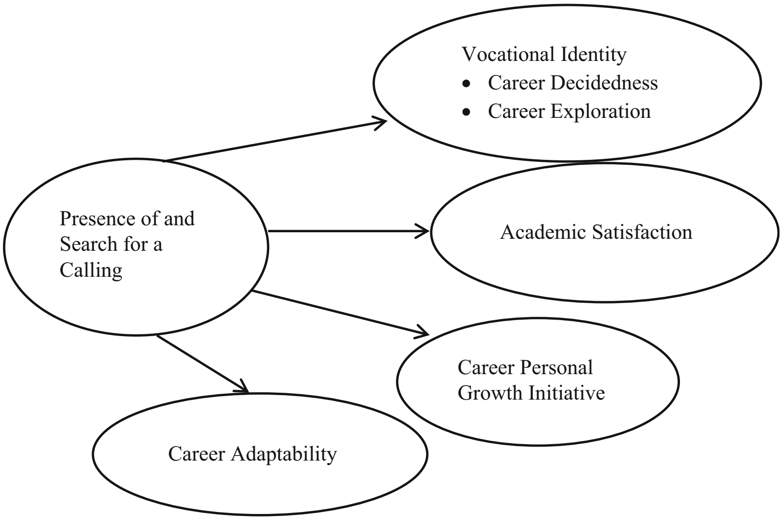

Fig. 6 Presence of and Search for a Calling as Predictors of Vocational Identity, Academic Satisfaction, Career Personal Growth Initiative and Career Adaptability. Adapted from Domene (2012); Duffy et al. (2011a; 2014b); Douglass and Duffy (2015); and Hirschi and Herrmann (2012)

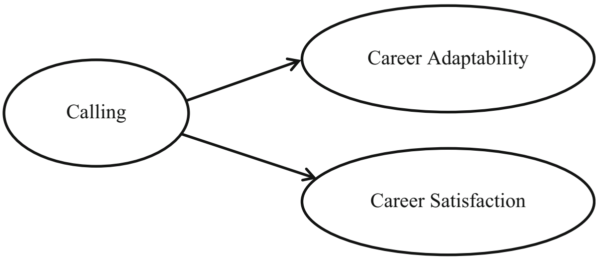

Fig. 7 Calling as a Predictor of Career Adaptability and Career Satisfaction. Adapted from Xie et al. (2016)

concern (preparation for future career), control (empowerment for self-governing and career-shaping responsibilities), curiosity (exploration of career opportunities), and confidence (ability to overcome career obstacles) (Fig. 6).

The positive effect of calling on career-related outcomes among college student samples has been corroborated by studies using employed adult samples. For example, Xie et al. (2016) employed a time-lagged survey on Chinese-employed adults and found positive correlations between calling and career adaptability as well as between calling and career satisfaction (Fig. 7).

In summary, findings from studies examining the relationship between calling and career development-related variables suggest that college students who support the notion of calling show more positive signs of career responsibility. In addition, findings from these relationships are supported by studies using employed adult samples.

Work Outcomes

Empirical studies of working adults have found positive relationships between calling and work-related outcomes. For instance, Duffy et al. (2011b) employed adults representing diverse occupations in a university to examine the relationship between experiencing a calling toward a career and positive outcomes through career commitment. Findings showed correlations between calling and career commitment, job satisfaction, organizational commitment, and withdrawal intentions (Duffy et al. 2011b). In the same vein, Duffy et al. (2013) found positive relationships between calling and career commitment among a diverse sample of employed adults. In terms of the relationship between employed adults' calling orientation and their attachment to their organizations, Cardador et al. (2011) found a positive relationship between calling orientation and organizational identification and a negative relationship with turnover intentions. In extension, Hirschi (2012) found correlations between a calling and greater occupational identity as well as between calling and work meaningfulness among a German sample of employed university alumni across diverse occupations. Likewise, Xie et al. (2016) found positive correlations between calling and work engagement using a sample of Chinese-employed adults. Taking into consideration affective, cognitive, and behavioral work-related outcomes of calling, Rawat and Nadavulakere (2015) found positive associations between calling and organizational commitment and between calling and organizational citizenship behavior (OCB) as well as a negative association between calling and emotional exhaustion among US employed adults in a day care center (Fig. 8).

Building upon the direct relationships between calling and work-related outcomes, some studies have tried to provide explanations for how these relationships

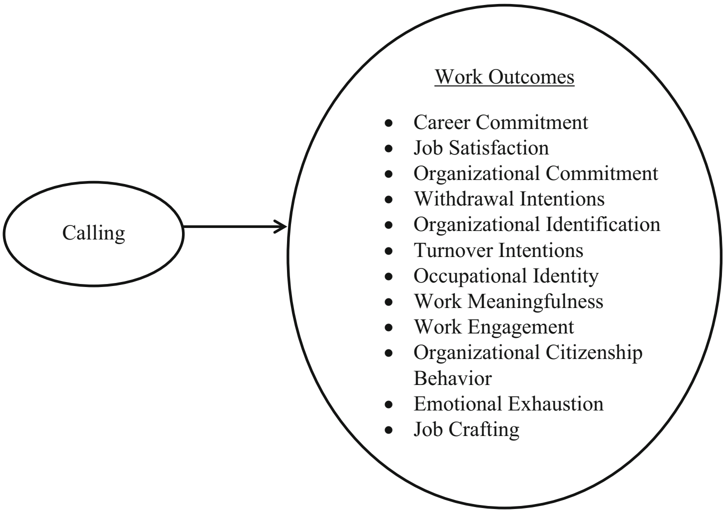

Fig. 8 Work Outcomes of Calling. Adapted from Cardador et al. (2011); Duffy et al. (2011b, 2013); Hirschi (2012); Rawat and Nadavulakere (2015); and Xie et al. (2016)

exist. For example, Chen et al. (2016) found that procedural justice and psychological safety might explain the conditions under which an individual's calling relates to his or her job satisfaction, turnover intentions, and career success among employed adults in a law enforcement agency. Specifically, findings showed that the relationship between an individual's calling and his or her job satisfaction, turnover intentions, and career success was stronger when contextual conditions of procedural justice and psychological safety were poor (Chen et al. 2016). Wrzesniewski and Dutton (2001) suggested that an individual's calling is related to his or her motivation to job craft (Fig. 9).

To summarize, there is evidence of a positive link between employed adults viewing their careers as callings and their career commitment, job satisfaction, organizational commitment, and identification as well as their occupational identity, work meaningfulness, work engagement, and OCB. In addition, a negative link exists between working adults viewing their careers as callings and their emotional exhaustion, withdrawal, and turnover intentions. Contextual conditions such as procedural justice and psychological safety might explain the conditions under which calling relates to work outcomes such as job satisfaction, turnover intentions, and career success.

Wellbeing Outcomes

Other studies have examined the relationship between calling and wellbeing outcomes using college students, emerging adults, and employed adults. Across student samples, Zhang et al. (2015) found a positive relationship between calling and wellbeing dimension of life satisfaction among a Chinese student sample. Dispositional hope was also found to explain the relationship between calling and life satisfaction whereby a calling activates hope – a conviction that an individual can achieve his or her goals and can successfully pursue the paths leading to those goals, which would enhance their life satisfaction (Zhang et al. 2015) (Fig. 10).

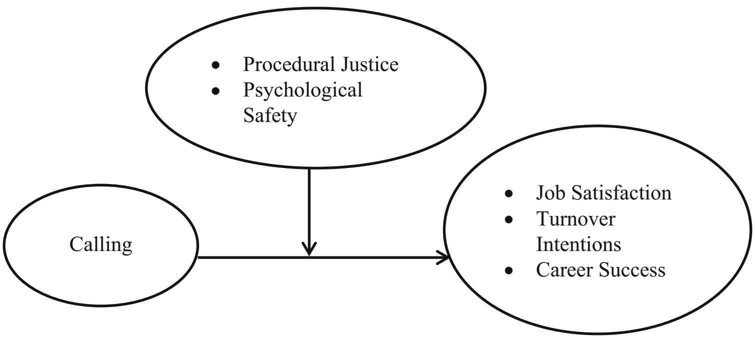

Fig. 9 Calling as a Predictor of Job Satisfaction, Turnover Intentions, and Career Success depending on Procedural Justice and Psychological Safety. Adapted from Chen et al. (2016)

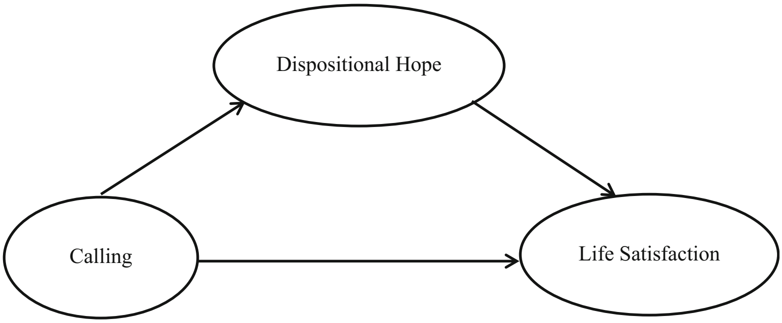

Fig. 10 Calling as a Predictor of Life Satisfaction through Dispositional Hope. Adapted from Zhang et al. (2015)

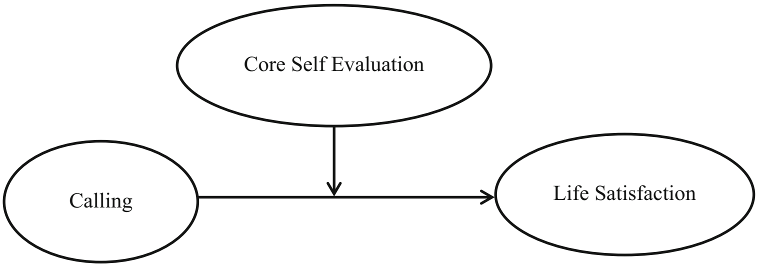

Fig. 11 Calling as a Predictor of Life Satisfaction depending on Core Self Evaluation. Adapted from Duffy et al. (2012a)

Employing a diverse group of college students in the United States, Duffy et al. (2012a) found a positive correlation between calling and life satisfaction. To explain how and under what conditions this relationship exists, Duffy et al. (2012a) found that the relationship between calling and life satisfaction was stronger when students had low core self-evaluations. Core self-evaluation refers to a "basic, fundamental appraisal of one's worthiness, effectiveness, and capability as a person" (Judge et al. 2003, p. 304). It was operationalized based on the dimensions of self-esteem, "overall value that one places on oneself as a person"; self-efficacy, "evaluation of how well one can perform across a variety of situations"; neuroticism, "the tendency to have a negativistic cognitive/explanatory style and to focus on negative aspects of the self"; and locus of control, "beliefs about the causes of events in one's life" (Judge et al. 2003, pp. 303–304). Therefore, individuals with low core self-evaluations may tend to have a low sense of self-worth, may experience fear and anxiety, as well as lack confidence in their ability to face challenges because they doubt themselves and have a negative perspective to life (Judge et al. 2003) (Fig. 11).

Further, academic satisfaction and life meaning were found to explain the relationship between calling and life satisfaction whereby students who viewed their career as a calling were more satisfied with life because they attained greater life meaning and satisfaction in their academics (Duffy et al. 2012a) (Fig. 12).

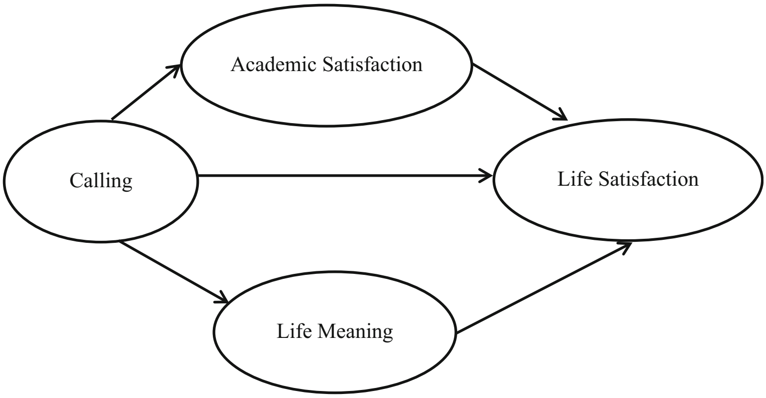

Fig. 12 Calling as a Predictor of Life Satisfaction through Academic Satisfaction and Life Meaning. Adapted from Duffy et al. (2012a)

In contrast to previous studies in the literature showing positive correlations between calling and life satisfaction (e.g., Duffy et al. 2012a; Steger et al. 2010; Zhang et al. 2015), Hirschi and Herrmann (2012) found that calling did not directly relate to life satisfaction among a sample of German college students using a short-time longitudinal research design. This contradictory finding suggests that the relationship between calling and life satisfaction might be more complicated than previously assumed due to factors such as the meaning and implications of calling in different cultural contexts (Hirschi and Herrmann 2012). For emerging adults, Praskova et al. (2015) found a positive correlation between calling and subjective wellbeing (measured as one's perception of general life satisfaction) among emerging adults, who were working or non-working university or technical college students, and a small group of young adults who were working or seeking employment.

Among working adults, Wrzesniewski et al. (1997) measured job, career, and calling orientations as well as life satisfaction of employed adults across various occupations such as physicians, nurses, administrators, pharmacists, health educators, librarians, supervisors, computer programmers and analysts, medical technicians, administrative assistants, and clerks. Findings showed that individuals who regarded work as callings described it as enjoyable and had higher life satisfaction than those who regarded their work as jobs and careers. Extending these findings, Peterson et al. (2009) examined how dispositional zest, calling, and life satisfaction were associated among a diverse group of employed adults from the United States, United Kingdom, Australia, and New Zealand as well as employed adults from mainly other nations such mainly Western Europe and East Asia. Findings showed a positive relationship between dispositional zest, calling, and life satisfaction across all occupations, which ranged from professional, managerial, administrative, clerical, blue collar, and homemaker, whereby individuals high in zest view their work as a calling and are more satisfied with their lives.

Still with the aim of explaining how calling and life satisfaction are related, Duffy et al. (2013) examined the relationship between calling and life satisfaction among a diverse sample of employed adults with the aim of distinguishing between perceiving a calling and living a calling. Findings showed that the relationship between perceiving a calling and life satisfaction was fully mediated by living a calling. Therefore, perceiving a calling was only related to life satisfaction for individuals who were living their callings. For individuals who were not living their callings, the relationship between perceiving a calling and life satisfaction became nonsignificant (Duffy et al. 2013). Building upon Duffy et al. (2013), Duffy et al. (2016b) utilized a diverse sample of employed adults to examine how living a calling and life meaning explain the relationship between perceiving a calling and life satisfaction. Findings showed that at the inclusion of living a calling and life meaning as mediators, the relationship between perceiving a calling and life satisfaction was weakened and changed from being significantly positive to negative. This suggests that the positive effect of perceiving a calling on life satisfaction exists as long as individuals are living it out and are experiencing meaning in their lives (Duffy et al. 2016b) (Fig. 13).

In extension, Duffy et al. (2017) examined calling motivation as a condition under which the effect of perceiving a calling on life satisfaction through living a calling and life meaning might be heightened among a large and diverse sample of employed adults. Findings showed that perceiving a calling had greater effects on life satisfaction through living a calling and life meaning when individuals had greater calling motivation. Specifically, as an individual's motivation to pursue his or her calling increased, the direct effects of perceiving a calling on living a calling and life meaning were stronger. In addition, as an individual's motivation to pursue his or her calling increased, the indirect effects of perceiving a calling on life satisfaction through living a calling and life meaning were stronger (Fig. 14).

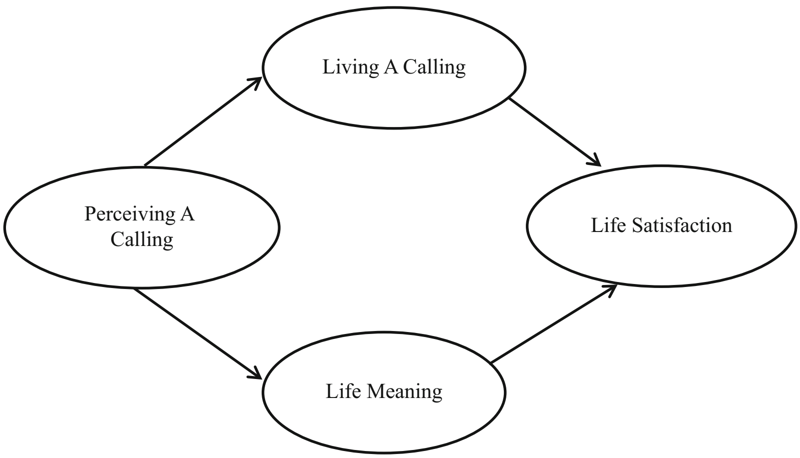

Fig. 13 Perceiving a Calling as a Predictor of Life Satisfaction through Living a Calling and Life Meaning. Adapted from Duffy et al. (2016b)

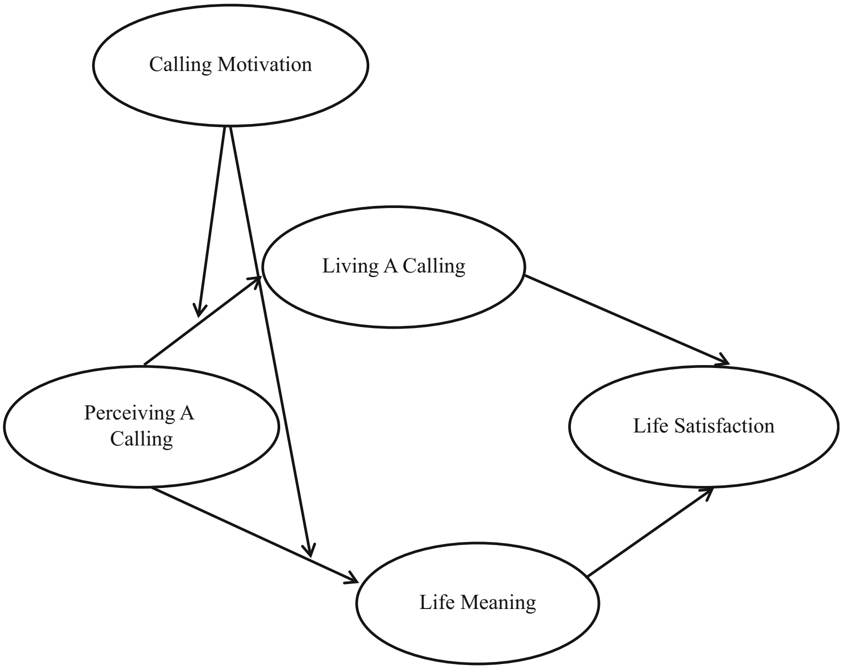

Fig. 14 Perceiving a Calling as a Predictor of Life Satisfaction through Living a Calling and Life Meaning depending on Calling Motivation. Adapted from Duffy et al. (2017)

In summary, studies have found calling to be associated with positive career-related, work-related, and wellbeing outcomes in student, emerging adult, and working adult populations. Further, studies have explained whether, how, and under what conditions these relationships might exist. Importantly, studies have shown that the relationship between perceiving a calling and desirable outcomes tends to be most evident when and if individuals are motivated to pursue their callings and live their callings, respectively. This is particularly exemplified in individuals who are leaders, as buttressed by the review of the ethical leadership field carried out by Brown and Treviño (2006), which indicated that calling is strongly associated with spiritual leadership. However, these studies have often defined, conceptualized, and measured calling in diverse ways, which may restrict the comparability of the results across studies.

Potential Dark Sides of Calling

As research interest in calling grows, numerous studies have also suggested potential dark sides of calling. Specifically, these have been considered in studying the gaps between perceiving a calling and living a calling and between perceiving a calling and life meaning, as well as in examining the relationships between living a calling and burnout, workaholism, and exploitation (e.g., Berkelaar and Buzzanell 2015; Bunderson and Thompson 2009). With regard to the relationship between perceiving a calling and living a calling, a qualitative study by Berg et al. (2010) suggested that individuals who perceive but cannot live out their callings tend to experience stress-related feelings of anxiety, frustration, pressure, and sadness at work. Similarly, Gazica and Spector (2015) compared work-related outcomes of work engagement, job involvement, turnover intentions, and job satisfaction as well as wellbeing-related outcomes of life satisfaction, physical health, and emotional wellbeing for individuals who perceived callings but were not living out their callings, individuals who perceived callings and were living out their callings, and individuals who did not perceive any calling. The study was carried out among employed adults. Findings showed that individuals who perceived callings and were living out their callings tended to report better work and wellbeing-related outcomes as well as less turnover intentions than individuals who perceived callings but were not living out their callings and individuals who had no sense of calling at all. Interestingly, individuals who did not have callings reported better work and wellbeing-related outcomes than individuals who perceived callings but were not living out their callings, perhaps since they would not experience the possible related conflicts that might affect the latter group. Individuals who perceived but were not living out their callings reported significantly poorer physical and psychological health as compared to the other two groups.

Looking at the relationship between perceiving a calling and life meaning, Duffy and Dik (2013) found that life meaning fully mediated the relationship between perceiving a calling and life satisfaction in such a way that the relationship became unrelated after taking into account the mediating effect of life meaning. Duffy et al. (2016b) examined the dark side of this relationship where perceiving a calling had a negative effect on life satisfaction. Findings showed that after taking into account the combined effect of living a calling and life meaning as mediators, the relationship between perceiving a calling and life satisfaction became negative.

Living a calling requires effort and energy, which might lead to negative effects. These negative effects might need to be deliberately countered and reduced in order to reap the benefits of living a calling (Duffy et al. 2016b). In a qualitative analysis of a sample of nurses, Vinje and Mittelmark (2007) found that nurses with a calling expressed feelings of burnout. This finding suggests that individuals with a perceived calling may tend to persevere in stressful work environments in a bid to keep on doing meaningful work that is beneficial to others. The sense of calling may make stressful overinvestment of effort and energy in work easier to justify. Bunderson and Thompson (2009) chose to specifically study workaholism, and they found, in a study of zookeepers, that individuals who were living out their callings reported high levels of investment in work and were more likely to forgo their personal time for work. In the same vein, Duffy et al. (2012b) found, when they carried out a qualitative study of counseling psychologists who viewed their careers as callings, that some individuals were so attached to their work that they made significant sacrifices in other domains. For example, one of the psychologist participants noted a negative effect of calling and reported that he had hopes for a better and more settled life for his wife but had thus far ended up moving her constantly from one place to another.

With regard to the relationship between living a calling and exploitation, Berkelaar and Buzzanell (2015) argued that organizations might exploit their employees' perceptions of callings and desire to live out their callings through organizational controls such as organizational values and policies. For instance, zookeepers (Bunderson and Thompson 2009) risk being exploited at work because of their commitment to organizational standards and have reported difficulty in challenging management practices such as inadequate compensation and the assignment of unpleasant tasks (Berkelaar and Buzzanell 2015).

To summarize, the outcomes of calling are many, and organizations would do well to consider to what extent their policies favor their employees living out their calling. Job design and job rotation could be ways to take calling into account. At the same time, organizations need to be wary of the dark side of calling since these could increase absenteeism, presenteeism, and health costs, as well as lead to heightened turnover intentions.

Future Directions for Researchers and Practitioners

Within the body of this chapter, we have included 14 models to depict the already studied interactions of the calling construct with different variables. It is our hope that further research work can be done to unpack the contexts of these relationships and the moderators and mediators that may affect them. In addition to these, we include a few suggestions below regarding where next calling researchers could move to.

To start with, given the importance of living a calling for those who perceive it, it could also be useful to study what the challenges are to living a calling once it is present and what kind of help could be given to achieve or intensify it in order to assure and optimize wellbeing outcomes. Rego and Pina e Cunha (2008) already found, in an empirical study, that perceptions about the level of spirituality in one's workplace could affect the level of commitment, and this could affect even someone trying to live a calling or mission. This in turn supports Pavlovich's (2012) suggestion that working guided by a calling leads to consistency and therefore reliability at work. Future scholars could tease out these relationships and thereby contribute new insights into the experience and living of a calling.

The impact of calling on absenteeism, presenteeism, and turnover intentions could also be more deeply studied. In addition, it could be worthwhile to investigate to what extent and in which direction calling affects self-development at work.

Understanding work as a calling can also enhance a personal and, by extension, a corporate sense of stewardship and therefore foster practices that support responsible management and sustainable development. These constitute a nexus of organizational behavior, ethics, and sustainability that can also be explored in further studies. Weaver and Agle (2002) already did some conceptual work in this direction and pointed out the need for novel interdisciplinary research on this relationship as well as on its moderators. Also germane and interesting would be a study of the relationships between calling and responsible leadership.

Finally, more studies aimed at understanding the impact of aspects of calling orientation on business and management practices might be an interesting way of demonstrating the relevance of the field to practitioners (Demuijnck et al. 2015; Pavlovich 2012).

Conclusion

An understanding of work as a calling has tremendous implications for individuals as well as work communities and societies. This is because, among other things, it strongly affects meaningfulness and engagement at work as well as overall life satisfaction. This chapter has examined the move from success to significance through the growth, over time, of the understanding of work as a calling. First of all, we looked at the changing definitions of calling in different historical periods and then went on to discuss the conceptualizations of calling. After this, the dimensions and measures that have been applied to calling were reviewed as well as the extant knowledge of predictors and outcomes of calling taken as a construct. With this, we were able to suggest where next calling scholars could research on in order to further extend the existing knowledge in this important field.

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A Leader's Personal Journey of Insight: Going Through Darkness into Light as a Condition of Leading an Organization Through Its Own Darkness

Paula Alexander Becker

Contents

Abstract

The need for a personal journey of transformation is fundamental to multiple religious and philosophical traditions, both western and eastern traditions. Each of the traditions expresses "the way," or "the path" to authenticity and self realization. Personal transformation and spirituality can serve as an important and effective foundation for workplace leadership, applying spirituality principles in management and engendering a culture of interconnection. A spiritually grounded workplace is ideally led by servant leaders and expresses in action authenticity, reciprocity, personal goodwill, a sense of meaning, internal motivation, and organizational excellence. The "the way we do things around here" embodies organizational culture, so that a spiritually grounded workplace could

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be expected to reap the benefits of high employee job satisfaction and high employee engagement and motivation, and would result in high organizational effectiveness. A spiritually grounded workplace would not necessarily be isolated from such challenges and social movements as the #metoo and #timehascome movements that call for leaders to engage employees and stakeholders, including customers and suppliers, to critically examine the current situation and if necessary to close the gap between reality and aspiration. One could argue that a spiritually grounded workplace would be one where the benefits of such movements could be safely and soberly evaluated and adopted, because the foundations of both the organization and its employees provide stability and truth. Such a critical examination requires active, nondefensive listening by management and courageous speaking by employees without fear of reprisal or retaliation, and the development of "close the loop" action items to remediate problem areas leads the organization through its own darkness into light. Like life itself, both personal and organizational transformations are ongoing projects, not "finished products."

Keywords
Compassion · Servant leadership · Meditation · Workplace spirituality · Corporate culture

"Be the change you wish to see in the world."[1]

Personal Story: On the Need for Humility

This writer teaches corporate social responsibility and business ethics in an MBA program. I have the privilege of teaching from my own textbook, titled *Corporate Social Irresponsibility* (Alexander 2015). The title derives from a comment by a reviewer, who said, "She isn't speaking about corporate social responsibility, she's speaking about corporate social **irresponsibility**!," hence the title. It is true that many of the cases that we discuss, and learn from, involve corporate failures, where in some cases executives have ended up going to jail and even bankrupting their companies. However, we need to keep in mind that with the benefit of 20/20 hindsight, it becomes "easy" to see the poor decisions that led to the failures. However, while events were unfolding, the dilemmas and the decisions surrounding them weren't so clear cut. It is troubling that the executives who made the poor decisions often were graduates of our leading business, accounting, and law programs. It would be easy to be arrogant about these failures: I haven't done these things and my students haven't either, although in the interests of fair disclosure, some of our alumni have been involved in some high-profile failures in business ethics. But the scale doesn't really matter. All of us face ethical challenges in our own lives; it is part of the human condition. And so we all need to undertake a personal journey of transformation.

On the Need for a Personal Journey of Transformation

The need for a personal journey of transformation is fundamental to multiple religious and philosophical traditions, both Western and Eastern traditions. Each of the traditions expresses "the way" or "the path" to authenticity and self-realization and oneness with God in theistic traditions or oneness with the universe in nontheistic philosophies. Jim Collins' characterization of "level 5" leaders identifies humility as a fundamental and differentiating characteristic of the most effective leaders (see Collins (2001), Dhiman (2017a), and Marques et al. (2007a)).

Judeo-Christian Tradition

Jewish tradition recognizes in the creation story, primordial goodness. ("And God saw that it was good" is the iteration after each day of creation. See Genesis 1:1–31). However, the primordial goodness of creation is followed by the story of "original sin," a story of human choices based on delusion, which lead to disordered relationships and suffering as a consequence. The Jewish tradition celebrates the "way of the Lord," expressed in Torah: "Choose life!" (Deuteronomy 30:19) Jewish law is summarized as Love God and love your neighbor as yourself. (Deuteronomy 6:5 and Leviticus 19:18. See also Matthew 22:35–40 and Mark 12:28–34.)

Jewish holidays Rosh Hashana and Yom Kippur incorporate introspection, penitence, and conversion into liturgical year, promoting personal transformation.

Christian tradition follows the Jewish doctrine of primordial goodness and of "original sin." In addition, Christian tradition teaches transformation of life through the redemptive acts of Jesus of Nazareth, whom Christians believe is the Christ or Messiah. Christian doctrine teaches that the personal transformation of Jesus, overcoming the forces of death and experiencing rebirth to new life, is redemptive, because of the solidarity of the human race (Romans 5:12–21). Paul challenges Greek converts to Christianity to transform their lives: to leave the life of the "flesh" and live lives of spirit. Christian tradition also teaches personal transformation. ("The acts of the flesh are obvious: sexual immorality, impurity, and debauchery; idolatry and sorcery; hatred, discord, jealousy, and rage; rivalries, divisions, factions, and envy; drunkenness, carousing, and the like. . .But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no Law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the Spirit, let us walk in step with the Spirit. Let us not become conceited, provoking and envying one another." Galatians 5:16–26.) Paul's discussion of "acts of the flesh" and "walk[ing] in step with the Spirit" remarkably aligns with the Kleshas of Buddhist teachings, discussed below.

Buddhism

The Buddhist "vehicles" or paths to enlightenment Hinayana, Mahayana, and Vajrayana are historically associated with different geographical regions and eras. However, Chogyam Trungpa, who founded the Shambhala tradition of Buddhism in the USA, has taught them as sequential approaches: Hinayana as concerned with personal improvement and self-realization, Mahayana as concerned with social relationships and concern for the well-being of all sentient beings, and Vajrayana as focusing on one's own wisdom energies, sometimes expressed as Kleshas in a perverted form, as the path (see Trungpa (2000, 2007, 2013, 2014a, b)).

Hinayana Buddhism focuses on the wheel of life and karma the law of cause and effect (see Nichtern (2015)). The Hinayana practitioner seeks to cut delusions and to see life without the distortions imposed by our own filters. Ultimately the practitioner of Hinayana Buddhism will engage in the release of habitual patterns, which give rise to suffering or samsara. The Shakyamuni, or historical, Buddha taught that we are the creators of our own karma. The Hinayana practitioner will pay attention to the fact of his or her own suffering, seek to understand the causes of it, and find the way out, cutting or releasing the habitual patterns that create the suffering. Following the Hinayana path successfully leads to individual self-fulfillment.

Mahayana Buddhism seeks to develop compassion and wisdom in the individual practitioner, manifesting in skillful action. Rather than focusing on self-fulfillment, the Mahayana practitioner devotes himself or herself to the well-being of all sentient beings, helping them to awake. The legend of the Amitabh Buddha says that when the Shakyamuni achieved enlightenment under the bodhi tree where he had been meditating, he had a choice to enter Nirvana or to stay and work to help other beings to achieve enlightenment or awakening. (Amitabh Buddha is the buddha of infinite light. Devotion to Amitabh Buddha is associated with Pure Land Buddhism of Japan and China. In Pure Land Buddhism, the name Amitabh is recited as a mantra, as the means of attaining enlightenment.) He made a choice for others and that is the root and model of Mahayana Buddhism (see Shantideva and Padmakara Translation Group (1997)). A challenge for Mahayana practitioners is how to help others on the path to awakening without substituting one's own action for their initiative and how to avoid "idiot compassion" or enabling.

Vajrayana, or Tantric, Buddhism uses our human emotions and energies as the path to awakening/enlightenment. We are born with these energies and they are inherent in the human condition (see Rockwell (2002, 2012)). Buddhism identifies confused or destructive aspects of human energies as Kleshas: ignorance, egoism/reification of self, greed/attachment/attraction/, anger/aggression/aversion, and clinging/fear. (*Avidya*, *asmita*, *raga*, *dvesha*, and *abhinivesha*. See the translation at http://www.taksuyoga.com/wp-content/uploads/2012/03/The-causes-of-pain-and-the-five-klesha1.pdf.) The root Kleshas are considered to be ignorance, greed, and anger, depicted as a pig, a rooster, and a snake at the center of the wheel of life. These are often called "the three poisons." The translation given by the Dalai Lama in *Destructive Emotions* is "hatred, craving and delusion." (See Goleman (2004, p. 111).) The klesha ignorance is expressed as delusion. (*Avidya.* See note above.)

The wisdom energy is expressed as free from delusion and clarity, seeing things as they really are, which is wisdom. (Vidya, Sanskrit. Rigpa, Tibetan. In the Mandala, this is Vajra energy.) The klesha attraction is expressed as greed or craving and can give rise to addiction. (*Raga*. See note above.) The wisdom energy of attraction is equanimity and generosity. The klesha aversion is expressed as anger or hatred and can lead to aggression. (*Dvesha*. See note above.) Righteous anger identifies situations that are unjust and energizes people to act to remedy the unjust situation. The wisdom energy is loving kindness. (Advesha or Metta.) The klesha egoism or reification of the self views the self as "solid." (*Asmita*. See note above.) It is expressed as self-centeredness, narcissism, and a solid sense of self, I am-ness. The wisdom energy of ego is non-duality and emptiness (Nirvikalpa samadhi). The klesha clinging and fear includes fear of death or more generally fear of change. (*Abhinivesha*. See note above.) The wisdom energy is letting go. Sometimes we must give "permission" to loved ones, such as grandparents and parents, who are dying to let go of life. We have to let go of our fears, expressed as "I can't cope," and approach situations as "it is what it is," with confidence. The personal experience of the Kleshas gives the Vajrayana practitioner an opportunity to work toward awakening (see url https://www.lionsroar.com/forum-are-kleshas-obstacles-or-opportunities-for-enlightenment/). In Vajrayana Buddhism, the practitioner uses basic human experiences and emotions as the path to awakening, under the guidance of a guru, a personal guide.

How to Do It: Meditation

Mindfulness and awareness meditation is a practice that creates the experience of being in the now ("Mindfulness is really about being present with what is" Gelles (2017). See also Nichtern (2017)). To engage in mindfulness and awareness meditation, the practitioner takes his/her seat: that is, the individuals' root chakra is grounded in the earth, by sitting on the ground or a cushion or a chair. Hands are placed naturally on the knees or thighs. Then attention is given to how the person feels, physically and emotionally. Next the meditator pays attention to his or her breath, breathing evenly in and out. When thoughts arise, they are acknowledged, and then the meditator returns attention to his/her breath. Emotions are experienced, not shut out, but the "story line" of the emotion is let go. In mindfulness and awareness meditation, the meditator gains insight or apprehension of his/her "basic" or primordial goodness, although first, in this writer's experience, insight is gained about one's shortcomings and failings; meditation instructors call this experience, "peeling the onion." Regularly practiced meditation benefits the mind, brain, and body of the practitioner (Goleman 2017). The next step is to transfer mindfulness and awareness into the action in the life of the practitioner, so that the individual is more fully present to life experience, in the now (Tolle 2004).

Loving kindness meditation is a practice of developing compassion for ourselves, our near ones, neutral people, difficult ones including those who have injured us, and ultimately all beings (see also Salzburg (1995) and Salzburg (2017)). Starting first with oneself, and then moving on to the others, it is expressed as:

> *May I/you live with ease, may I/you be happy, may I/you be free from pain.*
> *May I/you live with ease, may I/you be happy, may I/you be free from pain.*
> *May I/you live with ease, may I/you be happy, may I/you be free from pain.* (https://www.mindful.org/a-loving-kindness-meditation-to-boost-compassion/. See also Appendix, Seven Step Loving-Kindness (Metta or Maitri) Practice, in *The Dharma of the Princess Bride*)

Tonglen meditation, also called "giving and receiving" meditation, is a meditation practice whereby we are open and present to our own suffering and the suffering of others (Joan Halifax, Meditation: Tonglen or Giving and Receiving: A Practice of Great Mercy. Available online at url https://www.upaya.org/dox/Tonglen.pdf). Tonglen requires courage to face our own fears and the fears and difficulties of others, not to deny them or suppress them but to be present first to our own fears and suffering and then to the fears and suffering of others. The meditation practice creates spaciousness and healing by breathing in and acknowledging our fears and then breathing out spaciousness and equanimity, progressively breathing in; taking on in solidarity, the fears, and the suffering of others; creating spaciousness; and then breathing out calm and equanimity. In Tonglen meditation "[o]ur own difficult personal experiences then become the bridge that leads us to compassion and to giving no fear" (Ibid.).

Outcomes of Personal Transformation: Compassion and Servant Leadership

Compassion arises from the apprehension or insight about unity of being. Unity or oneness of being is recognized and celebrated in both Western and Eastern religious and philosophical traditions. For example, Francis of Assisi, in his *Canticle to the Sun*, celebrates creation, the unity of nature, and oneness of humans with nature, rather than human mastery or opposition to the natural world.[2] Buddhism recognizes, indeed is based on, the principle of nondiscrimination or non-duality (Advaita (not two). "Advaita Vedanta is more than a philosophical system, as we understand these terms in the West today; it is also a practical guide to spiritual experience and is intimately bound up with spiritual experience." Eliot Deutsch (1988, p. 4).) The Hasidic tradition of Judaism, drawing on Kabbalah, integrates both mystical traditions and non-dual principles of God and creation. ("Judaism has within it a strong and very ancient mystical tradition that is deeply nondualistic. "Ein Sof" or infinite nothingness is considered the ground face of all that is. God is considered beyond all proposition or preconception. The physical world is seen as emanating from the nothingness as the many faces "partsufim" of god that are all a part of the sacred nothingness." Michaelson (2009, p. 130).)

Compassion in Judaism and Christianity is based on care for others, particularly the poor. Care for the widow, the orphan, and the stranger in the land is fundamental to Jewish law and practice (Deuteronomy 10:17–19).

> When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your

> vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner. (Leviticus 19: 9–19)

Christianity is made manifest by compassion: "by this shall all men know that you are my disciples, that you love one another" (John 13:35). "No one has seen God; how can you love God if you do not love your neighbor?" "If anyone says, "I love God," but hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And we have this commandment from Him: Whoever loves God must love his brother as well." (1 John 4:20. See also Roberts (2015)).

Similarly, Buddhism follows the path of the Bodhisattvas (see Trungpa (2014b)). With compassion, people take on the suffering and pain of others, rather than run away from it, or try to insulate ourselves. This is done, for example, in Tonglen meditation. Opportunities to manifest compassion also arise in concrete practical ways, provided by circumstances such as the devastation of the hurricanes during the summer of 2017, to Texas, Florida, and Puerto Rico.

Servant Leadership

Compassion drives the individual who has experienced personal transformation, to concern for creating better society and organizations, i.e., to act as a servant leader (see the parable by Hesse (2011)). Servant leadership is an approach to leadership based on humility rather than arrogance, casting the leader in the role of developing his or her subordinates and facilitating and supporting the success of the enterprise.[3] Servant leadership in the Jewish tradition is manifested by the leadership of Moses and David, King of Israel, and in Christian tradition by the leadership of Jesus. Righteousness in the Jewish and the Christian tradition is achieved by serving the poor (Anawim), particularly by what are known as the corporal and spiritual works of mercy. (The "corporal" and "spiritual" works of mercy are acts of compassion to those in need, including feed the hungry, shelter the homeless, clothe the naked, visit the sick and imprisoned, bury the dead, and give alms to the poor, as well as to instruct, to advise, to console, to comfort, to forgive, and to bear wrongs patiently.) The Buddhist view is that leadership flows from the awakened heart (see Chödrön (2001, 2016)).

The lives of Gandhi, Martin Luther King, Janusz Korczak, and Sister Rose Thering and the Dalai Lama demonstrate amazing energy, activism, and leadership of individuals who have experienced extraordinary personal transformation. Each of these individuals experienced personal transformation in their own lives and then embarked on a career/lifetime of activism successfully fighting social injustice, embodying servant leadership in the particular circumstances of their individual contexts. Gandhi, through non-violent protests, led India to independence from the British Empire (Dhiman 2015). Martin Luther King, Jr., led non-violent protests against segregation and infringement of voting rights of Blacks in America; these protests were instrumental in achieving the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965 (Carson 1998). Janusz Korczak was a pediatrician and children's writer who ran an orphanage in Poland in the 1930s and during WWII. He was offered sanctuary because of his prominence as a public figure and writer, but he chose to stay with his orphans and followed them to the Treblinka death camp in 1942 (see Szpilman (1999)). Rose Thering was a Roman Catholic nun who exposed and successfully fought anti-Semitism in the Roman Catholic Church (Fisher (1977). See Mcfadden (2006). See also "Sister Rose's Passion," directed by Oren Jacoby, 2004 winner of Tribeca Film Festival, and 2005 nominee, Academy Awards, Best documentary). Her efforts led to a document issued by the Second Vatican Council, *Nostra aetate*, which changed the approach of Catholics to Jews and eliminated anti-Semitic references in the Catholic liturgy. Rose fought for, and won, the requirement of holocaust and genocide education in NJ public schools. The Dalai Lama received the Nobel Prize for Peace in 1989 (Rule 1989) for leading non-violent uprisings against China's domination of Tibet (see the Dali Lama's second autobiography Lama (1990)). The legacy of each, Gandhi; Martin Luther King, Jr.; Sister Rose Thering, and the Dalai Lama emphasizes that people who observe injustice should be upstanders, not bystanders.[4] They became a "force for good" (Goleman 2015).

Similarly, but perhaps less dramatically, the individual who has experienced personal transformation becomes positioned, and perhaps even driven, to lead his or her own organization through its own darkness into light. (A touchstone of the personal integrity of the leader is the cognitive and emotional sensitivity of the leader to recognize, and avoid, conflicts of interest. See Alexander (2015, p. 68).)

Leading an Organization Through Its Own Darkness into Light

Peter Senge proposes that the "leader's new work" is to develop his/her organization as a "learning organization." (Peter Senge considers that the leader's "new work" is to create a "learning organization." See Peter Senge (1990).) A learning organization closes the "gap" between an organization's goals and aspirations, leading it through its own darkness into light (Senge 1990). The disciplines of the learning organization include personal mastery, mental models, building shared vision, team learning, and systems thinking. Some of the disciplines of the learning organization relate to Steven Covey's Seven Habits of Highly Effective People (2004). The seven habits of highly effective people include be proactive, begin with the end in mind, put first things first, think win-win, seek first to understand then to be understood, synergize, and sharpen the saw. (See Dhiman (2017).) The courageous confrontation of an organization's dark side, with a view to transformation, grounds that organization in workplace spirituality. Marques, Satinder, and King define workplace spirituality in the following terms:

> Spirituality in the workplace is an experience of interconnectedness among those involved in a work process; initiated by authenticity, reciprocity, and personal goodwill; engendered by a

> deep sense of meaning that is inherent in the organization's work and resulting in greater motivation and organizational excellence. (Marques et al. 2007, p. 89)

Interconnectedness is rooted in inner-connection, as elaborated in their paradigm. The various religious and spiritual frameworks discussed above develop inner-connection and lead naturally to interconnectedness, manifested in mutuality, compassion, and servant leadership. Leadership in a spiritually grounded workplace should be leadership without egoism or arrogance, leadership that develops and empowers the leader's subordinates, and in essence servant leadership (see Roberts (2013)).

A spiritually grounded workplace will incorporate principles of spirituality in its policies and procedures of the organization, including sexual harassment policies and procedures, discussed below, including:

- Recognition of the spiritual nature of people – if we approach employees as spiritual beings, the primary concern is with spiritual health and growth of employees, not only managers and leaders (Marques et al. 2007).
- Trust in the resilience and ability to grow of individuals (see Maslow (1954) and Harvard Business Review and Goleman 2017).
- Respect for the individual vs. egocentered or self-centered perspective (Roberts 2013).
- Servant-based leadership vs. self-centered leadership (Dhiman 2017).
- Learning organization vs. the organization which fails to close the gap between its aspirations and its realities (see Senge (1990) and Collins (2001)).
- Forgiveness and remedies/penalties (Marques 2010). (Although forgiveness is contrasted with remedies and penalties, the relationship is not oppositional, "either/or" but "both/and.")
- Transformation/healing and justice and accountability (Manz et al. (2008). (Although transformation and healing are contrasted with justice and accountability, the relationships are not oppositional, "either/or" but "both/and.")

Workplaces which implement the principles of spirituality in their policies and procedures create corporate culture, defined as "the way we do things around here" (Deal and Kennedy 1982). For example, Marques, having defined the hallmarks of spiritually grounded workplaces as authenticity, reciprocity, personal goodwill, a sense of meaning, motivation, and organizational excellence, analyzed the corporate culture at Starbucks, using secondary data analysis (Marques et al. 2007). She concluded that a key aspect of Starbucks' culture is its orientation to stakeholders, including employees, suppliers, and customers (Marques 2008). Andre Delbecq conducted an intensive case study of a multistate health-care system; he concluded that corporate culture grounded in workplace spirituality was tied to leadership in the organization, the religious and spiritual practice, and commitments of the organization's executives (Delbecq 2010a). An integrative approach to corporate culture recently proposed in the Harvard Business Review Jan/Feb 2018 issue analyzes corporate culture along the dimensions of stability vs. flexibility and independence vs. interdependence, yielding a two-by-two property space. Corporations in the flexible and interdependence quadrant are characterized by caring and purpose; corporations in the flexible and independence quadrant are characterized by learning and enjoyment; corporations in the independence and stability quadrant are characterized by orientation to results and authority; corporations in the interdependence and stability quadrant are characterized by order and safety (Groysberg et al. 2018). There is no single "correct" culture, but fit between strategy and culture is critical if organization culture is to support organizational effectiveness. All cultures can be spiritually grounded; no single culture has a lock on workplace spirituality.

Leadership in spiritually grounded organizations. Although not explicitly tied to spirituality, House's path-goal leadership theory is consistent with and implements some principles of a spiritually grounded workplace. The role of the manager/leader under House's path-goal theory of leadership is to define the goal and facilitate the path for employees to achieve the set goals (House 1971). Leadership in such organizations as Starbucks and Andre Delbecq's case studies of health care facilities and Silicon Valley supports the spiritual culture of the organizations (Weiss and Delbecq 1987). Although Jim Collins does not explicitly identify the Level V leaders of the "good to great" organizations in his study as spiritual, a differentiating characteristic of Level V leaders in his study was their personal humility (Jim Collins 2001). Humility is a characteristic of spiritually grounded individuals. Moreover, Andre Delbecq makes the case that "power humility" offsets leadership hubris and narcissism and urges leaders to manifest love and humility, grounded in spiritual traditions (Delbecq 2010).

On the other hand, not all leadership is benevolent (Delbecq 2001). And some warn of the "dark side" of transformational leadership (Tourish 2013). Power differentials between leaders and subordinates is of particular concern by Tourish, who warns of the dark side of transformational leadership. He challenges advocates of transformative leadership to "acknowledge the ubiquity of power differentials in the workplace and the negative effects such differentials can have on perceptions, attitudes, relationships, and organizational effectiveness" (ibid., p. 38). Power differentials were at play in most, if not all, examples of sexual misconduct and sexual harassment "called out" by the "silence breakers" in the fall 2017, discussed below (see also *Time* special issue: Person of the Year, December 18, 2017; *People*, December 18, 2017).

How would a spiritually aware workplace and managers deal with the thorny issues of diversity and inclusion, particularly focusing on including gender discrimination (e.g., Silicon Valley and the glass ceiling for women See *The Atlantic*, April 2017), racism, homophobia, age discrimination, disability accommodations, and sexual harassment in the workplace?[5] Sexual harassment in the workplace has emerged as an important, if not a central, issue, with the emergence of complaints and the #metoo movement. Indeed, the "silence breakers" were named by Time as Person of the Year 2017 (see *Time* special issue: Person of the Year, December 18, 2017).

What will a sexual harassment policy at a spiritually grounded workplace include?

At minimum, spiritually aware managers and spiritually grounded workplaces will have both a sexual harassment policy and training. For example, apparently in response to allegations raised by one of the silence breakers who was a lobbyist in California, the State of Illinois implemented a requirement effective January 1, 2018, that all registered lobbyists in the state of Illinois engage in sexual harassment training. A key element in the harassment training is that harassment is defined from the perspective of the target/victim of harassment, not the perspective of the harasser. This standard is embodied as the viewpoint of "the reasonable victim," in defining whether sexual harassment has occurred, not that of the ("reasonable" or unreasonable) harasser (EEOC Policy Guidance on Current Issues of Sexual Harassment, March 19, 1990, N-915-050. url https://www.eeoc.gov/policy/docs/currentissues.html). This standard is critically important because it requires the individual who makes a sexual overture or engages in sexual conduct to be aware that sexual harassment can occur when "such conduct has the purpose **or effect** of substantially interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment." (25 ILCS 170/4.7(d)). Those who make sexual advances must recognize the risk that their conduct will be considered unwelcome sexual harassment and manage that possibility or risk accordingly.

(See Sec. 4.7. Prohibition on sexual harassment, in full, below. Short title. This Act shall be known as the Lobbyist Registration Act (25 ILCS /170 and 170/4.7).

Sec. 4.7. Prohibition on sexual harassment.

(a) All persons have the right to work in an environment free from sexual harassment. All persons subject to this Act shall refrain from sexual harassment of any person.
(b) Beginning January 1, 2018, each natural person required to register as a lobbyist under this Act must complete, at least annually, a sexual harassment training program provided by the Secretary of State. A natural person registered under this Act must complete the training program no later than 30 days after registration or renewal under this Act. This requirement does not apply to a lobbying entity or a client that hires a lobbyist that (i) does not have employees of the lobbying entity or client registered as lobbyists or (ii) does not have an actual presence in Illinois.
(c) No later than January 1, 2018, each natural person and any entity required to register under this Act shall have a written sexual harassment policy that shall include, at a minimum, (i) a prohibition on sexual harassment; (ii) details on how an individual can report an allegation of sexual harassment, including options for making a confidential report to a supervisor, ethics officer, inspector general, or the Department of Human Rights; (iii) a prohibition on retaliation for reporting sexual harassment allegations, including availability of whistleblower protections under the State Officials and Employee Ethics Act, the Whistleblower Act, and the Illinois Human Rights Act; and (iv) the consequences of a violation of the prohibition on sexual harassment and the consequences for knowingly making a false report.

(d) For purposes of this Act, “sexual harassment” means any unwelcome sexual advances or requests for sexual favors or any conduct of a sexual nature when (i) submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment; (ii) submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual; or (iii) such conduct has the purpose or effect of substantially interfering with an individual’s work performance or creating an intimidating, hostile, or offensive working environment. For the purposes of this definition, the phrase “working environment” is not limited to a physical location an employee is assigned to perform his or her duties and does not require an employment relationship.

(e) The Secretary of State shall adopt rules for the implementation of this Section. In order to provide for the expeditious and timely implementation of this Section, the Secretary of State shall adopt emergency rules under subsection (z) of Sections 5–45 of the Illinois Administrative Procedure Act for the implementation of this Section no later than 60 days after the effective date of this amendatory Act of the 100th General Assembly (Source: P.A. 100–554, eff. November 16, 2017).)

The spiritually grounded workplace and spiritually intelligent leaders will confront difficult issues, rather than ignore or deny them, and give voice to their employees and stakeholders, particularly to people lower in the power structure and individuals who allege wrong doing.

Active listening, to both the victims of sexual harassment, their co-workers as well as the alleged harassers, and their supervisors, should be the common practice in a spiritually grounded workplace. Talking “at” each other is not the process, and likely a facilitator of the discussion would be necessary or helpful to prevent the conversation from deteriorating into an argument when the topic is emotionally charged.

Following the principle of collaboration, a sexual harassment policy should be constructed not only by counsel but also in consultation with employees and managers, so that acceptable, consensus-based norms for behavior and reporting procedures are developed for the workplace. A peer mentoring system for both those who allege workplace harassment and those who are the targets of the allegations should be developed, with a view to coaching and developing sensitivity and awareness of the other.

A sexual harassment policy in a spiritually based workplace might choose to distinguish between legalities of criminal and civil law and acceptable behavior from the employer’s point of view. Does the employer wish to implement a strictly legal standard, or alternatively develop standards, clear to all parties, preferably based on consensus, which go beyond strictly legal definitions of sexual harassment? Does an employer want to have a “higher standard,” than, for example, the technicalities of whether the victim’s consent to quid pro quo harassment possibly removes the conduct from criminal liability, for purposes of employee’s discipline and termination? However, a warning about the risks of developing “higher standards” has been raised by the discrimination lawsuit brought by the Google employee, and a colleague, who was terminated after posting a blog on the Google employee website, in August 2017, who state that Google's policies constitute illegal reverse discrimination and suppress free speech rights (see Wakabayashi and Bowles (2018) and Wakabayashi (2017)).

Due process must be incorporated into the sexual harassment policy with a view to procedural justice and fundamental fairness to all employees and other stakeholders. Employees have the right to be free from sexual harassment, and the correlative right to be free from being falsely accused is recognized and implemented. Due process and fundamental fairness is *not* a failure to investigate. And it is *not* protecting powerful (predominantly male) leaders (EEOC, Select Task Force on the Study of Harassment in the Workplace: Report of Co-Chairs Chai R. Feldblum & Victoria A. Lipnic, June 2016. The full report can be found at url https://www.eeoc.gov/eeoc/task_force/harassment/report.cfm).

What about anonymous accusations? What about the right to confront one's accuser, central to due process and a US constitutional value? Anonymous or undisclosed complainants, as opposed to confidential/withheld from press, as a result of which some individuals have lost their jobs and their careers, are problematic from the point of view of the right to confront one's accuser. Sometimes complaint and investigation procedures internal to a company, often conducted by the human resources department or general counsel, permit complaints to be filed out of the chain of command, when complaining in the chain of command would require the harassed individual to complain to the alleged harasser. This is different from the accused harasser not learning of the identity of the complaining parties.

What about statutes of limitations (SOLs)? What about conduct complained of long after it occurred, and when there was a remedy available at the time of the occurrence? (Meritor Savings Bank, FSB v. Vinson, 477 U.S. 57 (1986), defining quid pro quo, and hostile environment sexual harassment was decided by the US Supreme Court in 1986. The EEOC posted early guidance about sexual harassment in 1980.) For example, some of the complaints of sexual harassment occurred 10 years ago or more and some when the individual complained of was not employed at the workplace where he, or she, is, or was, currently employed. What is the obligation to complain in a timely manner? (For example, the Pingry School is dealing with the issue of statute of limitations issues of men who allege they were sexually abused as students when they were 11 or 12 years old, by the same teacher and in the same year. Some complaints were recognized as within the SOL, but other individuals have complained outside of the legal SOL. See Harris (2017).)

The silence breakers complained "We didn't know where to go." Time reports that a whistleblower of Harvey Weinstein, queried, "Were we supposed to call some fantasy attorney general of moviedom." "There wasn't a place for use to report these experiences" (Time at p. 36). Plus there were concerns about retaliation and loss of jobs and careers. The delay in complaining is troubling. Sexual harassment law was well developed at the time of much of the conduct complained of. The development of the #metoo movement and the onslaught of disclosures, whereby one whistleblower encourages another, leads this writer to reflect whether a "feminist" theory of sexual harassment is required, akin to Care Ethics developed by Carol Gilligan (1982) (See also a 2011 interview with Carol Gilligan, at url https://ethicsofcare.org/carol-gilligan/). Care ethics was developed by Carol Gilligan in response to research she was conducted with women who were considering abortion. At the time of her research, abortion was considered a right, grounded in a constitutional value of privacy, under Roe v. Wade ((410 U.S. 113) 1973). However, her respondents did not consider their right to an abortion, rather they were oriented to relationships. Similarly, the "silence breakers" have come forward as a social movement, #metoo, rather than individually based on their rights to complain to EEOC or to sue the alleged harassers.

Proportionality and Differentiation of "offenses." Matt Damon posted on social media differentiating "offenses" under the general rubric of sexual harassment and assault. He got a lot of pushback on social media, including from a female co-worker. In addition, others have entered the fray. The *New York Times* carried an editorial by Bret Stephens, entitled "When #MeToo Goes Too Far" (OpEd, Stephens (2017)). Punishment must be proportional relative to conduct. This is an established workplace mediation and arbitration, as well as a more general principle of justice.

Should all instances of harassment lead to discharge, so-called "capital punishment" in an employment context? For example, the *New York Times* suspended and required training of a reporter accused of sexual harassment prior to his employment at the *NYT* (see Ember (2017a, b)).

How to differentiate permissible persistence from harassment and stalking?

Some alleged harassers, for example, have stated that they thought, mistakenly, that they was "pursuing mutual feelings." Others, including Harvey Weinstein, have denied that their acknowledged sexual relationships were nonconsensual. What about training? (In addition, what about including, for example, seminars to help individuals recognize when a sexual advance is welcome through body language? For example, psychologists have found that women who are attracted to a man stand closer than the arm's length 3 ft typical of American culture; they touch the man they are interested in on the arm or shoulder; they touch their own hair and smile a lot. See also Moore (1985) and Moore and Butler (1989).) Assertiveness training might be beneficial for women (and men), so that the response to an unwelcome sexual advance might be "I'm not comfortable" with this conversation, with your behavior, or "this (conversation/conduct) is not work related."

What about settlements? Settlements have the advantage to individuals alleging sexual harassment that the problem with the harasser becomes resolved without a public trial and the individual alleging harassment is compensated for their injuries. However, among the problems with settlements, and the nondisclosure agreements that are part of the settlement, is that the problematic behavior and obscene workplace culture are perpetuated. For example, some of the law firms and attorneys working on behalf of Harvey Weinstein used very aggressive tactics against women alleging sexual misconduct (see Op-ed (2017) and Goldstein and Liptak (2017)).

Lead a collective discussion. It is important to have a collective discussion about appropriate conduct between sexes at work. Is all sexual contact prohibited? (It is noteworthy that much of the complained of conduct involved egotistical sexual conduct and gratification, for example, masturbation and invitations to engage in masturbation, not serious invitation to a mutually gratifying sexual and interpersonal relationship. See Sexual misconduct: the accused. People 88(25):116–117, 2017; Almukhtar et al. (2017).) Sexual relationships between the direct chains of command might reasonably be prohibited, because it is clear that power differentials make the issue of consent questionable, and even where consent is given, a relationship between direct reports can be toxic for others. If individuals in a direct reporting relationship wish to undertake a consensual sexual relationship, then one party could be transferred out of the direct chain of command; the party transferred would be the individual lower in the hierarchy or with less seniority/tenure on the job. This policy would likely track and complement existing nepotism policies. What are considered "appropriate" and acceptable norms in the workplace? For example, orthodox Jews and Muslims separate sexes at worship services, and men do not touch women, e.g., shake hands, who are not family members. Vice President Pence reputedly does not go to dinner alone with a woman or attend any event where alcohol is served and where women will be present without his wife, following the so-called Billy Graham rule (Mayer 2017). What are the norms of interaction between co-workers at work? Ban all sexual overtures and sexual relationship? How can individual employees and managers/leaders of an organization manage the risks of sexual harassment if a fundamentalist approach is not adopted?

What is zero tolerance? Is it realistic? Sexual harassment defined as "unwelcome" sexual advances presumptively allows room for testing the waters. What is permissible persistence? "Three strikes and you are out"? But what about sexual conduct that alters the workplace environment; for example does asking for dates, up to three times, for example, although arguably permissible as testing the waters whether a sexual advance is "unwelcome," make sexuality salient to the point where it alters the target's workplace environment? Since the initiator of the sexual overture may not be able to predict whether the invitation would be perceived as altering the workplace environment, does appropriate risk management discourage or prohibit all sexual overtures at work? Catherine Deneuve and 100 prominent figures and social leaders published an open letter in Le Monde on January 9, 2018, expressing the point of view that "clumsy" sexual overtures should not be conflated with Harvey Weinstein's conduct (Safronova 2018).

Workplaces grounded in spirituality should engage in these discussions internally as well as participate in a much-needed national dialogue, perhaps leading in their industry in developing and managing workplace harassment policies and participating courageously in "high-profile" discussions on the topic.

Evidence exists that spirituality- and religious-based approaches benefit employee's job-related attitudes and behavior and organizational performance, emphasizing the impact of workplace culture. (For an early paradigm of the relationship between workplace spirituality and organizational performance, see Jurkiewicz and Giacalone (2004).) Workplace spirituality benefits employees through promoting employee morale and reducing stress, creating meaning and purpose in work, and cultivating a sense of interconnectedness. (See Karakas

(2010) for an updated analysis of the relationship between workplace spirituality and organizational performance, concluding that workplace spirituality benefits employees through promoting employee morale and reducing stress, creating meaning and purpose in work, and cultivating a sense interconnectedness.) The benefits identified in the theoretical and empirical literature become “testable hypotheses” to measure the effect of implementing new policies, on such issues as sexual harassment and gender pay gaps, on employee and organizational outcomes. Measurement of both individual and group-level variables should be conducted to test the effects of workplace spirituality on individual outcomes, such as employee job satisfaction, job commitment, and citizenship behavior, and group-level outcomes, such as organizational culture, as well as organizational performance measures including financial measures of performance, innovation, and competitiveness within the industry.

Conclusion

Personal transformation and spirituality, following various religious and spiritual frameworks, can serve as an important and effective foundation for workplace leadership, applying spirituality principles in management and engendering a culture of interconnection. A spiritually grounded workplace is ideally led by servant leaders and expresses in action authenticity, reciprocity, personal goodwill, a sense of meaning, internal motivation, and organizational excellence. The “the way we do things around here” embodies organizational culture, so that a spiritually grounded workplace could be expected to reap the benefits of high employee job satisfaction and high employee engagement and motivation, and would result in high organizational effectiveness. A spiritually grounded workplace would not necessarily be isolated from such challenges and social movements as the #metoo and #timehascome movements that call for leaders to engage employees and stakeholders, including customers and suppliers, to critically examine the current situation and if necessary to close the gap between reality and aspiration. One could argue that a spiritually grounded workplace would be one where the benefits of such movements could be safely and soberly evaluated and adopted, because the foundations of both the organization and its employees provide stability and truth. Such a critical examination requires active, nondefensive listening by management and courageous speaking by employees without fear of reprisal or retaliation, and the development of “close the loop” action items to remediate problem areas leads the organization through its own darkness into light. Like life itself, both personal and organizational transformations are ongoing projects, not “finished products.”

Notes

[1]New York Times, Op-Ed, by Brian Morton Aug. 29, 2011
Bronxville, N.Y.

In a coffee shop not long ago, I saw a mug with an inscription from Henry David Thoreau: "Go confidently in the direction of your dreams! Live the life you've imagined."

When I got home, I looked up the passage (it's from "Walden"): "I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."

Now Thoreau isn't quite saying that each of us can actually live the life we've imagined. He's saying that if we try, we'll come closer to it than we might ordinarily think possible.

Gandhi's words have been tweaked a little too in recent years. "Be the change you wish to see in the world." When you first come across it, this does sound like something Gandhi would have said. But when you think about it a little, it starts to sound more like a bumper sticker. Displayed brightly on the back of a Prius, it suggests that your responsibilities begin and end with your own behavior.

The closest verifiable remark we have from Gandhi is this: "If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. ... We need not wait to see what others do."

Here, Gandhi is telling us that personal and social transformations go hand in hand, but there is no suggestion in his words that personal transformation is enough. In fact, for Gandhi, the struggle to bring about a better world involved not only stringent self-denial and rigorous adherence to the philosophy of nonviolence; it also involved a steady awareness that one person, alone, can't change anything, an awareness that unjust authority can be overturned only by great numbers of people working together with discipline and persistence.

Brian Morton, the director of the graduate program in fiction at Sarah Lawrence College, is the author of the novels *Starting Out in the Evening* and *Breakable You*.

Quoted from [a] version of this op-ed which appeared in print on August 30, 2011, on page A23 of the *New York Times* edition with the headline: Falser Words Were Never Spoken (url http://www.nytimes.com/2011/08/30/opinion/falser-words-were-never-spoken.html).

Rather than undermine the approach, "be the change you wish to see in the world," Professor Morton gives learned and extensive support to this approach by notable leaders including Gandhi, Thoreau, Nelson Mandela and Marianne Williamson.

Satinder Dhiman in his biography of Gandhi (Dhiman 2015), lends credence to "become the change we wish to see in the world," at p 156.)

[2]Original text in Umbrian dialect:	English Translation:
Altissimu, onnipotente bon Signore,Tue so le laude, la gloria e l'honore et onne benedictione.	Most High, all powerful, good Lord,Yours are the praises, the glory, the honor,and all blessing.
Ad Te solo, Altissimo, se konfano,et nullu homo ène dignu te mentouare.	To You alone, Most High, do they belong,and no man is worthy to mention Your name.

(*continued*)

Laudato sie, mi Signore cum tucte le Tue creature,spetialmente messor lo frate Sole,lo qual è iorno, et allumini noi per lui.Et ellu è bellu e radiante cum grande splendore:de Te, Altissimo, porta significatione. Laudato si, mi Signore, per sora Luna e le stelle:in celu l'ài formate clarite et pretiose et belle. Laudato si, mi Signore, per frate Uentoet per aere et nubilo et sereno et onne tempo,per lo quale, a le Tue creature dài sustentamento. Laudato si, mi Signore, per sor'Acqua,la quale è multo utile et humile et pretiosa et casta. Laudato si, mi Signore, per frate Focu,per lo quale ennallumini la nocte:ed ello è bello et iucundo et robustoso et forte. Laudato si, mi Signore, per sora nostra matre Terra,la quale ne sustenta et gouerna,et produce diuersi fructi con coloriti fior et herba. Laudato si, mi Signore, per quelli ke perdonano per lo Tuo amoreet sostengono infirmitate et tribulatione. Beati quelli ke 'l sosterranno in pace,ka da Te, Altissimo, sirano incoronati. Laudato si mi Signore, per sora nostra Morte corporale,da la quale nullu homo uiuente pò skappare:guai a quelli ke morrano ne le peccata mortali;beati quelli ke trouarà ne le Tue sanctissime uoluntati,ka la morte secunda no 'l farrà male. Laudate et benedicete mi Signore et rengratiatee seruiteli cum grande humilitate.	Be praised, my Lord, through all your creatures,especially through my lord Brother Sun,who brings the day; and you give light through him.And he is beautiful and radiant in all his splendor!Of you, Most High, he bears the likeness. Praised be You, my Lord, through Sister Moonand the stars, in heaven you formed themclear and precious and beautiful. Praised be You, my Lord, through Brother Wind,and through the air, cloudy and serene, and every kind of weather through whichYou give sustenance to Your creatures. Praised be You, my Lord, through Sister Water, which is very useful and humble and precious and chaste. Praised be You, my Lord, through Brother Fire, through whom you light the night and he is beautifuland playful and robust and strong. Praised be You, my Lord, through Sister Mother Earth,who sustains us and governs us and who producesvaried fruits with colored flowers and herbs. Praised be You, my Lord,through those who give pardon for Your love,and bear infirmity and tribulation. Blessed are those who endure in peacefor by You, Most High, they shall be crowned. Praised be You, my Lord,through our Sister Bodily Death,from whom no living man can escape. Woe to those who die in mortal sin.Blessed are those whom death willfind in Your most holy will,for the second death shall do them no harm. Praise and bless my Lord,and give Him thanksand serve Him with great humility Translated by the Franciscan Friars, Third Order Regular url https://en.wikipedia.org/wiki/Canticle_of_the_Sun

[3]"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. 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. The leader-first and the servant-first are two extreme types. Between them there 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? A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the "top of the pyramid," servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible." Robert R. Greenleaf Center for Servant Leadership. url https://www.greenleaf.org/what-is-servant-leadership/. See also Collins (2001) and Roberts (2015).

[4]First they came for the Socialists, and I did not speak out —
Because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out—
Because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out—
Because I was not a Jew.
Then they came for me—and there was no one left to speak for me.
-Martin Niemöller, url https://www.ushmm.org/wlc/en/article.php?ModuleId=10007392.

[5]I am using the term spiritually aware. I could use "spiritually grounded" as an alternative. Spiritual intelligence is also relevant. Spiritual intelligence relates to "a sense of compassion for, and acceptance of other, just as they are." See Marques et al. 2009, p. 102. See also Gary E. Roberts use of the term, "spiritual intelligence," in his recent book, *Working with Christian Servant Leadership Spiritual Intelligence: The Foundation of Vocational Success* (2016). The term "spiritual intelligence" arguably applies to individuals, whereas "spiritually aware" or "spiritually grounded" could apply to both individuals and social systems, including workplaces and workplace culture.

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Spirituality and Employee Engagement at Work

Manish Gupta and Sitamma Mikkilineni

Contents

Abstract

Spirituality is often considered as an important driver of the overall well-being of an individual. Given the significance of spirituality in one's life, organizations are increasingly making efforts to ensure that employees use spirituality to engage themselves physically, emotionally, and cognitively in their work. The intent of this chapter is to understand the relationship between spirituality and engagement at work and to reflect on its importance to management. It reviews the theoretical foundations of engagement and workplace spirituality over the years. It then lists, describes, and compares different measurement scales for both engagement and spirituality at work. It also examines the "role of spirituality in engaging employees" in the context of existing research conducted in different countries.

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Based on these reflections, the chapter also provides some implications of this relationship for management practice.

Keywords
Workplace spirituality · Engagement at work · Employee engagement · Work engagement · Job engagement

Introduction

Employee engagement is increasingly becoming a top business priority for many organizations because of its positive consequences for employees and employers. Engaged employees volunteer to engross themselves cognitively, emotionally, and physically in their work (Kahn 1990). Spirituality within the workplace and employee engagement are constructs that relate to individuals' emotions, and spirit and there is evidence that the two are related (Roof 2015; Saks 2011). Therefore, the objective of this chapter is to draw out the relationship between spirituality and engagement at work and to highlight the importance for management.

Theoretical Foundations

The conceptual and theoretical foundations of engagement and spirituality at work with specific reference to the different definitions and the development of the constructs over the years are discussed in the subsequent paragraphs.

Engagement

The roots of the engagement theory can be traced back to the seminal work of Katz and Kahn (1978). According to their self and role theory, every individual has an inner and an outer self. The inner self is personal, whereas the outer self is social. A set of expectations are held by the members of "role sets" for the focal person who, in turn, receives this expectation set in a distorted form and acts by complying or not complying with the expectations. This behavior of the focal person is evaluated by the "role set" members in light of the expectations they had. Kahn (1990) proposed that people have to be emotionally, cognitively, and physically engaged in their work roles to increase the extent to which the expectations of the "role set" can be fulfilled. People can bring in or leave out their personal selves into their role performances leading to a self-in-role continuum from personal engagement to personal disengagement.

The concept of personal engagement has evolved over the years (Knight et al. 2017). According to Kahn (1990), personal engagement is "harnessing of organizational members' selves to their work roles" (p.694). Thus, engaged individuals invest their personal energies into cognitive, physical, and emotional labor simultaneously and express themselves voluntarily in their roles. This results in three psychological conditions – meaning in terms of return on investment of their energies, psychological safety in terms of trust and security, and availability of physical and psychological resources – which shape how people inhabit their roles.

Schaufeli et al. (2002) viewed engagement in the work setting as multidimensional and termed it "work engagement." According to them, work engagement is a positive state of mind characterized by the extent to which employees are vigorous (highly energetic), dedicated (experiencing sense of significance), and absorbed (concentration and engrossment in work). Maslach et al. (2001) propose that engagement is the opposite of the three burnout dimensions of exhaustion, cynicism, and inefficacy. Research on burnout and engagement also shows that the main elements of burnout (exhaustion and cynicism) and engagement (vigor and dedication) are opposite of each other (Gonzalez-Roma et al. 2006).

Saks (2006) bifurcated engagement at two levels, namely, the job and organizational level, and termed them job and organizational engagement, respectively. Later on Christian et al. (2011) viewed personal engagement as a superset of work engagement and the conceptual dimensions of vigor as occurring at the physical level, dedication at the emotional level, and absorption at the cognitive level.

Meanwhile, several other conceptualizations of engagement at work appeared in the research. For example, some scholars such as MacLeod and Clarke (2009) and Robertson-Smith and Markwick (2009) viewed engagement from the practitioner's point of view and considered it as an amalgamation of other job attitudes including job involvement, organizational commitment, and job satisfaction. On the other hand, others like Crawford et al. (2010) and May et al. (2004) criticized the oversimplification of the engagement construct and suggested that it is much more than a mere aggregation of other attitude types. They were critical about the lack of academic rigor that the practitioners' definition of employee engagement had. According to Hallberg and Schaufeli (2006), work engagement is about activation, whereas job satisfaction is about satiation. Similarly, they argued that work engagement is a simultaneous investment at physical, emotional, and cognitive levels, whereas job involvement occurs mainly at the cognitive level. They also differentiated organizational commitment from work engagement and argued that work engagement is limited to the job role and organizational commitment is limited to the perception of employees about their organizations. As apparent from the aforementioned understanding of engagement, there have been several conceptualizations of engagement at work. However, work engagement is by far the most researched and appreciated concept in occupational psychology compared to personal and job. The differences among different engagement concepts are depicted in Fig. 1.

Researchers have also pondered over the forms of engagement at work. Several cross-sectional studies (Bakker 2009; Macey and Schneider 2008) focused on understanding engagement as a trait-like variable. Others (Tims et al. 2011) found that engagement at work changes on a day to day basis and is a state-like construct. Macey and Schneider (2008) were the first to conceptually understand the complex nomological network encompassing trait, state, and behavioral constructs in

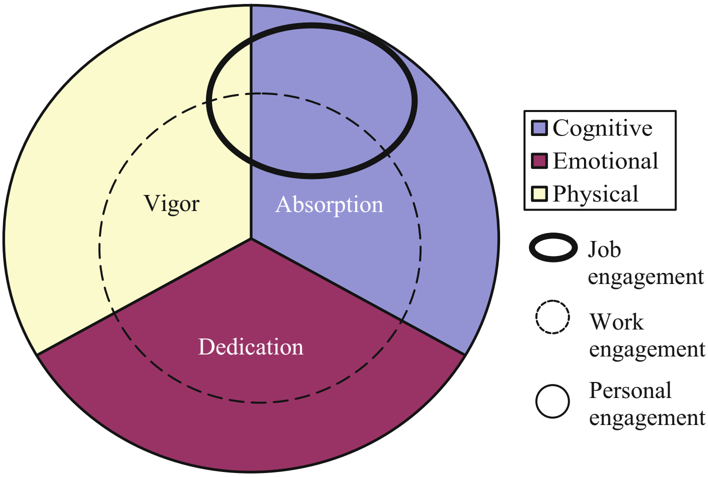

Fig. 1 Differences in the types of engagement

engagement. According to them, trait engagement is the orientation of an individual to understand the world from a specific vantage point; state engagement is a set of feelings of fervor, liveliness, and activation; behavioral engagement is voluntary effort or a definite form of behavior that may be exhibited either within or outside of the defined role. Each component builds on the previous one, sooner or later leading to complete engagement (Liat Eldor and Eran Vigoda-Gadot 2017).

Researchers have also debated on the contextual nature of engagement. Jenkins and Delbridge (2013) clarified that "engagement at work" is an individual-level construct which can have a global measure, but its relationships with other correlates are sensitive to context. Consequently, other scholars pointed out the importance of studying engagement in different contexts (Gupta 2015; Gupta and Kumar 2015; Gupta and Pandey 2016; Gupta and Sayeed 2016; Gupta and Shaheen 2017a, b; Gupta et al. 2015a, b, 2017, 2018).

Workplace Spirituality

Spirituality is "the propensity to make meaning through a sense of relatedness to dimensions that transcend the self in such a way that empowers and does not devalue the individual" (Reed 1992, p. 350). In the context of occupations, it is a sense of wholeness, connectedness at work, and deeper values (Milliman et al. 2003). However, the historical understanding of literature reveals that workplace spirituality is a vast and a mostly debatable area of research.

According to Karakas (2010), there exist 70 different definitions of workplace spirituality. Yet, there is no single popular definition primarily because of the complexity and the diversity this term has (Markow and Klenke 2005). Some definitions such as the one by Guillory (2000) that workplace spirituality is our inner consciousness and the one by Dehler and Welsh (1994) that it is a specific type of feeling that energizes action at work are used commonly. However, the concept of workplace spirituality has continued to develop and evolve over the years.

Krishnakumar and Neck (2002) reviewed the vast literature in this area and classified it into three schools of thoughts. The first is the intrinsic-origin view. According to them, the advocates of this school of thought view spirituality as a concept that is rooted in the inside of individuals. In line with this perspective, Guillory (2000, p. 33) defined spirituality as “our inner consciousness” and “that which is spiritual comes from within-beyond our programmed beliefs and values.” The proponents of this school of thought argue that spirituality is distant from religion as it is neither hierarchical nor ecclesiastical in nature (Graber et al. 2001; Neck and Milliman 1994). Scholars including Ashmos and Duchon (2000) and Mitroff and Denton (1999) opined that though this viewpoint of spirituality is about power within, spirituality has a feel of connectedness, with one’s own work and with others or the universe. Simply put, it is one’s inner consciousness (Turner 1999).

The second school of thought is from the religious viewpoint. However, before viewing spirituality through the glass of religion, it is important to define the term “religion.” According to Bruce (1996, p. 7), “religion consists of beliefs, actions, and institutions which assume the existence of supernatural entities with powers of action, or impersonal powers or processes possessed of moral purpose.” Not surprisingly, the followers of this school of thought have viewed spirituality within the realm of a particular religion. For Christians, it is a call for work as noted by Naylor et al. (1996); for Hindus, it is the utmost devotion as cited in one of their holy scriptures *The Bhagavad Gita* as “karmany evadhikaras te ma phalesu kadachana ma karma-phala-hetur bhur ma te sango ‘stv akarmani” (Bhagavad Gita: Chap. 2 verse 47) means one has to perform one’s duty without expecting any fruits of action (Menon 1997); for Buddhists, it is about hard work and devotion that enrich life and work (Jacobson 1983); for Muslims, it is commitment toward their organizations as prescribed by Islamic work ethic (Yousef 2000).

The third school of thought is the existentialist views. This perspective encourages people to seek answers for certain basic questions. It requires individuals to introspect and search for meaning in the workplace (Neck and Milliman 1994; Kahnweiler and Otte 1997), for example, the reason for doing a particular work, the meaning of the work getting performed, the consequence of the work, and the reasons for one’s own and one’s organizational existence (Naylor et al. 1996). This reasoning becomes more important when the jobs are extremely repetitive and boring.

Measures

There are several scales to measure workplace spirituality and engagement of employees which suggests that scholars have made efforts to operationalize these concepts. The prominent measures are listed and discussed below:

Workplace Spirituality

It can be measured using Milliman et al.'s (2003) scale consisting of meaningful work, sense of community, and alignment with organizational values. Other scales such as the one by Ashmos and Duchon (2000) are also discussed in the subsequent paragraphs.

According to Moore and Casper's (2006) review article, workplace spirituality can be captured using several measures. Some proxy measures can be used to measure spirituality at work. For example, it can be a three-factor variable comprising of self-work immersion, self-actualization, and interconnectedness. Here, the perceived organizational support scale by Eisenberger et al. (1986) may be taken as a proxy for self-work immersion. Likewise, the Minnesota Satisfaction Questionnaire by Weiss et al. (1967) and Meyer et al.'s (1993) scale of AOC can be used as a proxy to measure self-actualization and interconnectedness, respectively. Therefore, the workplace spirituality would act as a second-order construct comprising of the aforementioned three dimensions. All these dimensions can be measured on a five-point Likert Scale (1 = strongly disagree to 5 = strongly agree).

Scholars such as Milliman et al. (2003) borrowed scale items from other constructs to measure workplace spirituality. They argued that workplace spirituality consists of three dimensions, namely, meaningful work, sense of community, and alignment with organizational values. They borrowed six items for meaningful work scale from Ashmos and Duchon (2000), seven items from the conditions for sense of community scale from Ashmos and Duchon (2000), and eight items for alignment with organizational values scale from Ashmos and Duchon (2000). These dimensions were measured on a seven-point Likert-type scale (1 = disagree strongly to 7 = agree strongly).

In the Asian context, Petchsawang and Duchon (2009) used the five-dimension operationalization of workplace spirituality. Those dimensions are connection, compassion, mindfulness, meaningful work, and transcendence. In that, connection is the extent to which employees experience a sense of association with their colleagues or community at work (Duchon and Plowman 2005). They measured this dimension by borrowing three items from Kinjerski and Skrypnek's (2006) and one item from Ashmos and Duchon's (2000) scale. They demined compassion as awareness of and empathy for colleagues at work along with a desire to help them (Delgado 2005; Twigg and Parayitam 2006). It means spiritual employees are aware of the desires of their colleagues and have a wish to extend a helping hand, if needed (Ingersoll 2003). They adapted the items from several other scales including McCormick (1994), Delgado (2005), and Twigg and Parayitam (2006). The third dimension, mindfulness, is about inner consciousness or about one's presence of mind (Baer et al. 2004). This dimension was measured by borrowing eight items from Brown and Ryan's (2003) Mindful Attention Awareness Scale and one item from Walach et al.'s (2006) Freiburg Mindfulness Inventory. Meaningful work, the fourth dimension of workplace spirituality, refers to the significance of how the employees find their work meaningful to their life (Duchon and Plowman 2005). The authors used Ashmos and Duchon's (2000) seven-item scale to measure this dimension. The last dimension, transcendence, is a connection to higher power. They argued here that connection is not with God, and so it is more about spirituality and not religion (Delaney 2005). They used five items from Kinjerski and Skrypnek (2006) and two from Delaney (2005) to measure this dimension.

Engagement at Work

It can be measured with the help of scales such as Schaufeli et al.'s (2006) Utrecht Work Engagement nine-item scale (UWES-9).

Wefald et al. (2012) compared three different measures of engagement at work. According to them, these three were developed by the following (1) Schaufeli et al. 2002 and Schaufeli et al. 2002, (2) Shirom (2003), and (3) Britt et al. (2006). The primary reason for divergent views is the amount of confusion on understanding engagement at work (Bakker et al. 2011). Wefald et al. used Luthans et al.'s (2007) criteria for ensuring practical and theoretical utility. According to it, any new construct should be theoretically robust, empirically distinct, and practically useful to both academics and practitioners. It is beyond doubt that the Utrecht Work Engagement Scale (UWES) by Schaufeli and his colleagues is the most popular measure (Christian and Slaughter 2007). Originally, they operationalized the concept of work engagement by suggesting five items for both the dimensions, namely, vigor and dedication, and four items for the absorption dimension. Later on, Schaufeli et al. (2006) came up with a shorter version consisting of nine items which is popularly known as UWES-9. It had three items for each of the three dimensions. Shirom (2003) criticized the UWES and argued that dedication and absorption are the dimensions that are confounded with each other. Moreover, the author questioned the distinctiveness of work engagement from the other well-established job attitudes including job involvement, psychological presence, and resilience. Based on this criticism, Shirom suggested a multidimensional concept of vigor characterized by physical strength, emotional energy, and cognitive liveliness. The author argued that these dimensions closely resemble with the physical, emotional, and cognitive capacities as explained by Kahn (1990) originally. Owing to the close nature of vigor with the entire construct of engagement, Wefald et al. (2012) considered it as an alternate conceptualization of engagement thereby suggesting that the two concepts are similar and there is a need to compare their relative worth. The advocates of this measure argued that the vigor concept is rooted in the theory of conservation of resources given by Hobfoll (1989) such that vigorous employees have energetic resources, cognitive, emotional, and physical. Interestingly, both the one-factor and the three-factor measure of vigor in the form of engagement have found empirical support (Shraga and Shirom 2009). Britt (1999) had a much simpler view of engagement. According to it, engagement is about feeling responsible for and committed to one's task or work performance (Britt 1999; Britt and Bliese 2003). Britt had conceptualized and operationalized engagement as a one-factor construct, unlike Schaufeli and Shirom. The items of Britt's scale had several conceptual categories such as perceived responsibility for and commitment to job performance (Britt 2003).

The empirical development discussed above is indeed a commendable effort on the part of modern researchers. The authenticity of this concept and dimensions are mostly supported. Research on these scales it seems has helped to meet the psychometric criteria such as reliability and validity of sound instruments.

Role of Spirituality in Engaging Employees

Spiritual wellness helps employees find meaning and purpose in life, focus on intrinsic values, experience transcendence, and believe in community (Westgate 1996). Scholars such as Pandey et al. (2009) have argued that employees' spiritual activation is closely related to their physical, cognitive, and emotional functioning. This attachment leads to greater engagement in the workplace.

Petchsawang and McLean (2017) reviewed the workplace spirituality and engagement literature to explore the possibility of causal relationship between the two. The relationship seems to be primarily based on spillover theory. It suggests that satisfaction has a spillover effect. That is, people with satisfied spiritual life tend to be satisfied in their work life as well (Kolodinsky et al. 2008). When employees are happy at work, they invest their personal energies fully in their work role. Spirituality at work influences the perceptions of employees about their organization positively. However, it is important that organizations support the cultivation of employees' spiritual well-being to enable them to engage themselves and outperform in the workplace (Saks 2006). This support is majorly in terms of allowing individuals to attain their own spirituality which leads to higher intrinsic motivation, greater organizational commitment, and enhanced creativity. All this in turn leads to higher engagement at work (Osman-Gani et al. 2013; Pawar 2009). This theory is in sync with Kahn's (1992) understanding that employees would be more engaged in their work role if organizations allow their employees to express their thoughts and feelings and give room to make use of their full potential.

Roof (2015) also reviewed the literature relating to the relationship between workplace spirituality and engagement. According to Roof's argument, the extent to which employees view their work as interesting is affected by human experience, and spirituality is one of its important components. In other words, spirituality has positive influence on engagement as it makes work engaging in the minds of the employees (Sheep and Foreman 2012; Shuck et al. 2011). Prior studies including the one by Tepper (2003) suggest that individuals who score high on spirituality have higher tendency to perceive their work role as significant. Several studies provide empirical evidence of engagement employees displaying positive behavior at work. Not surprisingly, the researchers want to know what drives employees engage themselves in their work. Saks (2011) suggested that need for greater fulfillment in life could be one of those motivational factors. It is spirituality that could help employees get the feeling of fulfillment in their life (Mohamed et al. 2004). More studies have provided some evidence that spirituality is positively related to organizational commitment, employee affiliation, growth of values and hope, employee loyalty, and emotional psychological contract

(Usman and Danish 2010; Murray and Evers 2011; Rego and Pina eCunha 2008; Dehler and Welsh 1994). In an interesting article by Marques et al. (2013), the connection between workplace spirituality and employee engagement was explored using Gallup's case study. Other scholars suggest that, like other job attitudes, engagement at work is also beneficial in enhancing strengthening teamwork and emotional loyalty and reducing burnout in presence of spirituality (Adawiyah et al. 2011; Pawar 2008; Schaufeli et al. 2002). Another argument is that spirituality is an inherent dimension of personality (Adawiyah et al. 2011; Pawar 2008; Poole 2009; Tourish and Pinnington 2002). It means that it influences growth and change from within instead of behaviorally influencing outlook, perceptions, and coping styles in such a way that resemble with the mechanisms through which personality traits including locus of control affect work (Heaton et al. 2004; Maslach et al. 2001; Shuck et al. 2011; Bakker et al. 2008).

Some scholars have argued that spirituality at work may be understood as a basic constituent of motivation required to fulfill higher-order needs as described under Maslow's needs hierarchy theory, Herzberg's two-factor theory, and Vroom's ERG theory (Saks 2011; Sledge et al. 2011; Tischler 1999). These needs, if fulfilled, prove to be much more effective compared to fulfilling certain practical requirements (Dehler and Welsh 1994). Since engagement at work is characterized by absorption that occurs at the cognitive level, scholars have argued that the spirituality attaches meaning to the work that helps employees engage themselves in their work (Cartwright and Holmes 2006; Shankar Pawar 2009; Kahn 1990; Saks 2011; Salanova et al. 2005; Shuck et al. 2011).

Practical Implications

Since spirituality plays a key role in affecting work engagement, it is of prime importance for managers and organizations to appreciate and encourage the concept of spiritual wellness. Steps in this direction are expected to benefit the individuals, teams, and organizations. The know-how of this relationship may have the following implications at different levels:

Krishnakumar and Neck (2002) explained how spirituality can be enhanced in the workplace at the individual level. They suggested "the spiritual freedom model." According to this model, if managers can implement spirituality at work, it would lead to increased sense of meaning and purpose in the employees' life which would help the employees experience satisfaction and fulfillment (Herman and Gioia 1998). The authors suggest that care needs to be taken while implementing spiritual principles in the companies as it may lead to the inability of the employees to pronounce and practice their own set of spirituality principles. The underlying reason is the differences in beliefs that individuals have. It may eventually lead to dissatisfaction, and the employee would fail to derive meaning from the day-to-day operations.

Therefore, the managers need to appreciate and acknowledge these differences and for clusters of employees holding similar spiritual beliefs. Even if the employees know that the ultimate results will be the common good, there could be a possibility that the employees with different belief feel constrained in the way they would like to express their spirituality. Therefore, being an individual-specific factor, spirituality at work should be viewed and implemented from employees' perspective instead of the organization's perspective. According to Herman and Gioia (1998), this kind of approach would result not only in greater organizational performance but also better personal development. This approach is particularly important in today's diverse workforce. According to Thompson (2000), the managers need to encourage employees to speak freely about their spiritual values and help them to find a fit between their own values and the company's values. Here Krishnakumar and Neck's (2002) spiritual freedom model may help which is based on the "spiritual freedom" concept in the workplace. So, the organizations do not establish a common code for spiritual principles. The authors argued that allowing and rather encouraging employees to express their spiritual beliefs freely would result in positive consequences at work. Some of such positive consequences include higher engagement, creativity, honesty, trust, personal fulfillment, and organizational commitment.

Rego and Pina e Cunha (2008) suggested that spirituality can be used to do change management. Change through spirituality would mean changing things inside out instead of the conventional top-down or bottom-up approaches (Mohamed et al. 2004). It is because spirituality works on changing the attitudes of employees toward changes which increase the effectiveness of the change (Madsen et al. 2005; Yousef 2000). However, precautions should be taken while making changes. It is because the conflicts, clashes, and sense of purpose at work may be harmed if the spirituality is impacted negatively by the changes. On the contrary, a workplace rich in spirituality is likely to energize employees and encourage them to perceive their organization in a positive manner.

To enhance spirituality at team level, Paul and Saha (2015) recommend a mood chart. It is an emerging technique that helps in adapting to the requirements of a new project. A mood chart, for example, gauges the extent to which an innovation team is feeling demoralized. It can be defined as a graph which shows the fluctuations in the mood levels in terms of rise and fall over a period of time. It enables the manager to predict the mood episodes and thereby record the responses to medications. It has the following details: medications, hours of sleep, and one's mood. The authors argued that since mood has a direct relationship with productivity, negative emotions are also to be recorded and to be understood in light of the impact these would have on the productivity. Similarly, it is important to capture "group mood" using the mood charts. Thus, if the management finds a link between group moods and their productivity, it can do human resource intervention in the form of introducing solutions for enhancing one's mood.

According to Miria (2015), for organizations to strengthen the spirituality perspectives to improve employee performance, five factors are of paramount importance. These factors include (1) social participation, (2) team correlation, (3) opportunity for inner life, (4) job satisfaction, and (5) alignment between personal and organizational values.

Conclusions

In summary, spirituality at work is increasingly gaining popularity among scholars and practitioners primarily because it helps employees experience a strong bond with their work emotionally, physically, and cognitively. These experiences lead to greater engagement in the workplace that in turn leads to higher individual and organizational productivity. Operationally, workplace spirituality has been measured using several scales, but the commonality across all those are mindfulness and connectedness. Like workplace spirituality, employee engagement also has several measures, but UWES seems to be the most popular and widely accepted engagement scale. Research is sparse that view workplace spirituality as an antecedent to work engagement based on a proper theoretical underpinning such as the spillover theory. Since engagement is crucial to enhance employees' and organizational productivity and spirituality at work are one of its important determiners, occupational scientists are encouraged to carry out research in understanding the relationship between the two. It is also suggested that this relationship is tested in various contexts as engagement has proven to be a context-sensitive construct, and so, human resource development (HRD) interventions are required to enhance employees' engagement through spirituality at work. The authors argue that the introduction and execution of mood chart in the organization may not only help the organizations track their employees' mood but also take relevant action to keep their mood positive so that they can fully invest their personal energies in the workplace.

Study Questions

Q1. What is engagement at work and why is it important today?
Q2. Describe the importance of studying workplace spirituality.
Q3. How can engagement and spirituality at work be measured?
Q4. Describe the relationship of work engagement and workplace spirituality in detail.
Q5. How can managers leverage workplace spirituality to engage their employees?

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Part VI

Emerging Forms of Leadership, Spiritual Leadership, Self-Leadership, etc.

Awakened Leadership

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Contents

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Abstract

This chapter reviews the concept of awakened leadership (AL), a flexible, human-oriented leadership style, based on ancient principles yet geared toward needs of today's working community. A set of requirements toward wakefulness is presented for those who are interested in becoming awakened leaders. Awakened leadership is critical today, because workplaces have become more complicated in structure and substance. No longer can we apply mere situational approaches that only focus on tasks and people. There are new dimensions required in the leadership equation, varying from increased diversity to dispersed work locations, and from soft skill nurturing to optimal stakeholder focus. The twenty-first-century demands, derived from increased awareness and immense exposure to global societies, cultures, habits, and lifestyles, have changed the type of leaders we need today. Awakened leaders are shaped from many moments of awakening, through challenges and crucibles, changes, and confrontations with unexpected twists. Once we start evaluating today's leaders on the basis of the criteria laid out in this chapter, we find that awakened leadership, while still not frequently manifested, does exist in a number of exceptional leaders. Most importantly, becoming an awakened leader is possible for everyone who has the will. The chapter ends with an overview and some guidelines toward becoming an awakened leader.

Keywords

Awakened leadership · Morals and values · Integrity · Vision · Trust · Change · Initiative · Fulfillment

What Is an Awakened Leader?

As theories around leadership continue to advance, there seems to be one theme that encompasses all: cognizance, or the very act of being awake. One only has to review the contemporarily supported leadership styles, such as "team leadership," "strategic leadership," "symbolic leadership," or "servant leadership," to realize that the foundation to successful implementation of all these styles is applicability. Many authors have exclaimed before that there is no single leadership style that proves to be successful under all circumstances. Hughes et al. (2002), for instance, exclaim, "leadership depends on several factors, including the situation and the followers, not just the leader's qualities or characteristics" (p. 23). These authors elaborate, "When you see a leader's behavior [. . .] you should not automatically conclude something good or bad about the leader, or what is the right way or wrong way leaders should act. You need to think about the effectiveness of that behavior, in that context, with those followers" (p. 45). Bennis (2003) underscores this vision in his assertion, "Genuine leaders empathize with others, engage them in shared meaning, and make them feel essential. No single style has a lock on the ability to win others to a vision" (p. 4). In an interview with professor Rosenbach, Evans Professor of Eisenhower Leadership Studies and Professor of Management at Gettysburg College, published in the 2003 edition of The New Zealand Management, this perception is also accentuated in the statement, "What leaders do is important, but how they do it is of equal concern. Although much research has focused on identifying the one best style, no single style or personality is best for all situations" ("NZIM: William Rosenbach on The Essence of Leadership" 2003, p. 18). Madsen and Hammond (2005) asserted in that regard, "The monolithic, one-size-fits-all theory of leadership that is a result of globalization and the primacy of the American management model must be broken. It doesn't work **anywhere**; it doesn't work in the US" (p. 71). The above may, hence, illustrate that there is general unanimity about the insight that the situation, and the type of followers involved, plays a significant role in the leadership style that will be successful.

Reviving an Ancient Practice

However, if one considers "awakened leadership" as a multifaceted way of leading, precisely based on the prerequisites mentioned above – the situation and the followers – then it can be stated that this could be the single leadership style that will work in all scenarios. As Madsen and Hammond (2005) state it, "Emergence is a self-organizing process for taking local actions to achieve global impact" (p. 71). It is this self-organizing process; this all-inclusive and well-considered specific strategy, tailored to local circumstances, that can be considered the foundation for awakened leadership.

Awakened leadership is not a new phenomenon. Two thousand five hundred years ago, Buddha, still considered a time transcending role model and leader by many in our times, described himself as such. In *Teachings of the Buddha* Kornfield (1999) illustrates this with a story of Buddha's post-enlightenment encounter with a man on the road, who was struck by the venerable one's "extraordinary radiance and peaceful presence" (p. xiii). After asking the Buddha if he was a celestial being, a god, a magician, a wizard, or a man, to which Buddha consistently answered in a denying manner, the man finally inquired "'Well, my friend, then what are you?' [upon which] The Buddha replied, 'I am awake'" (p. xiii).

Although not specifically mentioned as such, one only has to consider, for instance, the stories of Jesus Christ and his leadership over his apostles, while at the same time, maintaining a high awareness of the neediest and most downtrodden in the societies he **passed** through, to realize that this was awakened leadership in action. Other examples can be found in the leadership performances of Mother Teresa, who set up an order called the Missionaries of Charity, specialized in the alleviation of the needs of the subjugated in various continents; Gandhi, who sacrificed his practice of being a lawyer to devote his life on the improvement of life circumstances in India; and Martin Luther King, who immersed in the risky profession of guiding the civil rights movement in the United States.

In a time where business corporations, nonprofit entities, as well as individuals operate globally, whether preferred or not, it becomes almost obligatory to consider the significance and the advantages of awakened leadership. With the steadily spreading tendencies of outsourcing and global utilizations of most profitable resources, production locations, and markets, and with the continuous increase in prominence of the Internet, every leadership style that focuses on one single type of situation or followers has become obsolete, as was already stated and illustrated with various citations in the introduction of this chapter. As a **wakeup** call in that regard, Pierce and Newstrom (2003) cite Smircich and Morgan who rightfully asserted some 24 years ago, “Leaders are those individuals who are capable of taking an ambiguous situation and framing it in a meaningful and acceptable way for the followers” (p. 189). The massive confrontation with representatives from cultures, and consequently, the inevitable dealing with different viewpoints, customs, and widely diverging procedures, leaves no member of this world much of a choice, if he or she wants to be successful in the near and far future.

Elements of Awakened Leadership

The logical question that emerges when mentioning awakened leadership is: What exactly does this phenomenon comprise? The simplest answer to this question would be: Every possible leadership style, trait, and skill developed so far, as well as those still to be developed in the future, as long as these styles, traits, and skills meet the criteria of being applicable and advantageous to all parties involved. Awakened leadership entails, among various other styles and capacities, the three basic leadership styles as listed by Curtin (1995), “Autocratic – in which the leader simply issues detailed orders and expects them to be carried out automatically; Laissez-faire-in which the leader lets subordinates virtually do as they please; [and] Democratic – in which the leader allows people to participate in decision making” (p. 7). Besides the abovementioned styles, the awakened leader is also very aware of the significance of servant leadership, which he or she will apply as soon as the environment at stake is receptive for it. Servant leadership “emphasizes the leader’s role as steward of the resources (human, financial and otherwise) provided by the organization. It encourages leaders to serve others while staying focused on achieving results in line with the organization’s values and integrity” (“Servant Leadership,” par. 1). Thus, being aware of all available options, the awakened leader implements, after thorough evaluation of the followers and the circumstances, the style that is most appropriate to that particular case. The above can easily be related to the phenomenon “situational leadership,” which Northouse (2000) explains as the: “essence of situational leadership demands that a leader matches his or her style to the competence and commitment of subordinates” (p. 56).

Why Is Awakened Leadership Important?

In today's world, and definitely in the future corporate environment, we will have to incorporate all stakeholders in our considerations: the immediate as well as the distant; the positive as well as the negative; the preferred as well as the non-preferred. In a 2005 doctoral dissertation from Walden University, Thankappan refers to leaders who consider all these aspects as spiritual leaders. Evaluating these leaders' behavior, Thankappan states, "The spiritual leaders [. . .] valued their own growth as well as the development of their relationship with a higher power. They also expressed the desire to uplift and develop their followers, stakeholders, and society as a whole" (p. 3). Thankappan further asserts, "Results indicate that spiritual leaders impact their organizations by developing their own spirituality on an ongoing basis and then applying their spiritual knowledge to the leader-follower relationship, developing desirable qualities in their employees, and overtime in their organizations" (p. 3). This implies that today's – and definitely tomorrow's – leaders will have to increase their flexibility far beyond the situational approach (SLT), and rapidly toward an awakened approach, which is what AL signifies. Awakened leadership considers all constituents and calls for an inward-out and outward-in approach, which entails a continuous interaction and receptiveness between the leader and the world outside, in the broadest sense possible: not just the workers; not just the organization; not just the competitors, the industry, or the government; not just the city, state, or continent, but all stakeholders: even those, which the leader cannot immediately oversee. AL means leading with conscience. It requires an inner-examination and an enhanced level of emotional intelligence and authenticity first, before the connection with the world outside can successfully be established and nurtured.

Today, more than ever before, we live in a global village, and with that, we experience increased exposure to human beings from all walks of life, and to different ways of acting, thinking, and interacting. It is common knowledge that the Internet, as a mass communication and meta-applicable source, has made our world more interdependent than it ever was. Patki and Patki (2007) concur with these perspectives in their assertion, "Internet technology has impelled us to develop faith in the modern practices of business, commerce, and trade. Offshoring has been viewed as a global phenomenon on the economic frontier" (p. 57). Cultures are now accessible to a far greater extent, and communication between people from different continents happens on a continuous and massive basis. It is no news that organizations, and therefore their workforces, are increasingly diverging their operations over the globe, for purposes of efficiency and effectiveness, in order to remain a player in their oftentimes hyper-competitive field of expertise. Collins underscores the above in his statement, "Large organizations are trying to make innovation a pervasive part of their culture in a move reminiscent of the introduction of quality management in the 1980s" (p. 5). Collins (2007) continues, "They want to make innovation a part of their employees' day-to-day lives, and find ways to take advantage of their customers' and partners' ideas as well" (p. 5). Collins concludes, "Part of the reason for this is pressures such as globalization and the shifting role of the consumer enabled by the Internet" (p. 5). Indeed, how easy has it become, thanks to the Net, to have parts of a job prepared in the west, then continued by eastern colleagues located several continents away while the westerners sleep, and ultimately finalized again in the west when the new workday starts there? That's efficiency, effectiveness, and thus competitiveness, just like Collins, Patki and Patki, and many other authors have confirmed.

Yet, efficiency and effectiveness only go so far without leadership that facilitates and embraces an environment of acceptance, willingness to understand, and mutual respect. This is where the need for awakened leadership emerges. "Leader accountability has been hailed as both a proactive step in building and sustaining a climate of trust and credible leadership and as a remedial step in restoring trust and credibility once lost by the leader" (Wood and Winston 2005, p. 84). Contemporary leaders at any level and in any type of setting, but particularly those at the helm of organizations that operate in various continents, have to develop sensitivity toward and insight into possible misunderstandings and subsequent conflicts that can arise among workers from various cultures, and thus, with various work ethics.

How Are Awakened Leaders Made?

Just as all others, awakened leaders have made their share of mistakes and have experienced some humbling situations before they reached the stage of wakefulness. Many had been "sleepwalking" through life, until something drastic happened, which woke them up. Overall, awakened leaders seem to agree that it is exactly because of their blunders in the past that they have turned into reliable, honest, fair, and flexible persons to work with. In order to review some of the elements that make up for an awakened leader, we are now presenting some of the most common aspects that arose from 11 years of formal and informal research on the topic so far.

Morals and Values

Awakened leaders may have been confronted with issues that caused them to question their morals and reconsider them. As one of the participants put it, "Sometimes we have to be challenged by the opposite of our beliefs before we learn to respect other perspectives." Due to confrontations with intensely complex circumstances in life, awakened leaders have learned to understand different perspectives, which, in turn, made them reevaluate their own morals and values in order to conclude whether they still made sense, or whether they needed to be modified. This, then, is how they obtained moral intelligence, which, according to Lennick and Kiel (2006), "is the mental capacity to determine how universal human principles should be applied to personal values, goals, and actions" (p. 13).

Ethics

Kubal et al. (2006) agree, "organizations cannot afford the risk of not investing their time or resources in developing a comprehensive approach to corporate ethics"

(p. 5). Work-related ethics in particular surface in everyone's life. They can be small or big issues, but they lead to the insight that ethics, like morals and values, are subjective perspectives, which are heavily culture bound. Awakened leaders are not spared from ethical dilemmas. And sometimes it is one such dilemma that causes a leader to become wakeful. It can be a case of a coworker who got fired due to unethical behavior; but it can also be the making of a decision, whereby ethical considerations drove the leader toward choosing a less advantageous alternative for the sake of ethicality. But seeing what loss of ethics can do to people usually strengthens the leader in his or her ethical standpoints.

Integrity, Honesty, and Trust

In an analysis of Csorba's book *Trust*, Businessline (2006) cites, "[t]here are three things that make leaders trustworthy. One, a track record of credibility and reliability. Two, not making bad decisions willfully or consciously. And three, acting and leading with wisdom and integrity" (Leadership Is Being, Not Doing 2006, p. 1). We all know how bad it feels when we get confronted with people who don't hold their side of a bargain, and damage our trust with that. Awakened leaders, on their way to becoming who they are, have also experienced their share of dealing with these people. It taught them an important lesson: to keep their word when they give it, in order to avoid being perceived as untrustworthy. They know too well what it feels like to get disappointed by others' deceitful behavior and they learn from it.

Vision

Either through reading, listening, or immediate experience, awakened leaders have learned the importance of having a vision and communicating it properly. Hamm (2006) stresses, "CEOs who fail to define success and communicate their vision of it, and fail to make their expectations clear to employees, produce meaningless cultures" (p. 114). Awakened leaders have seen too many organizations floating around, either without a long-term perspective, or with one that is obsolete, because it is a 100 years old. So, they learn from that. They see mergers and acquisitions from gigantic companies go sour due to lack of vision, and insufficient consideration of a strategy after the fusion. And they learn from that.

Respect

In his review of the most important strengths of leaders and workers in billion-dollar – or blueprint – companies, Thomson (2006) asserts, "they must have complete trust in and respect for one another" (p. 22). In private as well as in professional situations, awakened leaders have learned the value of showing respect. They may have made their own share of mistakes in this regard as well. After all they, too, were once rebellious teenagers and know-it-all youngsters who did not feel that anyone could teach them anything. But they woke up: oftentimes through pain and shame. Yet, they learned from it.

Passion

Boyatzis et al. (2002) discuss a necessary process of awakening, through experiences of life, which they consider "healthy and necessary" (p. 86). They stress, "leaders need to go through [the awakening process] every few years to replenish their energy, creativity, and commitment- and to rediscover their passion for work and life" (p. 86). Over the course of time, the observations of the author led to the finding that awakened leaders rarely become leaders in the work environment where they started at an early age. Many consider this a positive fact, because they agree that we all need exposure to multiple environments in order to observe, experience, and learn from different challenges and determine what we really want. Due to their encounters with people from various walks of life, awakened leaders learn to distinguish the different types of characters one needs to work with: from passionate ones to ever-dissatisfied ones. This is how they also determine whom they should adopt as role models. And they learn from that.

Commitment

Bell and Taylor, as cited in Moore and Casper (2006) state, "Since most of today's organizations seek greater levels of commitment, production, and efficiency, from employees, they must begin to care for the whole person" (p. 109). Through 11 years of studying awakened leaders, the author learned that awakened leaders mature through their encounters with people who are committed to their goals, as well as those who just performed for a paycheck. On their way to maturity, awakened leaders consider these extremes and all the shades in between, and realize that commitment is a great asset, as long as it does not turn into obsession. So, they learn from that as well.

Compassion

In their review of a leader's roadmap to renewal, McKee et al. (2006) affirm, "[t]he first element of renewal is mindfulness, or living in a state of full, conscious awareness of one's whole self, other people, and the context in which leaders live and work" (p. 1). This affirmation illustrates the full agreement of these authors with the concept of what we call "wakefulness," in this chapter. McKee et al. (2006) continue, "The second element, hope, enables leaders to believe their vision of the future is attainable, and to move toward their goals while inspiring others to reach for their dreams as well" (p. 1). Vision was described earlier as one of the important trial and error points through which leaders ultimately become wakeful. Finally, focusing on the attribute under review here, compassion, McKee et al. (2006) avow, “[w]hen leaders experience the third critical element for renewal, compassion, leaders understand people’s wants and needs and feel motivated to act on their concern. The real solution lies in renewal, which is a function of leaders’ individual capacity for mindfulness, hope and compassion” (p. 1).

Justice

Baker et al. (2006) explain, “employees reciprocate fair and just treatment by [their] organization with feelings of affective commitment” (p. 849). From observations and interviews during the past 11 years, it turns out that awakened leaders’ sense of justice may very well have been derived from rather painful circumstances in their past. It has become apparent that awakened leaders have learned, not without suffering, that justice should be done; even if it has to be geared toward those they love most. Awakened leaders know that, ultimately, everybody’s best interest is served when justice is done.

Kindness

“Leadership borne of understanding, gratitude, kindness, forgiveness, and compassion, inspires people to give their best” (Gunn 2002, p. 10). Over the course of the past 11 years, it turned out that many of the awakened leaders interviewed and observed felt that kindness should be an important factor in their behavior. They felt that, whether it was through personal experience or the observation of arrogance applied toward someone close, awakened leaders acknowledge the value of kindness. In their opinion this, too, has been a lesson, which awakened leaders learned through life.

Forgiveness

In an article that highlights the potential impact of virtues in organizations, particularly the power of forgiveness to affect individual and collective outcomes, Cameron and Caza (2002) describe the strategies of extraordinary organizations as follows: “Especially on the human dimension, these organizations engender virtuousness in relationships and in the treatment of people. When they downsize they do so with caring and compassion. When they recover from crises, they do so with maturity, wisdom, and forgiveness” (p. 33). Indeed, many awakened leaders have encountered forgiveness in their lives: from parents, siblings, children, spouses, friends, or colleagues. Once a person receives forgiveness from others, he or she will understand how good it feels, what a humbling experience it is, and how it will make an individual with good intentions strive to be much better than before.

Awakened leaders have learned the lesson of forgiveness well, and have consequently mastered the art of applying it in every setting where they operate.

Courage

Courage is an important aspect of awakened leadership. Walters (2006) underscores this when he states, “New-era leaders are catalyzed and fueled by several inner-attractors that organize and mobilize the leaders’ priorities and activities – vision, intention, courage and mastery” (p. 3).

Without having learned this lesson, awakened leaders would probably not be leaders. Awakened leaders have learned that nothing will happen without someone being courageous to set a first step. So, they adopt the mindset that they might as well be that person. Awakened leaders also understand that courage does not always pay off in terms of material or financial gain, yet it always leads to enrichment of experiences and insights. So, awakened leaders value that.

Love

This lesson may be the most precious one of all. In general, all individuals identified as awakened leaders in the author’s studies on this topic during the past 11 years agreed that love is the ultimate caring concern an individual develops through life, on his or her way toward awakened leadership. These individuals also agreed that it has everything to do with empathy, understanding, and acceptance. Bepko (2005) concurs, “Leadership is enhanced by breadth of interest and love for the many things of beauty in lives” (p. 587). It is Bepko’s opinion that “You should love what you do, if you can, and do it to the best of your ability” (p. 590). A few participants noted that, in awakened leadership, it is not only important for the leader to love what he or she does but also to make his or her workforce feel appreciated. Buchanan (2004) quotes CLC managing director Jean Martin as follows: “Some organizations are enjoying up to 20 per cent higher levels of employee performance not because they pay more or provide better benefits but because they let each employee know how important they are to the success of the business” (p. 19). Martin further affirms, that these companies give their workers “lots of opportunities to contribute, and help them believe in the worth and credibility of the organization” (as cited in Buchanan (2004), p. 19). Love, in this perspective, has everything to do with learning that diversity is a good thing and that people from different backgrounds and cultures ultimately bring about greater insights. This was also stressed by several of the participants to the study on awakened leadership. These participants emphasized that love in a leader-follower relationship also has everything to do with knowing what the right actions are. They underscored that it has everything to do with realizing that the differences among people were not implemented without reason, but that there was a purpose for these differences. Awakened leaders have learned to love people from all walks of life equally, and to respect them equally, even if they don’t always understand them. Yet, in such cases, these leaders will seek to understand their people, even if it takes time. Thus, these leaders have learned the essence of love.

Deep Listening

Winslow (2002) cites Ann Coombs, president of Coombs Consulting Ltd in Canada and the author of *The Living Workplace: Soul, Spirit and Success in the 21st Century*, who explicates, “The living workplace will be created and sustained by leaders and individuals who love to lead and practice ‘deep listening.’ They listen with their whole mind, body and spirit and consider the long path of individuals’ souls” (p. 1). On our way through life we learn that there is a difference between hearing and listening, and between listening and listening. The participants to the various studies on awakened leadership, conducted over the past 11 years, concurred that awakened leaders have learned that people greatly appreciate it when you listen to them with more than just your ears. These leaders may have learned this because they were once (or more than once) also granted the art of being listened to with more than ears alone. So, these leaders have learned to focus on their counterpart in a dialogue. And listen deeply. And this has been valuable toward their awakening.

Inspired and Inspiring

In a review of Godfather’s Pizza’s Chairman and business evangelist Herman Cain, Rooney (2002) points out that there are three things a leader must do:

1. Remove barriers that prevent people from being self-motivated.
2. Obtain the right results by working on the right problems.
3. (Inspire) the passion within people to perform better than expected (p. 30).

Awakened leaders have obtained inspiration from various sources. No one develops special skills without inspiration. This inspiration can come from other human beings, but also from other living entities such as animals or plants, or nature in its entirety. Awakened leaders have learned from the sources of inspiration they encountered through life. One of the most important overarching lessons they adopted from being inspired is that it is crucial to have a source of inspiration. So, now that they became awake, they do their utmost to also become a source of inspiration to others. This can be seen in their way of communicating with others: the time they take to listen, to encourage, to provide guidelines, and to be available when needed. Inspired leaders know first and foremost the essence of being available. Because they have been there, these leaders know that people sometimes just need an open ear for their issues, since most of the time they already know the answer. All they need is to hear themselves formulating it. And by listening, awakened leaders enable that process to happen.

Authenticity

Harvey et al. (2006) define authentic leaders as “leaders who possess self-awareness of, and act in accordance with, their values, thoughts, emotions, and beliefs, and understand the moral implications of their actions” (p. 1). It is the opinion of Harvey et al. (2006) that authenticity “implies an accurate and balanced attribution style” (p. 1). This trio suggests “that organizations can take an active role in the development of authentic leaders by making leaders aware of the factors that might promote inaccurate attributions” (p. 1). Goffee and Jones (2005) feel that authenticity, to them, has less to do with sincerity, honesty, and integrity, and thus an expression of genuineness, but more with what other people see. These authors claim that authenticity “can, to a great extent, be controlled” (p. 1). Goffee and Jones further assert, “[e]stablishing one’s authenticity is a two-part challenge. You have to consistently match words and deeds. You also have to get people to relate to you. Authentic leaders seem to know which personality traits they should reveal to whom, and when” (p. 1). In their elaboration, Goffee and Jones (2005) avow, “Highly attuned to their environments, authentic leaders rely on an intuition born of formative, sometimes harsh experiences to understand the expectations and concerns of the people they seek to influence” (p. 1). Goffee and Jones conclude, “They retain their distinctiveness as individuals, yet they know how to win acceptance in strong corporate and social cultures and how to use elements of those cultures as a basis for radical change” (p. 1). Although Goffee and Jones’ perspectives are interesting they differ from the very definition of authenticity, being, “The quality or condition of being authentic, trustworthy, or genuine” (Dictionary.com 2006). The awakened leaders observed and interviewed so far were far more in line with the definition of authenticity from Dictionary.com presented above, and the statements from Harvey, Martinko, and Gardner posted earlier. It is their opinion that awakened leaders practice authenticity in the sense of being genuine and not in the sense of what they think others would want to see or hear. Although worded slightly differently by the various interviewees, they all seemed to agree that awakened leaders have concluded that it is too much hassle to put on different hats under different circumstances, and to play different roles in front of different audiences, which would be in line with the authentic leadership pattern that Goffee and Jones described.

Connection with One’s Being; One’s Spirit

“Leaders who have the presence of mind to simply ‘be’ know in their hearts that correct action flows naturally from being fully awake. They see life as an intricate order, a ceaseless dance of energy where cause is effect and effect is cause” (Gunn 2006, p. 12). Focusing on the connection with the source inside, Gunn (2006) emphasizes, “Reflecting deeply, [leaders] may discover a heart’s desire that connects them and their institutions to mankind. That connection liberates human energy and helps them focus it on accomplishment that benefits the greater good. And irresistible force begins to emerge” (p. 12).

Multidimensional

A multidimensional approach is almost inevitable in today's multi-continental, and multiethnic work environment. Sisaye (2005) confirms, "in organizations, the management of teams is multi-dimensional, involving the simultaneous use of normative, remunerative and coercive control mechanisms" (p. 51). Awakened leaders apply their leadership styles to the situational, follower, and environmental needs they encounter. Aside from their multidimensional leadership style, awakened leaders have learned to see things in different dimensions. Therefore, they make their decisions as such. Awakened leaders carry the conviction that, if you allow yourself to be driven by the right causes, the rewards will follow. Awakened leaders are therefore not primarily money-driven. They know that the bottom line will ultimately be served in much more rewarding ways if the people and the relationships are maintained.

Fulfillment

In Strategic Direction (2004) it is stated that successful organizations break their strategies down into three segments:

1. Supply – identifying, developing, and retaining talent through internal training and external recruitment
2. Fulfillment – motivating individuals to perform and succeed in challenging roles aligned to the organization's strategic goals
3. Deployment – the art of positioning the right people in the right jobs, all the time. (p. 34)

Awakened leaders implement all three segments mentioned above, but when it comes to the second segment, fulfillment, trial and error in life is definitely the source of knowledge for these leaders. Awakened leaders have learned that there is no gratification in material and financial affluence without fulfillment. They reflect on that experience toward themselves as well as those they surround themselves with. They strive, in the first place, for everyone to have a sense of fulfillment in what they do. As stated earlier, they know that financial and material rewards will follow once a person is doing the thing he or she gets a sense of fulfillment from.

Initiative

An interesting example of a company that optimally implements initiative, and reaps the benefits of this implementation broadly, is 3M. Roepke et al. (2000) explain, "The company's culture fosters a spirit of entrepreneurship. William L. McKnight, who became president in 1929 and chairman of the board in 1949, created a corporate culture that encourages employee initiative and innovation and provides secure employment" (p. 327). Roepke et al. subsequently present McKnight's basic rule of management, as it was laid out in 1948: "As our business grows, it becomes increasingly necessary to delegate responsibility and to encourage men and women to exercise their initiative. This requires considerable tolerance" (p. 327). The rule concludes, "Those men and women to whom we delegate authority and responsibility, if they are good people, are going to want to do their jobs in their own way" (p. 327).

Awakened leaders have learned that nothing comes from waiting for others to undertake tasks on one's behalf. So, they take initiatives. And with that, they are aware that not all initiatives work out, but they are still willing to go for it. Awakened leaders perceive failed initiatives as life-lessons toward better ones. So they go for what they believe in, even if it takes a while. They develop creativeness to get there and they usually do. They also realize that there are many people who may stand behind an idea but who lack the willpower or courage to take the initiative to realize it.

Change

Ostroff (2006) distilled five principles that underlie successful change efforts:

1. Improve performance against [organizational] mission
2. Win over external and internal stakeholders
3. Establish a road map
4. Recognize the connections among all the organizational elements
5. Be a leader, not a bureaucrat (p. 141)

Awakened leaders have learned, through many experiences, that one cannot survive in today's world without being amenable to change, because changes are continuously brought upon us. They have also learned that the most effective way to deal with change is to be just one step ahead and reinvent oneself on a regular basis. How? By keeping track of developments in one's interest areas, by adopting a pro-learning mindset, and by refusing to let setbacks prevail.

Awakened Leaders Today

Awakened leaders can be found in every layer of society and in every type of environment. In order to depict some of their qualities, we will present three leaders in the next section that fit the description of being awakened leaders, yet come from a wide variety of backgrounds and professional origins.

Muhammad Yunus

Yunus is thus far the only business person who received the Nobel Peace Prize (in 2006). This prestigious award was granted to Yunus (and his brainchild, the Grameen Bank) because of his initiatives and decades of banking for the poor, and developing a microcredit system that was later adopted by many organizations in many nations. An economics professor by profession, Yunus returned to Bangladesh in the early 1970 after the country gained independence. He took on a faculty position at Chittagong University. On his daily walks through the streets in the village, he was shocked by the poverty he witnessed all around. He saw hard working people, who simply lacked the chance to get ahead in life, regardless of their actions. From his interactions with them, Yunus learned that these people were trapped in the clutches of money-lenders, who determined how much they wanted to pay for the products the poor people produced. This way, their poverty was sealed, while the money lenders had a guaranteed and abundant income flow. Deeply contemplating on his impressions, Yunus decided to organize a research project with his economics students, in order to find out how much money the poor people in the nearby village owed to the money lender. The amount was a little more than $27.00 (27 dollars). Yunus then visited the local bank, where he learned that poor people could not get loans, because the general perception existed (and still exists), that poor people are not creditworthy, as they do not pay back their loans. Yunus decided to loan the poor people the money out of his own pocket, and found that, contrary to what the banks assumed, he received 100% of the loan amount back. Unfortunately, the local banks were unwilling to surrender their viewpoint and give the poor people a chance, regardless of the data Yunus presented.

Fascinated by the debilitating state of being stuck in an obsolete paradigm, and filled with a desire to change the quality of the lives of the poor people by liberating them from the clutches of the money lenders, Yunus founded Grameen Bank, which means, "Bank of the Village." In 1983, Grameen Bank received authorization to perform as an independent bank, and Yunus could start realizing his dream of reducing, and possibly one day, even eradicating poverty in Bangladesh. Grameen Bank offered collateral-free, income-generating housing, student, and microenterprise loans to poor families (Vlock 2009). At first, Grameen bank would loan money with a heavy emphasis on men (98%), with only 2% of female lenders. Yet, Yunus quickly found out that women were more serious in utilizing the money toward actual progress for their families and were more prompt in paying back their loans. This led the bank to prioritize loans to women, leading to a current base of 98% female lenders (Esty 2011). Women who wanted a loan, needed to have the support of a team of others, who would become co-responsible for repaying the money. "Over the years, [Yunus'] Grameen Bank, now operating in more than 100 countries, has loaned nearly $7 billion in small sums to more than 7 million borrowers – 97 percent of them, women. Ninety-eight percent of the loans have been repaid" (The World's Top 20 Public Intellectuals 2008, p. 55).

In his Nobel Peace Prize acceptance speech, Yunus pointed out that poverty is a threat to peace. He shared the grim reality that 96% of the world's income goes to 40% of the global population, while 60% of the people have to share only 6% of income among each other. Poverty is the absence of all human rights. If we want to build stable peace, we have to create means for the poor to rise above their deprived state (The World's Top 20 Public Intellectuals 2008).

While the Bangladeshi political leaders ousted him from Grameen Bank in 2010, and several sources question the rules at Grameen, where loans are never forgiven but only restructured (e.g., Adams and Raymond 2008), Yunus has made a major contribution to improvement of the position of the poor in many nations through his microcredit system. He is a globally revered person who compelled friend and foe to take another look at a paradigm that we collectively nurtured for decades, if not centuries, and has demonstrated that poverty, being a human-made problem, can be eradicated if we want to.

Ray Anderson

Ray Anderson was the founder and CEO of Interface, the world's largest carpet tile company. From the early 1970s, when he founded the company, to the early 1990s, Anderson was a CEO as many others: focusing on profit maximization and unconcerned about the massive destruction his company's activities caused to the environment. While he was in compliance with legal prescriptions, he did little more to ensure a sustainable approach to the ecosystem.

However, in 1994, he was approached by a team in his organization that was attempting to answer questions asked by clients. The questions pertained to the company's environmental vision, which, at that time, was nonexistent. Anderson soon became intrigued by the topic of sustainable performance and came to the astounding realization that he, along with many other corporate leaders, had lived the life of a plunderer, yet had never been punished for doing so. He started reading books that increased his awareness on the topic, and the more he read, the more his intention changed toward right action. Anderson subsequently embarked on mission to make carpets sustainably, an act that took immense effort and creativity to transform from impossible to achievable, because carpet production is by default highly destructive to the environment (Langer 2011).

Anderson's efforts to engage in right action transcended the walls of interface: he gave presentations, wrote books and articles, and talked to suppliers and fellow CEOs about the sustainability movement that was way overdue (Langer 2011). He got encouraged to do all this after reading that the same source that caused the destruction through a "take-make-waste" approach (business) could also be the initiator of a restoration of the crisis in the biosphere (Anderson 2007). As the years and the efforts accumulated, Interface gradually moved from using less than 1–49% in the use of recycled and renewable sources (Davis 2014). Up till the year he died, 2011, Anderson worked on transforming himself into the greenest chief executive in America, and received numerous awards for being a model environmentally-conscious leader (Interface's Ray Anderson Receives Honorary Doctorate for Sustainability Initiatives 2011).

Howard Schultz

Howard Schultz, CEO of the Starbucks Corporation. As a businessman, Schultz managed to remain mindful of the bigger picture, and repeatedly made decisions that were not necessarily in line with a die-hard bottom-line focus. He returned as CEO to the company in 2008 after a multiyear hiatus, because he was concerned of the excessive profit focus that threatened to alienate Starbucks from its core activities. Growth had become an end onto itself rather than a means to an end. The Starbucks Corporation had turned into a performance machine, where the value of stocks on Wall Street mattered more than the human experience: customers' opinions were no longer important, and neither was the selection of store locations (Hess 2010). To Schultz, this development was in stark contrast to his frequently iterated notion of "provid[ing] human connection and personal enrichment in cherished moments, around the world, one cup at a time" (Schultz and Jones Yang 1997, p. 266).

Upon his return as the Starbucks chief, Schultz closed about 900 underperforming stores (Saporito 2012), and only opened new stores in areas where there was room for responsible growth. Schultz has learned valuable lessons from past mistakes and uses these experiences to the company's advantage from here onward. For instance, when Starbucks was starting to offer breakfast, the aroma of fried eggs was overpowering the well-known Starbucks coffee aroma, alienating many of the coffee-desiring customers. As a result, Schultz has become more cautious in introducing new beverages and other products to its line of service. In international performance, Schultz also puts his experience to work: no longer does he try to impose Starbucks products to new markets. Instead, he adapts to local desires and cultural directions. Gradually, this has led to an increasingly coffee-loving population in tea-admiring nations such as Beijing and Bangkok (Lin 2012).

What makes Schultz a good role model for mindful leadership, however, is his sense of responsibility beyond the coffee business. Starbucks' employees, about 160,000 worldwide, are considered "partners" even if they work part-time. Unlike most major employers, Starbucks' part-timers receive reasonable pay, full health insurance benefits, and stock awards (Goetz and Shrestha 2009), a result of Schultz personal life experience at an early age, when his father was laid off as a part-timer without health insurance after an accident. Schultz has now also instated college reimbursement programs for employees who work at least 20 h per week. To that end, he has established partnerships with several US universities. He understands that a college education may lead to a departure of these employees in the long run, but his aim is to contribute to expanded future options for these employees (Choi 2014). Schultz has also been instrumental in assisting with the unemployment problems right after the great recession. Under his guidance, the Starbucks foundation has been supporting a campaign called "Create Jobs for USA," which focuses on funding job development in deprived areas (Saporito 2012). In addition, the Starbucks Corporation has made strides in its listing as a Fair Trade (FT) corporation, thus helping to amplify awareness about this movement, and Schultz has expressed great support for employing differently abled citizens (Marques et al. 2014). On his many travels in and outside of the United States, Schultz talks and listens to many people and engages in initiatives that speak clearly of his will to make a positive difference in other's lives. He has been known to help disabled veterans, whom he met on his visits, to find a purpose in life again. He personally assisted in the rebuilding of homes in Louisiana after Hurricane Katrina.

Howard Schultz and his wife founded the Schultz Family Foundation, through which many of his social endeavors are sponsored, primarily focusing on rehabilitating veterans in the US economy and assisting young people with low chances in finding work (Anders 2016).

Attaining Wakefulness

Awakened leadership is the opposite of "sleepwalking" or "mindless" leadership. Sleepwalking or mindless leadership is the trend of making decisions without considering that:

1. Everything changes, and nothing is today as it was yesterday, so we cannot continue to make the same decisions we made yesterday hoping they will have the same outcomes.
2. "Reality," as we see it, is not the same as how others see it. Our reality is shaped by a number of influencing factors, such as our upbringing, culture, character, generation, education, values, and more. We can therefore not consider that others will always understand and appreciate our perspectives.
3. Traditional patterns or habits are the most common ways of driving us into the auto-pilot state, thus, sleepwalking mode: we follow these patterns or apply these habits without thinking, and definitely, without reflecting if they still make sense in our life today. Mindlessly submitting to recurring patterns or habits makes us followers not leaders.
4. Focusing too much on the details can make us lose sight of the bigger purpose of anything. Some people can get so lost in the details that these become the main goal of their performance, causing them to entirely lose track of the larger scheme of things.
5. Mindless leadership has maneuvered us into a global ecological crisis, and every plan, step, decision, or action you undertake from now on – individually or collectively – will either be instrumental to a positive turnaround, or will further augment the problems we, the human species, have created in the past century.

With the above stipulated, awakened leadership can easily be understood, through the following behavioral roadmap. Awakened leadership is the continued awareness in our thoughts, actions, and communications that:

1. We have to make our decisions by reflecting on our lessons learned from past experiences, but even more by reflection on our wishes for the future and the possible effects these decisions will have on that.
2. We should consider the perspectives of others, and keep an open mind to potentially different ideas, as they may enrich our understanding, insight, and consequently, the directions we will choose, going forward.
3. We should question, even doubt, established patterns and procedures, as many of them were created when times, expectations, circumstances, goals, and mindsets

were entirely different. If we find that the old patterns and procedures still suffice, we can continue with them, but if we find that there is room for improvement or drastic change, we should implement that.

4. We should keep in mind that, while details are important to safeguard quality in everything, we also have to keep the "big picture" in mind, so that we can focus on what really matters in the long run.
5. We should make mindful leadership our new habit. Our mind is a wonderful instrument, but it has the tendency to lead us astray at every opportunity it gets. This is the time to step up in awareness and regain control over the directions our mind moves into.

Once we manage to restore our priorities in the right order, and realize the impermanence of everything, including ourselves, we are well on our way toward awakened leadership performance. If we can keep ourselves mindful of the fact that we want to leave this world a better place than we encountered it, we have set an important step on the path to awakened leadership.

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Spiritual Engagement and Positive Leadership: The Promise of Identity-Focused Leader Development

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Contents

Abstract

This chapter considers the potential that positive leadership offers for addressing the challenges of leading in complex organizations and explores the practical applications of developing leaders through identity-focused approaches. The role of self-awareness and spiritual engagement are discussed as powerful, identity-shaping, and resilience-strengthening forces. The importance of authenticity, the relationship of identity to authenticity, self-awareness, leadership development disappointments, and spiritual engagement as a development force are examined in a quest for more effective approaches to shaping the leader's inner self. The

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importance of a resilient identity that can stand against the pressures of culture and complexity is discussed. Literature from identity, spiritual engagement, authentic leadership, and related social sciences provide support in arguing that the complex forces that influence the leader and inhibit leading authentically can best be understand as outflows of identity, so intentionally addressing identity can provide the foundation for effective leadership. The importance of identity development in providing socially desirable leadership, humility, wisdom, and clarity is discussed. Finally, an example from research is provided and a brief proposal of an identity-grounded, positive leadership-based development program is presented. Methods for measuring the impact on leaders of such an identity-based development program are offered.

Keywords
Identity · Authentic leadership · Spiritual engagement · Spiritual disciplines · Self-awareness · Positive leadership

Introduction

Trends toward positive, internally grounded leadership offer the promise of more rewarding workplace experiences and greater leader effectiveness. It is easy to imagine highly engaged, purposeful work environments fueled by hope, servanthood, respect, humility, authenticity, and vision, but translating positive normative leadership theories to practice in an ever-increasing complex organizational environment remains elusive. Many leadership development efforts have yielded only marginal results, and they have consistently failed to demonstrate the ability to transform subjects into authentic, positive-oriented, effective leaders. One of the great challenges facing positive leadership actualization and related leadership theory research is in understanding the essential antecedents of the positive leadership theories and how they might be affected to develop leaders with their individual unique positive leadership characteristics. Authentic, trust-generating positive leadership emerges from identity, reflecting who the leader is rather than what the leader does, so the challenge becomes how to develop leaders from the inside out. Many of the individual elements of current leadership coaching and training efforts can aid in the discovery of the inner self and thereby promote leadership approaches where the true self is authentically reflected, but developing more permanent, resilient, and durable leader characteristics as truly sourced in the leader's identity can be enigmatic. The leader's identity is the foundation from which authentic, positive leadership practices emerge, and identity is a spiritual dimension requiring spiritual development protocols. Therefore, leadership development efforts intended to promote positive leadership styles such as servant, authentic, transformational, and spiritual leadership can be made more effective by the integration of spirituality-focused, identity-shaping approaches.

Identity shaping is not simple or easy, but rather a complex undertaking similar to the difficult challenges of shaping organizational culture. This chapter will examine the existing theoretical and empirical support for the relationships of spirituality and spiritual practices with leadership to understand the potential advantage of spirituality-based leadership development, and offer some helpful, identity-shaping fundamentals. One particular spiritual development perspective will be explored through the definition and measurement of spiritual engagement, a theoretical construct intended to capture the transformative cycle of beliefs, expectations, attitudes, and spiritual disciplines or practices. Based on the body of knowledge relating spiritual practices and spirituality with leadership, we will present an example of recent work to demonstrate how measuring spiritual engagement with a validated instrument (Spiritual Engagement Instrument – SpEI) and relating the spiritual engagement dimensions with normative leadership using authentic leadership as an example can advance the understanding of spiritual identity-shaping practices. To assist practitioners in applying spiritual engagement to leadership development, a method of measuring development efforts and leadership results will be presented as a potential opportunity to broaden traditional developmental programs through integrating identity-shaping with the intent to better promote follower-focused, humility-based positive leadership.

Authentic Self and the Leader

Authenticity in leadership is a powerful, trust-building force manifested as consistency between words and actions, high self-awareness, decreased defensiveness, elevated self-acceptance, and a belief-driven style with diminished power needs (Yukl 2010). When identity-based authenticity is projected by a leader, it generates complex influence forces including social identification, emotional contagion, and social exchange (Yukl 2010). The challenge for leaders then is in developing of self including self-awareness, self-esteem, and an understanding of core beliefs, presumptions, and worldview. Through such self-development the authentic self is known and a courage exists to translate identity to actions. That is, for the authentic self to be (or become), the authentic leader requires a consistent beliefs-to-behavior translation where their spiritual-based identity is naturally reflected in daily leadership practices.

Authentic leadership reflects the genuine projection of the leader's identity, but until now has spawned competing definitions that often attempt to describe the construct through observable, measurable dimensions such as is the case with Walumbwa et al. (2008) self-awareness, internalized moral perspective, balanced processing, and relational transparency constructs. Authentic leadership is viewed as a distinct theory from other normative theories such as ethical leadership or the highly researched transformational leadership, and it focuses on self-awareness and self-regulation where the understanding of core beliefs, talents, purpose, identity, and existence (Avolio and Gardner 2005) forms the basis for behaviors that reflect a belief-saying-doing consistency. The resulting consistency and transparency builds trust, respect, and follower support. Suggesting that effective leadership always begins with identity, understanding, and consistent behaviors, Avolio and Gardner (2005) proposed that authentic leadership was the foundation for all positive leadership.

If the core of effective leadership rests in concepts and behaviors captured in the pursuit of authentic leadership, and if the key dimensions include self-awareness and self-regulation, can such effective leadership be understood without considering how the leader's identity reflects their values, and how those values result in ethical, follower-engaging, culturally endearing principles necessary to create the positive leadership models needed to address the complex culture of current and future workforces? Perhaps, in addition to the awareness and regulation of self, the underlying "self" must also be considered at a much deeper level. Perhaps identity itself must be viewed as a critical component. Reluctance to view the critical role of identity in leadership may spring from the apparent challenges in influencing the identity dimension of the leader or the complexity of exploring the soul. Certainly, self-awareness is a critical first step, and self-regulation of behaviors and development of emotional intelligence is important, but those are subject to greater enhancement, advancement, and supplementation through true identity shaping, if identity is indeed malleable.

Posner (2009) argued that teaching leadership without addressing the internal forces, the inner self, and one's true identity would be insufficient since basic motivations and values may remain inadequate for effective leadership. While self-awareness reveals some identity characteristics that can be used as behavioral guides, the assumption is often made that the "self" is sound and that the leader has values and perspectives that reflect the organization's and society's values. Enabling a leader to serve others requires diminishing the leader's self-interests, enhancing risk-taking through lessened fear, and establishing values rather than rules as a leadership foundation (Quinn et al. 2000). A strong, well-understood identity allows leaders to follow their true values confidently and challenge rules that conflict with the core principles (Quinn et al. 2000). Followers respond to soundly grounded leadership with trust-driven effectiveness (Goodwin et al. 2011). Any inconsistency between self and behavior, or misalignment with organizational, cultural, or personal values, will be perceived negatively by employees.

When considering leadership development in contemporary complex organizations with changing workforce expectations, the characteristics of identity and the leader's understanding of self are important if resulting actions are to be influential and effective. Positive leadership further demands an understanding of value, purpose, human existence, power, and worldview so the leader can effectively engage and motivate across a multicultural, global team from an authentic self. Such leadership depends on authentic connections to create trust-based, resilient relationships insulated from disruptive environmental influences, free to risk and create, and able to engage in purposeful pursuit of shared goals all grounded in a clearly understood and well-developed identity (Goodwin et al. 2011; Karp and Helgo 2009; Quinn et al. 2000; Sveningsson and Alvesson 2003).

Identity and Authenticity in Leadership

So, the authentic leader emerges when their identity is manifested, when the layers of self are brought forth by situations and conditions, and the resulting discourses create the tapestry of who the leader is (Sveningsson and Alvesson 2003). In the discourses of reasoning, behaving, and narrating, the leader reveals the inner psychological and spiritual forces of personality, spirituality, psychology, and worldview construction. From a complexity perspective, Karp and Helgo (2009) suggested that "... leadership is identity construction emerging in human interaction" (p. 891). Leadership that emerges from an authenticity view, the manifestation of true identity, is a necessary, albeit not sufficient, condition of authentic leadership. Identity and authenticity are related in their simplest forms, and authentic leadership is a socially constructed, dynamic process between leaders' and followers' identities in relationship (Karp and Helgo 2009). Leadership essentially stems from the leader's soul rather than from learned behavior (Korac-Kakabadse et al. 2002), as actions reflect a desire for identity reinforcement (Karp and Helgo 2009). So, optimizing authentic leadership requires that identity be transformed into attitudes and actions allowing the trusted leader to emerge. Identity could be viewed as "...whom am I" (Sveningsson and Alvesson 2003).

While the term "identity" generates some intuitive concepts and vague images of self, and identity is a complex and difficult to define concept, it plays such a key role in leadership emergence and leadership development that it is important to pursue a deeper understanding of identity. Identity lacks discreteness and, in its complexity, is difficult to capture. Identity's many dimensions often reflect differently in various roles or actions (Sveningsson and Alvesson 2003). To further complicate identity and consider it a "movable" force, identity is fluid and is shaped by individual, social, or categorical forces such as age, gender, ethnicity, or social groups. Core fundamental beliefs and reality perceptions are interpreted to shape meaning, motivation, stability, team-focus, and even leadership views that define one's identity. Identity is about self but reflects how the inner-self relates to the external world and swims in the sea of societal forces. Andersson (2012) captured the internal-external concept suggesting that "I consider identity an ongoing, social construction of the self" (p. 574). While identity can be revealed authentically, it is often tainted or distorted through demands of different discourses.

For the leader, while identity is a discrete mental model of self (Karp and Helgo 2009), the real self, undistorted as possible by societal or worldly forces, as imago dei ... the image of God, when seen clearly, depicts an identity that stems from the soul and can emerge as a selfless, humble, authentic servant leadership. So, finding the soul-based leadership voice is the pursuit of true, God-designed leadership. It is the pursuit of identity as a spiritual construct that calls for leadership development through spiritual engagement. Without seeking such fundamental truth, identity is left solely to the whims and winds of social construction.

Self-Awareness for Leaders

Before addressing the challenge of identity-shaping, an important first step is to consider the role self-awareness plays in authentic leadership as the element of perception that reflects leaders' insight into their identity. Those who are perceived to be most self-aware have been found to be perceived as most effective as leaders (Van Velsor et al. 1993) which makes sense when considering how important self-awareness is to act authentically. Understanding beliefs, values, reactions, strengths, virtues, and struggles is critical to defining purpose, understanding motivations, and engaging in authentic, transparent, trust-generating practices. Trust, a critical leadership mediator, springs from self-awareness and a strong identity (Clapp-Smith et al. 2009; Goodwin et al. 2011) discovered through examining emotional self, spiritual foundations, personality, and giftings.

A lack of self-awareness fuels fear, defensiveness, resistance to change, narcissism, and egocentric tendencies, all of which are diminished through self-awareness development. Such self-awareness growth allows leaders to operate with confidence, positivism, humility, creativity, and intuitivism as the leader's concerns become more externally focused. Developing elevated self-awareness unleashes genuine positive leadership potential as the leader's identity is revealed, uninhibited by fear or ignorance. One dimension of such self-awareness has been described within the concepts of emotional intelligence where understanding emotions, self, and others and being able to manage those reactive influences have been touted as critical leadership characteristics (Kerr et al. 2006; Palmer et al. 2001).

For authentic leadership to be practiced, the leader must understand the authentic self from which he/she will act, so self-awareness can be viewed as foundational to authentic leadership as well as any leadership concept that depends on projecting identity. Recent normative leadership theories including ethical, servant, and spiritual leadership are reflections of various dimensions of who the leader is, rather than just how they act, and require fresh insights into self and collectively, power and influence in relationships (Yukl 2010).

The question then is not whether self-awareness is critical to contemporary positive leadership, but how to progress beyond understanding basic personality, aptitude or gifting, and style-based dimensions which can be revealed through assessments and coaching. That is, how does the leader grow in understanding their true identity and once understood, how does the leader shape their identity to further elevate their selfless, positive leader tendencies, aligning with their true calling and diminishing their natural selfish predispositions? That is, how does the leader align with a greater purpose of eternal value, refining his/her identity to reflect God's purpose and unique creation? How does a leader project true positivism from the soul?

Leadership Development Disappointments

Leadership development has been disappointing, resulting in the writing of tens of thousands of books, explosive growth in leadership coaching, and a constant churn of new leadership development innovations, all in pursuit of creating better, faster, more effective leaders. Barry Posner, Dean of the Leavey School of Business and coauthor of *The Leadership Challenge* (Kouzes and Posner 2017), summarized the essential flaw in most leadership development as follows:

> Most leadership development programs are primarily about copying other people's styles. It is still mostly about trying to mimic the great leaders. It is often based on the erroneous assumption that authentic leadership can come from the outside in. It cannot. It comes from the inside out. You have to be the author of your own story and not the reader of someone else's. You cannot lead through someone else's words. You cannot lead out of someone else's experience. (Posner 2009, p. 4)

While Kouzes and Posner (2017) offer theoretical and empirically based insights and guidance on how to practice leadership from an individual, heart-based perspective, providing the strength and clarity of self, refining one's leadership identity such that the emerging leader has the foundation to lead from the inside out remains elusive for many leadership development programs and leaders. An even greater challenge is in overcoming the weakness, the flawed and fallen nature that haunts mankind. That is, even if the leader desires to be humble, selfless, other focused, and heart-based, when the pressures of ambition, selfishness, ego, pride, and temptation strike, how does the leader stay on track? How does the leader grow ever-stronger, more authentic, more effective under the personal and social pressures to do otherwise? It is in developing that "core" strength of identity, that balanced and critical power, that a fresh approach is needed. Just as core strength is vital in physical strengthening, to lead authentically and positively against conflicting internal weakness and external pressures, the "core" of the soul must be strengthened.

Transformative Spiritual Engagement

If true inner development of the leader's spirit offers hope of an authentic, positive force, able to act on inner values and stand against the forces of culture, how can that spirit be "shaped"? Roof et al. (2017) suggested that *spiritual engagement* can access the spiritual-self and guide an intentional transformation (Roof et al. 2017). Transforming the core is true transformation. In fact, some leadership researchers, recognizing that behaviors related to core identity were relatively stable, argued that development efforts properly focused on core leader dimensions related to self-awareness and self-regulation, or framed differently, development of identity and emotional intelligence, could be effective in developing leaders from the inside out (Avolio and Gardner 2005; Caza et al. 2010). That is, development that results in authenticity in leader behaviors must focus on purpose, beliefs, emotions, and emotional strength which are transcendent, existential, spiritual matters. These internal leader foundations, the identity, spiritual, soul-based constructs cannot be accessed, understood, or influenced through traditional behavior or knowledge-based approaches but require a developmental approach that targets those "foundations of being."

Transforming naturally prideful, oftentimes selfish people into authentic others-focused leaders, especially with ever-increasing social forces that promote self-satisfaction, self-love over others, requires examining eternal purpose, worldview dimensions, ethical and moral fundamentals, and strength of identity. That is, true self-awareness requires transcending natural human blindness to discover and modify identity. Such transparent self-examination and follow-on adjustments require addressing the spiritual inner-self, the true core of the leaders "soul" if you will. This genuine self and the resulting behaviors are critical dimensions of what many theorists describe as the leader's "voice." Faith and clarity emerging from identity allows the leader to do right rather than simply following rules and protocols designed for mediocrity and organizational protection. The result is leadership behavior regulated by a self-system (Fields 2007).

Spiritual disciplines, in one form or another, have been practiced for thousands of years, but they were often motivated by tradition or religion rather than a genuine desire to connect more closely with God (Whitney 2014). Rather than simply engaging in practices or disciplines, which contribute to spiritual engagement, proper motivation including attitudes, purpose, beliefs, and expectations are needed to transform the spirit and to be truly evolutionary for the soul. The result is a solidifying of the spiritual core, an affective and cognitive transformation, that forms a fresh and stronger foundation from which choices, values, behaviors, and relationships manifest (Roof et al. 2017). This "engagement" extends beyond just attitudes, beliefs, and feelings. That is, it is not just an emotional experience, but experiential practice that, in union with the emotional components, creates transformative spiritual phenomena that impact identity on fundamental levels (Roof et al. 2017). The cyclic, purposeful transformative spiritual engagement construct offers the hope of addressing the leadership development needs of positive leaders in an effective, enduring process of identity reshaping. Applying spiritual engagement to leadership development requires creating habits of spiritual practices including prayer, studying sacred texts, worship, meditation, fellowship, and other practices, but proper beliefs, expectations, attitudes, and commitment must be incorporated if identity shaping is to occur.

Developing the Inner Leader

Sheep and Foreman (2012) argued that spirituality and identity are shared ontological concepts and closely related. Religious or spiritual practices are fundamental elements of identity (Korac-Kakabadse et al. 2002) and provide the vital values standards or benchmarks for identity. Benchmarks are an essential element of identity shaping (Caldwell 2009). That is, consciousness and clarity of beliefs and self, while often socially or culturally influenced, must be intentionally developed, examined, and strengthened such that they naturally translate into habitual actions. The spirit of the leader must come to life in action, frequently under conflicting cultural or self-driven influences. Knowledge of leadership is fine, but unless internal forces are addressed (Posner 2009), leaders become actors on the organizational stage rather than genuine influencers that others are drawn to trust and follow. So, understanding motivation, purpose, and developing the inner leader promotes an original authentic leader rather than a mimic (Posner 2009).

Identity research suggests that shaping can occur through actively interpreting and influencing personal discourses (Andersson 2012). An important discourse for all is the spiritual self-discourse, and for many the spiritual discourse, that existential connection, is not only important but the most critical discourse. Spirituality intersects the moral, ethical, foundational questions of behavior and relationship, so engaging in ways that strengthen, clarify, and shape spirituality can influence many essential, authentic, trust-building leadership practices. Refueling the spiritual self may sharpen wisdom consciousness, bolster depleted resources, and support socially desirable leadership approaches (Chandler 2009; Issler 2009; Murray and Evers 2011). A paradoxical effect of spiritual engagement is the diminished self-focus, reduced narcissism, and a focus on follower well-being rather than performance (Fernando et al. 2009). Spiritual engagement overcomes faulty reflections and results in better aligned espoused and practiced leadership, a critical element in authentic leadership and trust development (Caldwell 2009; Roof et al. 2017). Some specific engagement practices, such as the *Examen* from the spiritual exercises of Saint Ignatius (Thibodeaux 2015), are specifically and intentionally designed to clearly evaluate and reshape practices to better align with espoused behaviors. Such intensive self-examination seeks to correct faulty reflections, reshaping moral clarity, and regrounding identity in foundational beliefs.

Many theorists (Foster and Griffin 2000; Issler 2009; Schwanda 2010; Whitney 2014) have suggested that spiritual exercises, disciplines, or practices are effective in transforming the spiritual self, deepening transcendent connections, and integrating spiritual identity. Spiritual engagement is different from spirituality which is a state that can be related to greater engagement and leadership outcomes (Roof 2015; Basit and Roof 2017). Where spirituality is a condition, spiritual engagement is an identity-shaping active process that impacts implicit models of behavior and leadership while building energy, self-awareness, and emotional strength (Roof et al. 2017).

Identity does not always drive behavior in predictable ways as emotions or other forces often are involved in influencing behavior, but the greater the strength of the core, of the soul, the more stable and consistently will behaviors align with the spiritual dimensions of identity. Since leadership emanates from the soul, leadership behavior is then a reflection of the desire to reinforce the leader's identity (Karp and Helgo 2009), so it is in addressing the soul or core of the leader, that true transformational development is possible. Spiritual engagement, the transformational construct that influences identity, offers enormous potential for creating positive, authentic, energizing leaders to face the future complexities of globalization and cultural transformation. Without intentional shaping, identity is influenced by situational influences, social contagion, and the distorted self with little appreciation for the fundamental self, the leader who was created imago dei. The leader who is on solid footing is prepared to struggle against organizational and cultural pressures compelling the leader to compromise core values and become a "Gumby" identity who bends to the pressures of the immediate and the popular. In the process of adapting, authentic, respected, trusted leadership becomes more and more elusive. The development and reaffirmation of identity requires ongoing, transformational forces of eternal truth and intentional reinforcement through spiritual engagement and self-care.

Positive Leadership

To be clear, the connection of spiritual engagement with authentic leadership is a connection of spiritual engagement with positive leadership. Avolio and Gardner (2005) presented authentic leadership as a form of positive leadership. Avolio and Gardner used Avolio et al. (2004) definition of authentic leadership: "as those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character" (Avolio and Gardner 2005, p. 321). Avolio and Gardner went on to show the theoretical relationship between authentic leadership and positive psychological capital and positive moral perspective.

Positive leadership focuses on who the leader is rather than what the leader does, as does authentic leadership. Roof's (2016) study of spiritual engagement practices looked at outcomes based on who the person is, thus showing a connection with authenticity. These connections suggest that the identity shaping promise of spiritual engagement can develop not only authentic leadership but positive leadership more generally.

Authentic Leadership and Spiritual Engagement Example

Roof (2016) examined the conceptual relationship between spiritual engagement and moral perspective, purpose, ethics, values integration, meaning framework, principles, and character shaping (p. 5). Roof proposed a relationship between spiritual engagement and authenticity, and his study found a correlation between the spiritual engagement's dimensions of fasting and rest with authentic leadership's dimensions of relational transparency and balanced processing. Roof's study also showed a difference between for-profit and not-for-profit leaders on the spiritual engagement dimensions with not-for-profit leaders scoring significantly higher than for-profit leaders. It is possible that in addition to individual effects of spiritual engagement on leadership effectiveness, especially in for-profit leadership development programs, a focus on helping the leader understand his/her authentic self (relational transparency, internal moral perspective, balanced processing, and self-awareness) through development of the spiritual engagement dimensions (worship, meditation, fasting, and rest) may, over time, increase the leader's dimensions of authentic leadership.

A Leadership Development Proposal

This section recommends a longitudinal study of leadership development educating leaders about positive leadership with semiannual measurement of leader's self-reports of the four spiritual engagement dimensions, along with employees' perception of the leader's authentic leadership. Individual and group development study/workshops should focus on the connection between understanding self, self-care (including spiritual care), and the related natural outcomes of leadership style with a focus on the impact on employees' well-being and performance. Group discussion should include reports from leaders about noticed changes in employees' well-being and performance, as well as perceived changes by the leader of the leader across the breadth of identity.

Focus groups of employees across departments/organizations may assist the trainers to see employees' perceptions of changes in leaders' core-self and the leaders' behaviors. Data should be triangulated using leader's self-report, employees' perception of leaders' authenticity, and organizational reports of employees' performance at the individual and department/organizational level. Data may be analyzed for significant changes across time periods using the semiannual evaluations.

Summary

Robust research has been performed to understand the complex functioning of leadership, how it motivates followers, and how leaders can prepare to function effectively in an ever more complex, multigenerational, multicultural global environment. Leadership theories have attempted to define the constructs of average behaviors, the importance of relationships, and the impact of more authentic, servant-focused, visionary leadership approaches. One consistent finding is the importance of trust in effective leadership, and trust is strengthened by authenticity and transparency, practices that often conflict with individual power and success needs. To allow the leader to authentically practice selfless leadership and resist the personal and cultural pressures, identity must be shaped and strengthened. Recent trends have recognized self-awareness as critical for becoming more authentic, but to move beyond awareness, the use of spiritual engagement and positive leadership programs are needed to train the inner-self, the soul of the leader. Exercise for the spirit can offer transformation of the leader and prepare next-generation leaders to face complex global challenges.

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Ubuntic Inclusion, Inclusive Leadership, and Workplace Spirituality

J. Goosby Smith

Contents

Abstract

This chapter proposes a conceptual relationship between workplace spirituality and inclusive leadership. More specifically, in this chapter, the author posits that this relationship is moderated by the presence and type of *Ubuntu* that manifests in the organization's culture. The chapter melds research on two types of spirituality – dwelling and seeking orientations – and links them to a novel conceptualization of two types of *Ubuntu* (Parochial and Cosmopolitan). The chapter extends the model of *Ubuntic* Inclusion (Smith and Lindsay, Beyond inclusion: Worklife interconnectedness, energy, and resilience in organizations. Palgrave Macmillan, New York, 2014) to consider Parochial and Cosmopolitan *Ubuntu*.

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The chapter ends with comparing and contrasting *Ubuntic* Inclusive Leadership with other complementary models of leadership.

Keywords
Workplace spirituality · Ubuntu · Inclusion · Inclusive leadership · Leadership

Introduction

Scholars consider inclusive leadership and workplace spirituality as organizational assets. Whether inclusive Leader Member Exchange (LMX) (Brimhall et al. 2014), inclusive interactions with internal and external organizational stakeholders (Smith and Lindsay 2014), or inclusive teams and policies (Mor Barak 2013; Ferdman and Roberts 2013; Nkomo 2013; Ferdman and Davidson 2002), inclusion in organizations is theorized to result in positive individual, team, and organizational outcomes. Workplace spirituality is also perceived as a positive phenomenon. It is being researched more frequently (Amin Mohamed et al. 2004) because US workers (Mitroff and Denton 1999) and others are trying to find ways to integrate their spirituality into the workplace. This increased interest highlights "the integrative potential of spirituality in the workplace as a means of reducing organizational conflict and increasing cohesiveness" (Bell 2008, p. 293).

This chapter extends research on Ubuntic Inclusion (Smith and Lindsay 2014). It proposes a distinction between Parochial *Ubuntu* and a more global *Ubuntu* informed by Cosmopolitanism (Costa 2016, p. 999) and suggests the role that spirituality plays in this extension of inclusive leadership. After a brief literature review on Workplace Spirituality, Inclusion, and Ubuntu, the model of Ubuntic Inclusion is summarized in terms of parochial and cosmopolitan *Ubuntu*. After distinguishing *Ubuntic* Inclusive Leadership from other complementary theories of leadership, the chapter ends with an extrapolation of Cosmopolitan Ubuntic Leadership and its implications for leaders seeking to create inclusion on a large scale.

Workplace Spirituality

Workplace spirituality is tough to measure because it is tough to define. Amin Mohamed et al. (2004) provide an excellent reference to several definitions of workplace spirituality. There is little definitional consensus and there are few reliable instruments to measure it (Chamiec-Case 2009). Amin Mohamed et al. (2004) propose three domains of spirituality definitions: Spirituality Predispositions or Catalysts; Spirituality Actions, Behaviors, or Experiences; and Spirituality Outcomes or Consequences (pp. 286–287). Other scholars believe that spirituality in the workplace has been under-researched because it is nonmaterial in nature and it is thought not to exist (Daniels et al. 2000). Intellectual bias by management scholars is another reason that workplace spirituality is studied so infrequently

(Amin Mohamed et al. 2004). According to Giacalone and Jurkiewicz (2010, p. 9), Neck and Milliman (1994) assert that integrating a sense of spirituality into the workplace helps to improve employees' intuitive abilities, levels of innovation, teamwork experience, level of employee commitment, and ability to create powerful visions – all of which are positive outcomes.

Because of its esoteric nature and the recency of relevant scholarship, workplace spirituality's definitions abound. Some definitions of spirituality are externally located. For example, McKnight (1984) defines spirituality as an "animating force that inspires one toward purposes that are beyond one's self and that give one's life meaning and direction" (Giacalone and Jurkiewicz 2010, p. 7). Other definitions focus on the relationship with an external supreme being and the impact of that relationship upon one's behavior, such as Armstrong (1995, p. 3) who defines it as the existence "of a relationship with a higher power that affects the way in which one operates in the world" (as cited in Giacalone and Jurkiewicz 2010, p. 7). Other conceptualizations focus on one's enacted behavior, like Emmons's (2000) "personal expression of ultimate concern" (as cited in Giacolone and Jurkiewicz 2010, p. 7). Some scholars focus on one's personal ontology and epistemology like Elkins et al. (1988) who define spirituality as "a way of being and experiencing that comes about through awareness of a transcendent dimensions and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the ultimate" (as cited in Giacalone and Jurkiewicz 2010, p. 7). Still others define workplace spirituality at the organizational level. For example, Rhodes (2006) presents six organizational behaviors that indicate a spiritual workplace: emphasizing sustainability, valuing contributions, prizing creativity, cultivating inclusion, developing principles, and promoting vocation.

Spirituality at the Individual Leader Level

Chamiec-Case (2009, p. 287) defines workplace spirituality as "persons' attempts to search for and live out, within their work and their workplaces, that which gives ultimate meaning and purpose to their lives." Their work yielded the Integrating Spirituality in the Workplace Survey (ISWS) which contained three validated scales: Spirituality's Support of Persons at Work, Spiritual Beliefs and Values in Integration, and Role of Work/Workplace in Integration. According to Amin Mohamed et al. (2004) the following individual management values and realizations are found in the workplace spirituality literature: a feeling of being connected with one's complete self, others, and the universe (Mitroff and Denton 1999, p. 86); a specific form of work feeling that energizes action (Dehler and Welsh 1994, p. 19); secular or sacred values aimed at transcendence toward our ultimate values (Harlos 2000, p. 613); deeply held values that guide our life and work practices (Butts 1999, p. 329); recognizing that employees have inner lives that nourish and are nourished by meaningful work that occurs within community (Ashmos and Duchon 2000, p. 137); and appreciating humans and how they relate to the transcendent, to each other, and how they achieve personal growth (Konz and Ryan 1999, p. 202).

Spirituality at the Intrapersonal Level

Amin Mohamed et al. (2004) identified four intrapersonal aspects of workplace spirituality present in the literature: (1) how individuals responded to what they perceived to be God's call (Benner 1989, p. 20); (2) the ontology and experience resulting from an awareness of a transcendent dimension (Elkins et al. 1988, p. 10); (3) the discovery of a transcendent dimension during an individual's questioning of the meaning of existence and placing himself or herself within a broader ontological context (Shafranske and Gorsuch 1984, p. 231); and (4) an individual's subjective experience of what he or she perceives to be sacred (Vaughan 1991, p. 105).

Much research on spirituality addresses something that Giacalone and Jurkiewicz (2010, p. 6) characterize as a "descriptor of transcendence, ultimacy, or divinity." Said differently, individuals in the workplace engage in what they perceive to be "spiritually consistent" behaviors with reference to something else. In his discussion of the history of phenomenology, Bloom (2009, p. 279) explains that because of intentionality, which is the "aboutness of a phenomenon… To think is to always think 'of' something. All thought has an object, either inexistent or actual." So, despite all of the definitional domains, the single common denominator of spirituality in the workplace is the "Why," which Victor Frankl identifies in his major work, "Man's Search for Meaning" (1959). The "Why" serves as the backdrop to this chapter that explores a relationship between Ubuntu, Workplace Spirituality, and Inclusive Leadership at the individual, interpersonal, and intrapersonal levels.

Ubuntu

A key aspect of sub-Saharan African cultures is their lack of individualism (Lutz 2009). An African is "not a rugged individual, but a person living within a community" (p. 314). Ubuntu is the underlying tenet of African philosophy. Those who embrace this philosophy know that what helps one individual member of the collective helps *all* members of the collective and that what harms one individual harms all other members. The African philosophy of *Ubuntu* embraces notions of high regard, respect, cooperation, high enmeshment, interdependence, and co-created identity with the whole of society.

Ubuntu is a contraction of an African proverb "*Umuntu ngumuntu ngabantu*" which means that a person is a person through others (Shutte 1993). Sometimes referred to as African humanism (Gaylard 2004), individuals who ascribe to this philosophy understand that their identities are mutually constructed: that who I am is defined by you, and vice versa. This is the inextricability of humanity in Archbishop Desmond Tutu's (1999) definition of *Ubuntu* below cited by Smith and Lindsay (2014, p. 9):

> *Ubuntu* speaks to the very essence of being human. When you want to give high praise to someone we say, "'Yu, u nobuntu'; he or she has ubuntu. This means that they are generous, hospitable, friendly, caring, and compassionate. They share what they have. It also means

> that my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life."

At its core, *Ubuntu* hinges upon the acceptance of identity as a construct that "emerges through relationship; that is, the principle of interconnectedness" (Lewis 2010, p. 69). Because of this interconnectedness,

> A person with *Ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are. (Tutu 1999, p. 35)

Ubuntu was the guiding philosophy of the Truth and Reconciliation Councils implemented during South African President Nelson Mandela's reign after the end of apartheid. Opposition to Apartheid was based, in part, upon an argument of humanism – that Blacks were human and that all humans deserved certain rights (Gaylard 2004, p. 267). A white paper commissioned during President Mandela's administration defined *Ubuntu* as:

> The principle of caring for each other's wellbeing . . . and a spirit of mutual support. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and responsibilities of every citizen in promoting individual and societal wellbeing. (Hailey 2008, p. 3)

According to Munyaka and Motlhabi (2009, p. 66), those who embrace *Ubuntu* believe that all human beings possess "an element of divinity" and deserve to be recognized, valued, and respected. Curle (2015, p. 4) notes that "The Swazi greeting, *sawubona* translated directly means 'I see you.' Within the Buntfu (or as it is more commonly known across the Globe – Ubuntu) philosophy it takes on a deeper meaning, and is translated as: 'I acknowledge your humanity'" (Ibid).

In societies that embrace the philosophy of *Ubuntu*, according to Lewis (2010, p. 71) civil offenses and crimes are seen as not only affecting the person who committed the crime and the person against whom the crime was committed, but the whole society and societal members' progeny. "*Ubuntu* societies place a high value on communal life, and maintaining positive relations within the society is a collective task in which everyone is involved. A dispute between fellow members of a society is perceived not merely as a matter of curiosity with regards to the affairs of one's neighbor; in a very real sense an emerging conflict belongs to the whole community" (Murithi 2006, p. 29).

If we apply this definition of Ubuntu to organizations, many organizational leaders would seek to do that which helped their community – their organization and its members. They would be full of humility and reverence for the group, understanding that they, themselves, are no more important than the whole. Similarly, employees in an "Ubuntic" organization would work together for the good of the whole. No one person would try to gain visibility at the expense of the team or the organization. Group and organizational conflict would be resolved promptly because destructive conflict would be perceived as harmful to the collective well-being of the group.

Parochial Ubuntu

All scholars do not accept the validity of *Ubuntu* as a worthy philosophy. One critique of *Ubuntu* is that it creates a tension between striving for individual excellence and trying to maintain oneself as a member of the collective (Stuit 2013, p. 22; Wilkinson 2003, p. 356). Lutz (2009) raises the concern that the concept of *Ubuntu* is "vague" (p. 315), and he goes on to list six ways that the concept is interpreted. Others critique *Ubuntu,* because they say that Humanism falsely assumes a shared humanity, when the notion of humanity is culturally and historically bound (Gaylard 2004, p. 266). In other words, these scholars do not believe that a universal sense of human connection exists free of the Eurocentric scholars who originated the idea, believing their values to be universal (Fanon 1963). Some critique *Ubuntu* as a philosophical ideal because of its apparent ineffectiveness in preventing wars in Africa. Curle (2015), a theologian, critiques *Ubuntu* based upon its prevalence in countries that are extremely patriarchal. Extreme levels of patriarchy often result in the devaluation of females – who are human beings. Thus, inconsistencies in the "divinity" of *all* human beings become quite glaring. Still others critique the validity of *Ubuntu* as a philosophy because of the numerous wars among the very African countries who allegedly espouse this world view. For example, "...why then a society or a nation such as Rwanda, knowing the Ubuntu thinking, would allow genocide to occur; why are several tribal clashes and civil wars happening in the land where supposedly Ubuntu understanding is rooted" (Manda 2009). Van Binsbergen (as cited in Manda 2009) argued that *Ubuntu* could stifle the development of multiple identities among some Africans:

> But we hit here on a theoretical danger of Ubuntu. Use of this term tempts us to deny all other possibilities of identification between Southern African actors (i.e., fellow-citizens of the same state, fellow-inhabitants of the same local space) except at the most abstract, most comprehensive level of mankind as a whole: as fellow human beings. It is as if in a gathering of humans one appeals to the fundamental unity of all vertebrates, or of all animate beings, instead of resorting to the lower, relatively local, and obviously more effectively binding, category of humans; or as if one addresses the members of one's family appealing to their shared identity, not as family members, but as fellow-nationals, coreligionists, fellow-Africans, or any other category far wider than the comfortably narrow scope of the family. It is in short the perplexing and demobilizing choice of the wrong level of aggregation. (Van Binsbergen 2001, p. 75)

These critiques often focus on the potentially "myopic" definitions of the collective. For example, does *Ubuntu* only apply to *our* group and how it functions? Does *Ubuntu* prevent individuals from identifying outside of a single category that is accepted by the collective? If the answers to these two questions are yes, this chapter labels this type of *Ubuntu* as "Parochial *Ubuntu.*"

Cosmopolitan Ubuntu

On the other hand, Cosmopolitanism – derived from the Greek *kosmopolitês* ("citizen of the world") – is a philosophy espousing "the idea that all human beings, regardless of their political affiliation, are (or can and should be) citizens in a single community" (Cosmopolitanism 2013). Costa (2016, p. 999) argues that Cosmopolitanism can be a "corrective virtue" remedying "a common and dangerous tendency to form overly strong identifications with political entities such as countries, nations, and cultures." Like some of the critics of *Ubuntu,* those who espouse Cosmopolitanism believe in one human community, versus smaller clans or nations. While Cosmopolitanism avoids the clan-centric notion that critics of *Ubuntu* criticize, it can be problematic because it may, by definition, overlook important intergroup-dynamics that have an impact upon all being accepted into a single community, taking on a metaphorical "ostrich's head in the sand" aspect. For example, Pensky (2007) remarked that the fictional character "Settembrini" (Mann and Lowe-Porter 1927) was quite cosmopolitan. Yet, "His universal morality is a shapeless mishmash of Eurocentric prejudices and dewy-eyed, noxious idealism" (Pensky 2007, pp. 165–166). Cosmopolitanism also is not without potential flaws for being a universal theory to create organizational inclusion, which is discussed in the next section.

Inclusion

Rhodes (2006) is among a handful of scholars who link workplace spirituality and inclusion. He posits that "Increasingly, corporations are seeing the value of their employees working together in community toward a commonly held vision. They have a sense that the concepts of love and acceptance within a cultural context of care builds a sense of community that supports the work of the company and that has a direct impact on the bottom line." Rhodes's emphases on community and care have direct correlation to the model of Ubuntic Inclusion (Smith and Lindsay 2014) which provides this chapter's working model of inclusion.

Using grounded theory building methodology, the model represents what made people feel a sense of belonging in their organizations. At the time of its publication, many models of inclusion were based upon theory or assessment instruments constructed by subject matter experts, not inductively derived from organizational stakeholders themselves. Wanting to get as close as possible to the lived experiences of managers and individual contributors, Smith and Lindsay (2014) interacted with them via focus groups, individual interviews, and open-ended online surveys. After a decade and a half of data collection, they amassed nearly 7000 stories of peak moments of inclusion for their data set.

Content analysis of these stories yielded eight themes or dimensions. *Connection*. When individuals feel connected to the organization's reputation, a larger purpose, a sense of community, or a connection to their peers and leaders, they feel included. Two aspects of connection worth noting are having a communal meal or having fun with one's team.

Communication, when done transparently, regularly, authentically, informatively, and using an appropriate medium, makes individuals feel that they are "in the loop" which lessens ambiguity and empowers them to take action more effectively.

Care is the third dimension. Participants feel included when leaders and peers help them professionally and personally, genuinely want to understand their thoughts and feelings, pay attention to them, and show appreciation.

When participants are the beneficiary or provider of peer- or leader-initiated *Mentoring & Coaching*, they feel a sense of inclusion; they have access to using or developing knowledge, skills, or abilities germane to performing successfully in the organization.

The dimensions of *Fairness* and *Trust* are distinct but interrelated. Without perceiving a sense of *Fairness* in terms of work-life balance, chances to apply for promotions, and be hired based upon merit, the next dimension, *Trust* becomes virtually impossible. Interestingly, participants report feeling included not just when they can *trust* others' words and actions, but when they themselves are *trusted* by their peers and leaders.

Visibility and Reward, the seventh dimension, makes people feel included because they are recognized for their hard work, often in front of their peers. This ability to celebrate successes with others has a positive impact.

The final dimension *Intrapersonal Inclusion* is most relevant to the present discussion of Ubuntu and spirituality. This dimension represents all of the assumptions, self-talk, and internalized ideas that guide individuals' decisions on whether or not they are included, whether or not to include others, and whether or not they *can* be included. Appendix A contains details on the specific behaviors which comprise each dimension of the model of Ubuntic Inclusion.

Smith and Lindsay's (2014) research focused on organizational stakeholders. They inquired about participants' peak inclusive moments *in their respective organizations.* This means that research participants were primed to more stories about Parochial *Ubuntu* (focusing on the organization itself, not the whole of humanity). To support the development of workplace spirituality, this chapter suggests *Cosmopolitan Ubuntu* – an *Ubuntu* that includes the entire human race as worthy of respect, value, and recognition. After all, it is relatively easy to support inclusion among people in one's own organization, people with whom we already share an identity – albeit a sometimes superficial one. Facilitating inclusion among those with whom one shares very little in terms of values, culture, or language may be more difficult. In order to move toward this utopian goal, the next section offers the notion that workplace spirituality may be a useful mediator to raise *Ubuntu* in organizations from the parochial to the cosmopolitan level, while avoiding the disadvantages of each.

Workplace Spirituality as a Guard Against Parochial *Ubuntu* and a Facilitator of Cosmopolitan *Ubuntu*

The beginnings of a spiritual outlook are present in *Ubuntu's* focus upon "personal empowerment and limitless potential through an understanding of identity construction as an ongoing process of 'becoming through relationship with the other,' [which] has particular relevance for re-imaging what it means to be human generally" (Lewis 2010, pp. 70–71). Wuthnow (1998) explains two distinct types of spirituality (as cited in Hill and Smith 2010) – a "dwelling" orientation and a "seeking" orientation. He describes the dwelling spiritual orientation as one of interpreting the sacred in terms of "habitation":

> A spirituality of dwelling emphasizes habitation: God occupies a definite place in the universe and creates a sacred space in which humans too can dwell; to inhabit sacred space is to know its territory and to feel secure. (pp. 3–4)

In contrast to this dwelling orientation, Wuthnow (1998) describes the seeking orientation as one of interpreting the sacred as "negotiation."

> A spirituality of seeking emphasizes negotiation: individuals search for sacred moments that reinforce their conviction that the divine exists, but these moments are fleeting; rather than knowing the territory, people explore new spiritual vistas, and they may have to negotiate among complex and confusing meanings of spirituality. (p. 4)

The spirituality of dwelling is driven by an appreciation and need for security, which brings a certain level of stability and comfort. The dwelling orientation entails rituals and customs that bring comfort, which Wuthnow refers to as "temple religion. . .that occurs in the time of kings and priests" (p. 4). On the other hand, the spirituality of seeking is more of a "tabernacle religion, the faith of pilgrims and sojourners" (p. 4) focused more on "prophets and judges" rather than "priests and kings." Also, "a spirituality of dwelling requires sharp symbolic boundaries to protect sacred space from its surroundings; a spirituality of seeking draws fewer distinctions of such magnitude" (Wuthnow 1998, p. 4). Hill and Smith (2010) extend this notion to explain that "Believing that one is in a special relationship with God, a belief that is reinforced through others who reside in the same dwelling place, can provide a great sense of control. Accepting the 'rules of the house' as definitions of what is good or bad, right or wrong, provides standards that define a sense of orderliness" (p. 176). This is neither inherently good nor inherently bad. However, what happens when the "rules of the house" are xenophobic, sexist, or ethnocentric? What happens when what maintains a sense of orderliness is remaining complicit with the xenophobic and fear-based status quo?

Wuthnow's dwelling and seeking spiritual orientations lay a useful framework for conceptualizing how these orientations might birth different types of *Ubuntu* (the parochial and the cosmopolitan, respectively). A spirituality of dwelling is based upon certainty and the establishment of boundaries. If this "bounded" type of spirituality is embraced by a collective that also embraces the philosophy of *Ubuntu*, the result might reasonably be a "clan" mentality. One in which *Ubuntu* is practiced within the collective, making everyone who belongs feel a keen sense of mutual belonging, support, and interdependence among each other. However, this clannish mentality may result in what scholars have criticized as the identity-stifling aspect of

Ubuntu. This also explains how various African countries who embrace *Ubuntu* still could engage in vicious wars with each other; they do not consider the other tribe to be a member of their collective. The author refers to this as Parochial *Ubuntu*.

Conversely, a spiritual orientation toward seeking is far less constraining because the individual is open to the uncertainty endemic to searching for the spiritual, rather than going to where the spiritual is thought to exist. Wuthnow (1998, p. 4) says of the seeking orientation, "Rather than being in a place that is by definition spiritual, the sacred is found momentarily in experiences as different as mowing the lawn or viewing a full moon." Because the seeking spirituality "stresses faith as a quest, makes fewer distinctions between the sacred and the ordinary, and offers individuals greater freedom from the restraints of community expectations" (Hill and Smith 2010, p. 176), those with a seeking orientation may be more open to the sacredness to be found in "the other" – those who differ from them in a variety of ways. This openness to new experiences, places, and people, if embraced with reference to a larger collective that also embraces the philosophy of *Ubuntu,* would result in a more inclusive, or more "cosmopolitan" *Ubuntu*. Given the nature of today's technologically connected global society, the author argues in this chapter that a Cosmopolitan *Ubuntu* is more of a generative ideal for today's organizations than a Parochial *Ubuntu*.

Smith and Lindsay (2014) conclude that individuals experience their peak moments of inclusion at work when they experience "flashes" of *Ubuntu*. The present chapter suggests that the *Connection* dimension of their Ubuntic Inclusion model was closest to Cosmopolitan *Ubuntu* because they found that when individuals experienced inclusion, it was in a wider and more interconnected humanistic sense, specifically the behaviors of "connection to a larger purpose" and "a sense of community." The remainder of this chapter provides recommendations for spirituality-affirming leaders (likely with *seeking* spiritual orientations) who want to build into their organizations and teams *Cosmopolitan* Ubuntic Inclusion.

In the presence of a seeking workplace spirituality, *Ubuntu* is lifted to the Cosmopolitan level as it manifests at external organizational levels. Re-examining the eight dimensions of *Ubuntic* Inclusion proposed by Smith and Lindsay (2014) with this in mind can provide insight for leaders seeking to create in themselves and in their organizations a cosmopolitan *Ubuntu,* which considers *all* humans on earth to be worthy of dignity, respect, fair treatment, and recognition.

Intrapersonal Inclusion. Spirituality, even the dwelling kind, focuses on the transcendent. Individuals are embracing the sacred, in part to go beyond the present physical world. For example, some may meditate so as to not be sucked into mundane or trivial disputes between others. Still others may commune with nature to get in touch with the sacred with a goal of enlightenment, enhancing creativity, or personal development. In sum, the desire to transcend is a behavior that would be classified within the Intrapersonal dimension of Ubuntic Inclusion. One could expect a leader driven by a seeking spiritual orientation to regularly engage in spiritual development and self-care activities that aid in transcending certain aspects of the work environment, which could bog down one in parochial or non-constructive conflict. These activities include, but are not limited to meditation, focused reflection, prayer, and personal development. He or she would encourage a workplace culture that supports, rather than destroys, the personal peace of internal (employees, contractors) and external (customers, community members, vendors) stakeholders. Leadership actions to facilitate Intrapersonal Inclusion in others includes telling them that they belong and showing them, by example, that they can expect to be included in the organization in a variety of ways (Smith and Lindsay 2014). Because *Ubuntu* would be lifted to the Cosmopolitan level, the leader would engage in these activities with all people – even external stakeholders and those from whom the leader differs significantly.

Connection. Both forms of spirituality, not just the seeking orientation, also depend upon making a connection with a higher being, purpose, or energy. This is consistent with Smith and Lindsay's (2014) finding that organizational stakeholders feel included when there is a culture in which they become and remain connected. While Smith & Lindsay's research stressed the importance of employees feeling "connected to a larger purpose," some encourage employees to consider if they are "called" to particular professions. For more information in this area, see the Theology of Work Project (theologyofwork.org). In addition to being connected to a larger purpose – organizational goals, charity, one's creator – individuals expressed feeling most included when they experienced cohesion and closeness to their peers, team, and leaders. It was common for employees, when sharing their peak moments of inclusion, to refer to their organization as a family or a community in which they both worked, played, and supped together (Smith and Lindsay 2014). By creating such a sense of connection with not only internal stakeholders but with vendors, suppliers, and customers – regardless of identity fault lines – a leader can help to create and sustain a strong culture of Cosmopolitan *Ubuntu* within an organization.

Communication. Many organizations suffer from communication problems and never connect this problem to workplace inclusion. Communication is the glue that holds a collective together. When employees know that they can communicate freely and safely with their leaders (upward) and with their peers (laterally) and direct reports (downward), the flow of information is more robust, which leads everyone to feel that they are "in the loop." It is important that both informal and formal networks include everyone – not just those in good favor with leaders or those from certain social, racioethnic, or gender groups. Organizations whose leaders practice a Cosmopolitan *Ubuntu* realize the inherent value of *each* employee and, because of this, they commit to ensuring that no one is kept out of the loop and that everyone feels like a valued team member.

Care. At its core, *Ubuntu* is based upon strong level of interdependence, mutual identity determination, and care. While it is not unique to *Ubuntu* to suggest that people care for each other, it *is* unique for people in most organizations to care about each other *as much as they care about themselves*. Leaders guided by a Cosmopolitan sense of *Ubuntu* genuinely care enough to help their prospective employees. For example, they ensure that prospective colleagues, coworkers, and existing community members are treated with the utmost respect. A Cosmopolitan *Ubuntu* enables organizations to help their competitors in dire situations. An unprecedented example of this was when an equity trading company provided short-term assistance which enabled their competitor, Wall Street equities trading firm Sandler O'Neil, to get back on its feet after it was severely impacted by the 9/11/2001 terrorist attacks in the United States (Smith and Lindsay 2014).

Mentoring and Coaching. The presence of a consistent mentor and a wise coach can make all the difference in the world to employees and future leaders. While one would expect that having a mentor makes people feel included, *being* a mentor creates the same experience of inclusion (Smith and Lindsay 2014). This is highly consistent with the notion of *Ubuntu* because when we realize that others' success directly and positively impacts the collective that we all value, we invest in the success of others as much as we invest in our own success. This interconnectedness of individuals' success to that of the collective is indicative of the mutual benefits of mentoring and being mentored. While this dynamic would be true for a Parochial *Ubuntu*, for a Cosmopolitan *Ubuntu* this is particularly powerful. A Cosmopolitan orientation toward *Ubuntu* results in leaders viewing prospective customers and employees, existing customers, and community members as fully embraced members of the community. For example, leaders may re-engineer their presales qualification protocols to educate prospective customers about the given product or service, with a goal of helping the customer select the best solution for herself – even if that solution is not the present company's products. Or organizational environmental policy boards may have community representatives as members so as to ensure that the organization not only does not harm the local community, but that it benefits it. The Cleveland Cliffs organization provides an example of being intentional about a model of Cosmopolitan *Ubuntu:*

> Throughout the year, our public affairs representatives formally engage with the community and serve as the face of Cliffs. They sit on boards of community and business organizations at regional and local levels, participate in discussions with government officials and act as a point of contact within the community. In doing so, they keep our stakeholders apprised of critical issues to the operations, understand important topics in the community and seek to listen to any questions or concerns. (Cliffs Foundation 2017)

Fairness. Without a sense of consistently perceived Fairness, integrating a sense of *Ubuntu* into organizations (even a Parochial *Ubuntu*) is impossible. A sense of *Fairness* emerges from knowing that the community system's rules, expectations, and rewards are equally meted out to community members. For example, if there is a scarce resource, it is understood that, if possible, all community members would get their fair share, no matter how small. People would not become consumed by the scarcity mentality so prevalent in today's organizations. On the other hand, if there was simply not enough of the resource to go around, it would be understood that the person who most desperately needs the resource would get it. Such an overwhelming concern for the group as a whole would reinforce a sense of *Ubuntu*. This is also the case externally. Prospective employees would believe that positions are posted fairly and that similarly qualified applicants have similar chances to be hired. Once prospective employees seek jobs at an organization, they would believe that they would be evaluated fairly. They would believe that their materials would be reviewed alongside others and, as a result, if they did not get a job offer, they would assume that someone more qualified got the job. Once hired, employees would expect to have fair levels of work-life balance compared to their coworkers. Extending *Ubuntu* to the Cosmopolitan level, if prospective customers interacted with the organization, they would believe that they would all have the opportunity to purchase the product or service at a fair price. Whether a Parochial or Cosmopolitan variety of *Ubuntu*, this sense of perceived fairness enables the existence of the next dimension: trust.

Trust. Trust hinges upon a variety of factors. As stated above, a consistent sense of Fairness is the substratum for Trust. Employees experience a strong sense of inclusion when they trust the organization's policies, strategy, mission, and direction. Similarly, when one can trust one's leaders and peers to hold confidential information, one experiences a sense of trust and, thus, a strong sense of inclusion. A Cosmopolitan sense of *Ubuntu* would extend this strong level of mutual Trust to those external to the organization. Community members trust organizations and institutions when they believe they are there for the collective good. For example, most community members trust that The Red Cross exists for the good of society as a whole. We trust The Red Cross to get emergency messages to deployed veterans. We trust them to use proper sanitation and procedures when we give blood. We trust that when we donate to them, they will distribute the money to those who need it. The evidence of this implicit deep and abiding trust is most evident during the rare incidences when it is broken. For example, there were questions about how much of what the Red Cross collects goes to victims (Gonzales 2017). That such articles are newsworthy indicates the level of Trust society members place in these organizations. Instilling a sense of Trust, and Fairness for that matter, internally and externally requires leaders to engage readily and consistently in a third dimension of *Ubuntic* Inclusion – Communication. Even when organizations are practicing admirable levels of inclusion, if leaders are not adequately and transparently communicating about these practices, internal and external stakeholders tend to jump to the worst of conclusions.

Visibility and Reward. The eighth and final dimension of *Ubuntic* Inclusion concerns providing stakeholders with Visibility and/or Reward when they exceed expected performance. In organizations that embrace a high level of *Ubuntu*, individual victories and "wins" are celebrated by other members of the team – even if both were competing for the same recognition. Earlier, it was discussed that one of the limitations of Parochial *Ubuntu* is the limiting of individual striving. This is one of the reasons that a more Cosmopolitan *Ubuntu* is recommended for organizations. Business *is* competition. Thus, a healthy sense of competition needs to exist within and between organizations. So in organizations that embody a Cosmopolitan *Ubuntic* Inclusion, such individual excellence is met with collective praise and celebration, not the pettiness or jealousy that is found in many organizations. When individuals are properly rewarded for their efforts, this also reinforces the presence of organizational Fairness and Trust.

Distinguishing Inclusive Leadership from Other Communal Types of Leadership

Several types of leadership have an individual-affirming focus. Of these, Transformational Leadership, Authentic Leadership, Servant Leadership (SL), and Spiritual Leadership may come to mind. While some of these leadership theories share complementary dimensions with our definition of Inclusive Leadership (IL) that is led by a sense of Cosmopolitan *Ubuntu,* the models differ in many ways that will be discussed next.

Transformational Leadership

Transformational Leadership is based upon "a committing style" (Kouzes and Posner 2002, p. 153), which assumes mutual "ethical aspirations" of leaders and followers such that others are "enlisted…to find and focus on the very best that the culture…shares in common and what that means to its members." More specifically, they cite the work of Burns (1978, p. 20) in explaining how Transformational Leaders interact with people in order to "raise on another to higher levels of motivation and morality… [and that] transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both the leader and the led, and thus it has a transforming effect on both." By these definitions, a Transformational Leader commits to adopting and demonstrating a high sense of morality and motivating others to do the same. The thrust of Transformational Leadership is "a process that changes and transforms people…it includes assessing followers' motives, satisfying their needs, and treating them as full human beings" (Northouse 2015, p. 161). These commitments and motivating factors are admirable, positive, and desirable. The author also agrees that leadership has a moral aspect to it. However, Inclusive Leadership is not synonymous with Transformational Leadership because the former's prime motivator is ensuring that all members on his or her team feel a high level of belonging, which is, in and of itself, necessarily moral in intent, whereas the latter is motivated to "engage with others and create a connection that raises the level of motivation and morality in both the leader and the follower. This type of leader…tries to help followers reach their fullest potential" (Northouse 2015, p. 162).

Authentic Leadership

Authentic Leadership (AL) has no "single accepted definition" (Northouse 2015, p. 196). However, all of its leading definitions are based upon the notion of being "authentic," of deciding to stay "true to your values or…keep quiet and go along with others" (Storberg-Walker and Gardiner 2017, p. 353). The most commonly used definition of AL applies to leaders who exemplify self-awareness, balanced information processing, relational transparency, and internalized moral perspective (Avolio and Gardner 2005). Northouse (2015) identifies two other strands of AL. The first is the "intrapersonal perspective, which focuses closely on the leader and what goes on within the leader. It incorporates the leader's self-knowledge, self-regulation, and self-concept" (p. 196). The second approach that Northouse (2015) identifies is "an interpersonal proves…[which defines] Authentic Leadership as relational, created by leaders and followers together… It results…also from the response of followers" (p. 196). It is believed that authenticity is the result of reciprocal leader-member exchange.

The intrapersonal aspect of AL is consistent with the Intrapersonal dimension of Inclusive Leadership (Smith and Lindsay 2014). However, the Intrapersonal dimension of Inclusive Leadership is focused upon one's views and self-talk of being included (or excluded), one's identity, and how one will respond to those views. The intrapersonal aspect of AL is more general, dealing with how much the leader knows about herself, how she moderates her behavior, and her self-concept. Such ruminations can be devoid of the issue of inclusion. Another difference between AL and the model of Inclusive Leadership used in this chapter is the lack of a focus on context. The Inclusive Leadership model is grounded within the African philosophy of *Ubuntu*, which presumes a context of high interrelatedness, interdependence, and "other-focused" ethos. In fact, critiques of AL center along AL's neglect of three broad areas: context (Kellerman 2012), relationships (Ladkin and Spiller 2013), and identity (Storberg-Walker and Gardiner 2017). Smith and Lindsay's (2014) model of Inclusive Leadership touches all three of the areas. It addresses context by its situatedness within *Ubuntu*; it addresses relationships through its dimensions of Connection, Care, Mentoring-Coaching, and Communication; it addresses leader identity through its Intrapersonal dimension.

Servant Leadership

Models of servant leadership started with the work of Greenleaf (1970) who coined the phrase. Spears (2010) conceptualizes Servant Leadership as having 10 characteristics: Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the Growth of People, and Building Community. Building Community is consistent with the Inclusive Leadership dimension of Connection. Listening and Persuasion are consistent with the IL dimension of Communication. Empathy and Healing are consistent with the IL dimension of Care. Awareness is consistent with the Intrapersonal dimension of IL. Finally, Commitment to the Growth of People is consistent with the Mentoring & Coaching dimension of the IL Model. However, Conceptualization, Foresight, and Stewardship are unique to the SL model. The phrase "consistent with" was used to link the two models because each dimension of Smith and Lindsay's (2014) model of Inclusive Leadership is far more behaviorally robust, and the above SL "characteristics" only capture a single aspect of the Inclusive Leadership's model's richer dimensions. For example, the behaviors in the Care dimension of the *Ubuntic* Inclusion model are: helping subordinates personally, helping subordinates professionally, getting to know subordinates, caring what subordinates think and feel, saying "Thank you" to subordinates, and speaking to subordinates and others in the organization.

In addition to the wider behavioral definitions in the IL model, the underlying assumption of Servant Leadership differs from that of Inclusive Leadership. Northouse (2015, p. 226) shares Greenleaf's (1970) widely cited basic assumption, that SL: "begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead… 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" (p. 15). The basic assumption of Inclusive Leadership is that Inclusive Leaders recognize the interdependent, socially constructed identity, and mutual interconnectedness of themselves and those whom report to them – that they possess *Ubuntu*. Also, Inclusive Leadership's premises do not embody Greenleaf's and other scholar's assumption that the leader embrace servitude, or see herself as a servant to those who follow her. Consequently, leaders can be Servant Leaders and/or Inclusive Leaders.

Spiritual Leadership

Spirituality is viewed as personal in the research (Egel and Fry 2013). "Spiritual leadership theory was intentionally developed and focused at the spiritual level so that it can be applied in both religious and nonreligious organizations" (Benefiel et al. 2014). Additionally, the "source of spiritual leadership is an inner life or spiritual practice" (Egel and Fry 2013, p. 79). This inner situatedness of Spiritual Leadership exists within the Intrapersonal dimension of Inclusive Leadership. Egel and Fry (2013) go on to state that these inner practices "enable one to step beyond self-interests to connect with and serve something greater that promotes the common good" (p. 17). The connecting with something greater than oneself is consistent with the Ubuntic Inclusion Model's dimension of Connection – specifically the behavior of Connection to a Larger Purpose. In reviewing literature on Spiritual Leadership (Benefiel et al. 2014; Fry et al. 2005; Jeon et al. 2013), Egel and Fry (2013, pp. 79–80) identify several individual and organizational benefits: organizational commitment, job satisfaction, altruism, conscientiousness, self-career management, sales growth, job involvement, identification, retention, organizational-citizenship behavior, attachment, loyalty, and work unit productivity, as well as negatively related to role conflict, frustration, earnings manipulation, and instrumental commitment. Some consequences of Spiritual Leadership – job satisfaction, organizational commitment, individual well-being, and team performance/productivity – match the consequences found by Smith and Lindsay (2014, pp. 18–20) in their literature review of inclusion. However, Spiritual Leadership and Inclusive Leadership differ. While the strictly intrapersonal nature of Spiritual Leadership is consistent with the Intrapersonal dimension of Inclusive Leadership, Inclusive leadership is both intrapersonal and highly interpersonal. Most importantly, one can be an Inclusive Leader without being a spiritual or religious person who believes, aspires, and/or worships an ethereal truth. It is true, however, that the genuinely altruistic and love-focused tenets of various faiths would not be violated if one engaged in Inclusive Leadership (at minimum, a Parochial *Ubuntu*, ideally a Cosmopolitan *Ubuntu*).

Conclusion

Though rarely connected in the literature, Workplace Inclusion, when seen through the lens of the African philosophy of *Ubuntu*, is indeed related to Workplace Spirituality. This proposed relationship stems from the underpinnings of the motive for inclusion. If organizational leaders are utilizing inclusion techniques simply as an instrumental method to dominate or manipulate employees to work harder or to engage in unethical practices, that is *not Ubuntic* inclusion. Even the more limited Parochial *Ubuntic* Inclusion would require leaders to do what is best for every individual in the organization. If organizational leaders are utilizing inclusion techniques as a way to elevate the wellbeing of the group, this requires leaders to transcend their own selfish motives, to work with the group's best interests in mind. This commitment to transcend elevates the leader's motives to the realm of spirituality. As discussed earlier, the Dwelling type of spirituality (one that favors certainty and stability) more often leads to a Parochial *Ubuntu*, while the Seeking type of spirituality (that favors discovery) more often leads to a Cosmopolitan *Ubuntu*. These two types of *Ubuntu* are thought to result in two types of *Ubuntic* Inclusion (Smith and Lindsay 2014), the latter of which is seen as more useful for helping tomorrow's organizations thrive amidst increasingly complex organizational environs, cultural and religious fault lines, and tense geopolitical realities.

The prescient words of the Reverend Dr. Martin Luther King, Jr., at an Oberlin College commencement address ring ever true:

> Through our scientific and technological genius we've made of this world a neighborhood. And now through our moral and ethical commitment we must make of it a brotherhood. We must all learn to live together as brothers – or we will all perish together as fools. This is the great issue facing us today. No individual can live alone; no nation can live alone. We are tied together. (King 1965)

Appendix A: Themes and Sub-Themes of Ubuntic Inclusion (Smith and Lindsay 2014)

Care	**Connection**
Helping personally	To a larger purpose
Helping professionally	Sense of community
Getting to know me	Through breaking bread
Caring what I think and feel	To the organization
Saying “Thank You”	With leaders
Speaking to people	With colleagues/peers
	Throughout the organization
	To one's team
	Through fun
Fairness	**Communication**
Fair and legal staffing	Formal
Fair professional development	Downward
Fair compensation	Upward
Fair promotion practices	Informal
Fair policies and norms	One-on-one
Fair treatment	Transparency

(*continued*)

Fair work-life balance	Career development
	Mode of communication
	Feedback
	"Safe space" for communication
	Multilingual
Trust	**Intrapersonal**
Trust in the organization's strategy	Expecting inclusion
Trust in Human Resources	Initiating inclusion
Trust in organizational processes	"They told me so"
Being trusted by leaders	Being flexible
Trusting leaders	Self-control
Trust in one's colleagues/peers	Double-effort half the recognition
	Persistence in proving oneself
	Checking-out *(avoiding)*
	Impression management
	Affinity groups
	Leaning toward inclusion
Mentoring and Coaching	**Visibility and Reward**
Having a mentor or a coach	Recognition/acknowledgement among peers
Needing mentoring	Reinforcing fairness and meritocracy
Actively engaged mentors	Conquering a challenge
Diverse set of mentors	Celebrating performance with others
Formal mentoring programs	Intrinsic enjoyment of reward
Informal mentors	Public recognition and reward
Gaining exposure/getting sponsoring	Feeling appreciated for hard work
Skill development	Being promoted
Career development	Internal visibility
Being a mentor or a coach	External visibility

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Toward a Discerning Mind and Heart: An Ignatian Approach to Workplace Spirituality and Spiritual Leadership

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Contents

Abstract

The emerging paradigms of workplace spirituality and spiritual leadership are in an early stage of development (Meng, Biomedical Reports 5:408–412, 2016) and ripe for further scholarly exploration (Hill et al., From concept to science: continuing steps in workplace spirituality research. In: Paloutzian RF, Park CL, Handbook of the psychology of religion and spirituality, 2nd. Guilford Press, New York, 617–631, 2013). Integrating the work of others who have advanced an Ignatian approach to leadership (Lowney, Heroic leadership: best practices from a 450-year-old company that changed the world. Loyola Press, Chicago, 2003; Byron, Next-generation leadership: a toolkit for those in their teens, twenties, & thirties, who want to be successful leaders. University of Scranton Press, Scranton, 2010; Dufresne et al., J Jesuit Bus Educ 6:1–19, 2015; Rothausen, J Bus

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Ethics ▶ https://doi.org/10.1007/s10551-016-3241-4, 2016), this chapter explores the nearly 500-year-old spiritual philosophy of Ignatius of Loyola, "a sixteenth-century soldier-turned-mystic" (Martin, The Jesuit guide to (almost) everything: a spirituality for real life. HarperOne, New York, p. 1, 2010), who is regarded as a "towering figure in the history of spirituality" (Sparough et al., What's your decision?: how to make choices with confidence and clarity. Loyola Press, Chicago, p. ix, 2010). Loyola's insights into the spiritual dimension of discernment, his psychology of choosing, and method for transformation are "conceptually sound, robust, and well-developed" (Dufresne et al., J Jesuit Bus Educ 6:1–19, p. 2, 2015) and can be adapted to respect everyone's individual needs, circumstances, and concerns.

We advance a distinctive approach to workplace spirituality and spiritual leadership based on Ignatius of Loyola's insights on decision-making and spiritual growth. This inquiry unfolds across the following three questions: (1) What is (Ignatian) spirituality? (2) What is (Ignatian) leadership? and (3) How can Ignatian leadership enhance our practice of workplace spirituality and spiritual leadership?

Keywords

Desire · Discernment · Ignatian spirituality · Ignatian leadership · Workplace spirituality · Spiritual leadership

Workplace spirituality has been defined as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (Giacalone and Jurkiewicz 2010, p. 13). Organizational leaders who help employees satisfy their "inbuilt human capacity for self-transcendence" (Wright 2009, p. 9) and need for meaningful relationships in the workplace often see an increase in "intrinsic motivation, confidence, and organizational performance" (Yukl 2013, p. 350). As Northouse (2015) noted, this emerging leadership approach, "which examines how leaders use values, a sense of 'calling,' and membership to motivate followers," (p. 3), is referred to as spiritual leadership. For Fry (2003), practitioners of spiritual leadership "lead people through intellectual discourse and dialogue and believe that people, when they are involved and properly informed, can make intelligent decisions and that, with appropriate information, can assume responsibility for decisions that affect their lives (Powers 1979)" (p. 720). Although it remains unclear "how a person becomes a spiritual leader, or what types of life experiences can explain why some leaders are more spiritual than others" (Yukl 2013, p. 351), this chapter attempts to address this gap in the workplace spirituality and spiritual leadership literature.

Our essay draws upon the spiritual philosophy of Ignatius of Loyola, "a sixteenth-century soldier-turned-mystic" (Martin, 2010, p. 1), who is regarded as a "towering figure in the history of spirituality" (Sparough et al. 2010, p. ix). Loyola is best known for his spiritual classic on decision-making, *The Spiritual Exercises* – "the oldest handbook still applicable in real time" (Tetlow 2008, p. x). Printed in 1548 (Fleming 2004, p. 11), Loyola's book is a manual of meditations and guidelines for discernment – "the process of becoming aware of, understanding, and responding to the spiritual stirrings of our hearts" (Gallagher 2007, p. 3). Loyola's insights into the spiritual dimension of discernment, his psychology of choosing, and method for transformation, often referred to as Ignatian spirituality, have endured for nearly 500 years (Sparough et al. 2010, p. 3). His handbook of meditations is arguably one of the most important spiritual classics ever written (Barry and Doherty 2002, p. 9).

With all that in mind, the purpose of our project is to explore a distinctive approach to workplace spirituality and spiritual leadership based on Ignatius of Loyola's insights on decision-making and spiritual growth. This Ignatian spirituality, a nearly 500-year-old tradition, is "conceptually sound, robust, and well-developed" (Dufresne et al. 2015, p. 2) and can be adapted to respect everyone's individual needs, circumstances, and concerns. To that end, this chapter attempts to answer the following three questions:

1. What is (Ignatian) spirituality?
2. What is (Ignatian) leadership?
3. How can Ignatian leadership enhance our practice of workplace spirituality and spiritual leadership?

What Is (Ignatian) Spirituality?

Although definitions for spirituality can be elusive and wide-ranging (Barry and Doherty 2002, p. 2), the term is used "all the time as if its meaning were obvious" (Gula 2003, p. 12). At a very broad level, "the word 'spirituality' refers to the deepest values and meanings by which people seek to live" (Sheldrake 2013, p. 238). Despite being difficult to define, Astin et al. (2011) identified the following similarities in their exhaustive review of the spirituality literature:

> Researchers and practitioners have defined spirituality as a dynamic construct that involves the internal process of seeking personal authenticity, genuineness, and wholeness; transcending one's locus of centricity while developing a greater sense of connectedness to self and others through relationship and community; deriving meaning, purpose, and direction in life; being open to exploring a relationship with a higher power that transcends human existence and human knowing; and valuing the sacred. Spirituality has also been described as an animating, creative, energizing, and meaning-making force; a source of inner strength; an inner moral orientation; a way of knowing and of being in the world; a source of connection that brings faith, hope, peace, and empowerment; and a dynamic expression of ourselves that gives shape to, and is shaped by, who we really are. (pp. 4–5)

In an exploration of business spirituality, Bouckaert and Zsolnai (2011) noted that numerous understandings of spirituality share a number of common characteristics: "reconnection to the inner self; a search for universal values that lifts the individual above egocentric strivings; deep empathy with all living beings; and finally, a desire to keep in touch with the source of life (whatever name we give it)" (p. 7). Put more succinctly, "spirituality is a search for inner identity, connectedness, and transcendence" (p. 7).

From an etymological perspective, whether it be English, Italian, or Spanish, the origin of the word spirituality "goes back to the Latin *spiritus*, which, like its Hebrew and Greek counterparts, has to do with wind, the air we breathe, and as a result, life" (Modras 2004, p. ix). The French take things a step further, asserting that the word *esprit* is associated with being fully alive (p. x). For Rolheiser (1999), leading a meaningful life involves a human response to an inner fire, a holy longing:

> . . .an unquenchable fire, a restlessness, a longing, a disquiet, a hunger, a loneliness, a gnawing nostalgia, a wildness that cannot be tamed, a congenital all-embracing ache that lies at the center of human experience and that is the ultimate force that drives everything else. This disease is universal. Desire gives no exceptions. . ..Spirituality is, ultimately, what we do with that desire. (pp. 4–5)

Put simply, "spirituality expresses a way of life animated by the longings of a restless human spirit" (Gula 2003, p. 18).

While the notion of spirituality and the spiritual life has been historically associated with religious beliefs and practices, "some of our contemporaries may use the term anthropologically without reference to theology or to the Divine at all" (Wright 2009, p. 9). According to Bouckaert and Zsolnai (2011), spirituality functions in the following ways for both believers and nonbelievers:

1. As a suitable platform for interreligious dialogue beyond the clash of religions and cultures
2. As a public and vulnerable good which requires an appropriate form of public management
3. As a profane good that does not remove the spiritual to a separate level but integrates it as a component of political, social, economic, and scientific activities
4. As an experience-based good that is accessible to each human being reflecting on his or her inner experiences of life
5. As a source of inspiration in the human and social quest for meaning. (p. 7)

For Rolheiser (1999):

> Irrespective of whether or not we let ourselves be consciously shaped by any explicit religious idea, we act in ways that leave us either healthy or unhealthy, loving or bitter. What shapes our actions is our spirituality. And what shapes our actions is basically what shapes our desires. (p. 7)

Ultimately, desire is a fundamental dimension of human identity that "powers all human spirituality" (Sheldrake 2016, p. xii).

That being said, many people, including those in religious circles, have a difficult time understanding the role of desire in the spiritual life. When most people hear the word, they think of the following: sexual desires and/or material wants, which are often frowned upon by religious leaders. However, without the former, humanity would cease to exist, and the latter is part of "our natural desire for a healthy life – for food, shelter, and clothing" (Martin 2010, p. 58). Additionally, desire has a dark side that can manifest itself in destructive ways. For instance, the news media "often presents stories of perverted sexual desire in the abuse of children and vulnerable adults and in other forms of sexual exploitation by those with power of all kinds, including people with social status or authority" (Sheldrake 2016, p. xiii). Historians have also documented numerous examples of how the desires of certain leaders have caused personal, organizational, and global harm, violence, and genocide.

Given the controversial and complex nature of human desire, "How do we come to terms, creatively, with this seething mass of conflicting needs and hopes, dreams, dreads, and longings that we find in our hearts?" (Silf 1999, p. 109). While an answer to that question is contained in many wisdom traditions, this chapter focuses on a key figure in Christian spirituality from the sixteenth century.

Ignatius of Loyola (1491–1556) was a Basque soldier-turned-mystic who founded the Society of Jesus (more commonly known as the Jesuits). During their own lifetime, Ignatius and the first Jesuits became a "worldwide missionary order, a major force in the sixteenth-century renewal of Catholicism, and created an educational system that transformed Europe and beyond" (Sparough et al. 2010, p. 29). With 17,000 members serving in 112 countries, they are currently the largest order of priests and brothers in the Catholic Church (Giberti 2015). Additionally, with 2300 schools in 67 countries, the Jesuits and their Ignatian-inspired lay colleagues have been, and continue to be, well situated to prepare people for positions of leadership and impact across many sectors and societies. Undergirding the Jesuit international network of schools is an educational tradition steeped in the *Spiritual Exercises* of Ignatius of Loyola, known as Ignatian spirituality. A defining characteristic of Ignatian spirituality is Ignatius' framework for considering and making decisions, also referred to as the discernment of spirits, Ignatian discernment, or simply discernment (Barry and Doherty 2002; Wolff 2003). In the *Spiritual Exercises*, Ignatius presents a process for discernment in which he describes spiritual consolation and spiritual desolation and "offers practical counsel toward overcoming the latter: those times when our hearts feel far from God [or our ultimate concerns] and our energy for the spiritual life wanes" (Gallagher 2007, p. 3). For Sheldrake (2016), the process of distinguishing between "life-giving desires and destructive desires (however superficially pleasurable) is the heart of Ignatius of Loyola's teaching of discernment in his *Spiritual Exercises*" (p. xiv). As Endean (2001) insisted, the Ignatian approach to reflection "fosters the surfacing of desire, as raw material for discernment" (p. 216).

Narrowly speaking, discernment "is the fine sense of discrimination between attractive options" (Gula 2011, p. 67). The ability to discern requires "keen perception, sensitivity, and imagination" (Gula 2003, p. 201). For Lonsdale (2000), discernment is about the "spiritual interpretation and evaluation of feelings, and particularly with the direction in which we are moved by them" (p. 97). Neafsey (2006) argued that developing a healthy sense of direction was a primary task of both psychotherapy and discernment. From a psychological perspective, "the inner voice makes itself known through the emotional urgings and resistances of our own hearts. We hear a 'yes' or 'no' from within our very beings about whether a path is right for us" (p. 38). Spiritually speaking, discernment "involves every aspect of our person, from emotion to analysis, from desire to resistance, from personal will to personal prayer" (Thibodeaux 2010, p. 1), which enables one to discern choices that lead toward or away from one's sense of the sacred (Martin 2010, p. 309).

According to Neafsey (2006), Ignatius of Loyola "developed a psychologically sophisticated system of spiritual discernment that. . .had the simple but profound insight that we can discern where God is calling or leading us through careful attention to the movements and inclinations of our own hearts" (p. 39). At the same time, Ignatius did not write "a step-by-step, follow-the-recipe sort of guide to making a decision. He knew that every decision carries with it so many variables that a cookie-cutter method would be contrived and clunky. Humans are simply too complex for a one-size-fits-all discernment manual" (Thibodeaux 2010, p. 6). Through his life experiences and observations about how God worked in the lives of others, Ignatius outlined a series of discernment practices in his *Spiritual Exercises* that used the concepts of desolation and consolation to reveal the workings of the evil spirit or the Holy Spirit (Spitzer 2008, p. 83). According to Thibodeaux (2010), desolation is when a person is *empty* of:

1. Faith, hope, and love
2. The sense of God's being close to me

and *filled* with some combination of the following:

1. Restlessness and agitation
2. Boredom and apathy
3. Fear and worry
4. Secrecy. (p. 16)

Conversely, consolation is operative when one *has*:

1. Faith, hope, and love
2. The sense of God's closeness
3. Peace and tranquility
4. Great desires
5. Transparency. (p. 44)

For Gula (1989), internal signs of consolation "open us to greater spiritual freedom and enable us to love God more" (p. 325). Instead of being able to do whatever one wants, spiritual freedom or interior freedom is "The ability to be detached from one's initial biases and to step back, the willingness to carefully balance the alternatives" (Martin 2010, p. 306). Smith and Merz (2006) maintained that one's "awareness of interior freedom may be faint at first because many expectations, demands, biases, and sinful patterns" (p. 91) obscure it from view.

As Martin (2010) noted, “Starting off by assuming that you should decide one way or the other is cheating yourself out of a good choice” (p. 307). Gula (2003) stated that “letting go of paralyzing attachments” (p. 207) such as fear of change, status, and the need for control is critical for obtaining interior freedom. Becoming more attuned to one’s inner affective experiences enables a person to become more aware of their interior freedom. A disciplined practice of discernment can allow the inner voice of God, or however one perceives the divine, to grow “louder and stronger” (p. 55). This deepening of one’s relationship with the transcendent can transform spiritual desolation, “those times when our hearts feel far from God and our energy for the spiritual life wanes” (Gallagher 2007, p. 3), into a source of spiritual consolation.

While Ignatius’ teachings on discernment can seem complicated, at its heart, “Ignatian discernment means trusting that through your reason and your inner life, God will help to draw you to good decisions, because God desires for you to make good, loving, healthy, positive, [and] life-giving choices” (Martin 2010, p. 338).

Before this chapter turns its attention from Ignatian spirituality to Ignatian leadership, it is important to note how the term “Ignatian” is understood in relation to any Jesuit-sponsored initiative (officially referred to as a “work” in the Jesuit literature). According to Decree 6.9 from General Congregation (GC) 35, the highest authority and ultimate governing body of the Jesuits (Padberg 2009, p. xi), the heart of any Ignatian-inspired work, regardless of setting or sector, is the *Spiritual Exercises* of Ignatius of Loyola. Any Ignatian undertaking is one that manifests the following aspects of the Ignatian spiritual tradition:

> ...when it intentionally seeks God [or deeply held values] in all things; when it practices Ignatian discernment; when it engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation. (as cited in Padberg 2009, p. 782)

Consequently, for any endeavor to be truly Ignatian, including this chapter’s effort to explore how the Ignatian spiritual tradition can enrich both workplace spirituality and spiritual leadership, it must anchor itself in the aforementioned elements.

What Is (Ignatian) Leadership?

Recent decades have seen an increased interest in the development of an Ignatian perspective on leadership (Lowney 2003; Darmanin 2005; San Juan 2007; Byron 2010, 2011; Dufresne et al. 2015; Lozano 2017; Rothausen 2016). While several scholars contributed important interpretive reflections about the intersection of Ignatian spirituality with contemporary leadership, management, and organizational theories (Darmanin 2005; San Juan 2007; Lozano 2017), others have presented explicit models of Ignatian leadership (Lowney 2003; Byron 2010, 2011; Dufresne et al. 2015; Rothausen 2016).

The earliest and most recognized formulation of Ignatian leadership was pioneered by Chris Lowney (2003) in his book *Heroic Leadership*. His inquiry was informed by his experiences as a former Jesuit seminarian as well as his corporate background in investment banking. After harvesting insights from Ignatian spirituality, Jesuit history, and Jesuit practices, Lowney identified four essential pillars of Ignatian leadership – self-awareness, ingenuity, love, and heroism.

Self-awareness – the ongoing process of self-reflection on one's strengths, shortcomings, values, and perspectives – anchors and sustains Lowney's (2003) model of Ignatian leadership. Reflective practices from the *Spiritual Exercises* – engaging in daily mental pit stops and seeking out a mentor for spiritual conversation – enable leaders the opportunity to balance the demands of an active life while thoughtfully measuring life's activities against core values and goals.

Ingenuity, the second pillar, is another way of expressing Ignatius of Loyola's principle of indifference for decision-making and its relevance for leadership. The *Spiritual Exercises* stressed the importance of cultivating freedom "from attachments to places and possessions, which could result in inappropriate resistance to movement or change" (Lowney 2003, p. 31). While indifference may sound odd to the contemporary reader, Ignatian scholar George Ganss (1992) offered a helpful clarification of what Ignatian indifference means: "undetermined to one thing or option rather than another; impartial; unbiased; with decision suspended until the reasons for a wise choice are learned; still undecided. In no way does it mean unconcerned or unimportant. It implies interior freedom from disordered inclinations" (p. 151). Building on the thought of Ganss, Brackley (2004) believed that the notion of indifference meant inner freedom, "the capacity to sense and then embrace what is best, even when it goes against our inclinations" (p. 12). Additionally:

> Indifference is neither stoic impassiveness nor the extinction of desire that some currents of Eastern religions advocate. It means being so passionately and single-mindedly committed, so completely in love that we are willing to sacrifice anything, including our lives for the ultimate goal. It means magnanimous generosity, abandonment. . .availability. . ..It means being like a good shortstop, ready to move in any direction at the crack of the bat. (p. 12)

Seeking detachment from predetermined outcomes allows leaders the ability to remain true to "personal and organizational goals while being flexible and creative in pursuing them" (Dufresne et al. 2015, p. 6). Therefore, leadership is "about being tactically autonomous and ingenious while remaining strategically obedient and faithful" (p. 6).

The third pillar of love is both self- and other-oriented. With a healthy self-concept and a positive outlook about others, leaders are able to harness and unleash the potential in both themselves and others. Love enables organizational leaders to "embrace all talent, regardless of creed, color, social status, or credentials" (Lowney 2003, p. 282). Love-driven teams, organizations, and companies tend to perform at a higher level in environments rooted in trust, respect, and affection.

Heroism, the fourth and final pillar, is connected to the Ignatian notion of *magis* – a restless pursuit for something more in every opportunity that brings about a greater universal good (Geiger 2012) and "the confidence that one will find it" (Lowney 2003, p. 209). Heroic leaders do not sit on the sidelines and wait; they imagine a horizon of the possible and seize opportunities within reach and leverage them toward the greatest universal good. Ultimately, heroic leaders are those who commit to a way of life that is goal-oriented toward something greater.

Lowney (2003) contended that an integration of the four pillars is the key to an Ignatian-inspired approach to living (Lowney 2009) and leadership (Lowney 2013). As Dufresne et al. (2015) noted, the cultivation of a heightened self-awareness enables a leader to make sense of deeply held values and promote the freedom to pursue them (ingenuity), to see what is lovable within the self and in others, and to experience greater peace when facing an enormous challenge (heroism).

The next scholar to present a model of Ignatian leadership was William Byron, a Jesuit priest, former university president, and longtime business professor. In his book, *Next-Generation Leadership*, Byron (2010), with assistance from Jesuit James Connor, furnished 21 principles of Ignatian leadership that were "connected to the person and life of St. Ignatius of Loyola" (p. 223). These principles included concepts such as indifference, discernment, love, empathy, and simplicity of life-style. The authors contextualized their presentation of Ignatian leadership with personal anecdotes intended to provoke curiosity and conversation among emerging leaders.

In a later work in the *Journal of Jesuit Business Education*, Byron (2011) distilled his understanding of Ignatian leadership into three elements: humility, magis, and discernment. Regarding the notion of humility, Byron underscored Ignatius of Loyola's three suggestions for being humble. The first path to humility involves obedience to the law of God (Ganss 1991, p. 160). The second path to humility coheres with Lowney's (2003) discussion of spiritual indifference. In this instance, humility demands a sense of spiritual detachment from the following polarities: wealth or poverty, honor or dishonor, or a long or short life expectancy (Ganss 1991, p. 160). The third and final path of humility is considered the most perfect. In addition to being spiritually detached, the person desires poverty and would rather be perceived as foolish as Christ was (p. 160). In other words, Ignatian leaders are individuals who are willing to set aside self-interest and serve others.

Like Lowney (2003), Byron (2011) recognized the importance of magis, which involves pursuing a relationship with God, or however one perceives the transcendent, and serving others with "fierce resolve" (p. 12). In an effort to integrate magis and humility, Byron (2011) advocated for an Ignatian enactment of humbition. A person with humbition is both humble and ambitious – a leader who is less concerned about personal ego and unafraid to be bold.

The third and final element of Byron's (2011) model of Ignatian leadership is discernment. For Byron, Ignatian discernment is a "special way to make decisions that bears directly on the way one can search out God's will" (p. 17). As a distinctive dimension of Ignatian spirituality, discernment can help organizational leaders choose a course of action that aligns with core values and coheres with the common good. The practice of discernment, then, involves leadership practices such as self-awareness, introspection, openness, and honesty (Dufresne et al. 2015).

Building upon the work of Lowney (2003), Byron (2010, 2011), and Martin (2010), Dufresne et al. (2015) advanced a model of Ignatian leadership that was contextualized by two recurring themes in the Ignatian literature – being a contemplative in action and the restless pursuit of humbled excellence. With these themes as a context, they structured their model around two polarities: "reflection-action and self-other" (p. 10). For Dufresene et al., these polarities created an organizational space to explore how Ignatian leaders become contemplatives in action and "balance the need to grow and strive individually and collectively while still remaining grounded" (p. 10). During the course of the model's development process, the authors recognized how the two themes and polarities correlated with the four week movement of the *Spiritual Exercises*. Consequently, Dufresene et al. created an Ignatian leadership model consisting of four quadrants: self-knowledge, personal striving, communal discernment, and enacted love.

The first quadrant of self-knowledge is an effort to explore how Ignatian leaders engage in interior sense-making and self-understanding about purpose, values, motivations, experiences, and calling. Dufresne et al. (2015) noted how this process aligned with the purpose of the first week of the *Spiritual Exercises* – to come to terms with one's identity as a sinner who is loved unconditionally (Au and Cannon-Au 2011). To aid in this process, Ignatius urges Jesuits, and anyone for that matter, interested in spiritual growth, to engage in what Lowney (2013) described as "daily mental pit stops of the examen" (p. 140) – a practice and process of carving out "a few moments of solitude in the midst of a busy day to allow us to reflect on what is going on and where our actions and choices are taking us" (Au 2000, p. 137). As Dufresne et al. (2015) concluded, leaders who engage in a daily practice of self-reflection are able to shine a light on "areas of growth, opportunities for humility and occasions to empower and inspire others" (p. 11) to lead for the common good.

Integral to the daily habit of self-reflection for Ignatian leaders is the process of identifying their life's calling or vocation. According to Martin (2010), the notion of vocation is a holistic human vision that "overarches our work, jobs, and career and extends to the kind of person we hope to become" (p. 342). This more expansive understanding of vocation differs from the contemporary usage of the term, e.g., vocational, career, and technical education for immediate employment. As Neafsey (2006) noted, "vocation is not only about what we do but about who we are" (p. 5). For Whitehead and Whitehead (1995/2003), "vocation is a gradual revelation – of me to myself. . ..Over a lifetime I gradually learn the shape of my life. . ..A vocation is not some external role visited upon us. . ..It is who we are, trying to happen" (p. 22).

As an emerging invitation, the discovery of one's vocation involves intense discernment, which demands deep listening. The importance of listening to the vocational discernment process is clear when the etymology of the term is considered. The word vocation is rooted in the Latin, vocare, which means "to call" (Derman 2012, p. 89), and vox, meaning "voice" (Steinmetz 2008, p. 242). For Jung (1954), "The original meaning of 'to have a vocation,' is 'to be addressed by a voice'" (p. 176). Rather than a goal that one pursues, the notion of vocation implies "a calling that I hear" (Palmer 2000, p. 4). Martin (2010) mused that "Each of us is called to a unique vocation in life, based on the desires that God plants within us, as well as our talents, skills, and personalities" (p. 378). As Frederick Beuchner (1993) put it, vocation is the "place where your deep gladness and the world's deep hunger meet" (p. 119). For Wheatley (2009), "even if we don't use the word vocation, most of us want to experience a sense of purpose in our lives" (p. 66).

The second quadrant of Dufresne et al.'s (2015) model – personal striving – is concerned with the dynamic interplay of self-action and how Ignatian leaders actively actualize their talents in the daily pursuit of the *magis* – the greater universal good (Geiger 2012). As Lowney (2003) noted, "we're all leaders, and we're leading all the time" (p. 15). Through the process of self-reflection, a leader can clarify their sense of self-understanding about deeply held values and purpose. Action-oriented Ignatian leaders seek professions, careers, organizations, and relationships that correspond with and concretize their core values and purpose. This coheres with the notion of "election" in the second week of the *Spiritual Exercises* – a "focused and intense application of Ignatian discernment. . .that consists of a gradual ordering of all aspects of life to one's ultimate identity and purpose" (Dyckman et al. 2001, pp. 280, 282) for the common good. Consequently, "Ignatian leaders carry the burden of continuing to act in pursuit of their values and purpose, especially when it is difficult" (Dufresne et al. 2015, p. 12).

Communal discernment – a process where individuals and teams collaboratively make choices that contribute to a more hopeful, life-giving, and shared vision of the future – is the third quadrant of Dufresne et al.'s (2015) model of Ignatian leadership. This process and practice were evidenced in the manner in which Ignatius and his first companions decided to form a religious order of priests and brothers in 1539. According to O'Malley (2014):

> Over the course of three months they met almost daily to deliberate about their future. Not only did they quickly decide to stay together and found a new order, but as the weeks unfolded they were able to sketch the contours of the order in sufficient detail to submit their plan to the Holy See for approval. They called their document, *Formula Vivendi*, their "plan of life." (p. 2)

Central to the communal discernment of a particular "plan of life" is the creation of a learning space characterized by trust, respect, mutuality, and a common purpose. For the communal discernment to be distinctively Ignatian, it should leverage Ignatius' mindset for the discernment of spirits, e.g., indifference, consolation, and desolation, etc., and provide a process that allows each participant to contribute. Additionally, Ignatian leaders should have abilities in the following areas: "active listening, group dynamics, asking questions, analyzing information, interpreting movements of a group both verbal and non-verbal, and finally, articulating the final outcome of the process and the intended action" (Dufresne et al. 2015, p. 13). If a positional leader lacks the requisite skills in the aforementioned areas, they ought to seek professional development opportunities or empower someone else to facilitate the process. Regardless of who facilitates the communal discernment, "Ignatian leaders must model respect, generosity, and openness as a group attempts to discern communally" (p. 13).

The fourth and final element of Dufresne et al.'s (2015) model is what they term enacted love, a process and outcome orientation that prioritizes personal development of others and the willingness to "initiate mutual action to make an immediate and sustainable contribution to the greater good" (p. 14). In an Ignatian sense, the notion of love is more than one's emotional affection for another person. In the *Spiritual Exercises*, Ignatius characterizes love as a mutual sharing where the:

> one who loves gives and communicates to the beloved what he or she has or a part of what one has or can have; and the beloved in return does the same to the lover. Thus, if the one has knowledge, one gives it to the other who does not; and similarly in regard to honors and riches. Each shares with the other. (Ganss 1991, p. 176)

Regardless of profession or position, Ignatian-inspired leaders enact love in a manner that acknowledges the human dignity of the poor and otherwise marginalized. As Brackley (2004) believed, "Love listens to their stories – which is often all they have" (p. 213).

A more recent articulation of Ignatian leadership was presented by Rothausen (2016), who employed an interdisciplinary approach that explicitly integrated perspectives from both the social sciences and humanities on "specific categories of leader development and spiritual development practices, in order to support business leaders in developing the capacities for proficient, moral leadership" (p. 813).

Previous management research identified the following interrelated categories for creating a practice of leader self-development: planning for development and experiences, experiences leading, reflection on experiences, assessments, education about leadership, and relationships (PER-AER) (Day 2012; Snook 2008). Planning can help leaders identify personal and professional goals as well as resonant leadership development experiences. While experiences aligned with a leader's personal purpose or mission can be powerful, focused reflection on experiences aids in the assessment of "progress on goals and intentions, as well as alignment with identity and well-being" (Rothausen 2016, p. 816). Additionally, ongoing leadership education and relationship building with various leadership stakeholders, including co-leaders and followers during leadership educational experiences, as well as developmental relationships with coaches and mentors, are essential interrelated leader development practices. In summary, the management literature has advanced a leader development cycle that consists of "planning followed by experience followed by reflection (PER), with reflection feeding back into planning, with assessments, education, and relationships (AER) supporting and influencing these cycles, through the challenge, learning, feedback, and support that comes from these activities (Van Velsor et al. 2010)" (Rothausen 2016, p. 815).

Building on the management research on leader development, Rothausen (2016) proposed a spiritual leader development model grounded in the Ignatian tradition. The Ignatian PER-AER is an evidenced-based, process-and-reflection-oriented model of leader development practice that involves intentional and regular engagement with the following six leader development practices:

1. Apply the spiritual practice of discernment of spirits to the leader development activity of periodically creating and revisiting plans, goals, and intentions.
2. Apply the spiritual development practice of explicitly considering ends, means, motivations, and vocation to the leader development activity of deciding which leadership experiences to pursue or turn down.
3. Apply the spiritual practice of keeping spiritual notes to the leader development activity of reflection.
4. Apply the spiritual practice of studying the lives of saints or the life of Christ, or of business leaders who morally contributed to the common good, to the leader development activity of ongoing education.
5. Apply the spiritual development practice of examining present faults to the leader development activity of assessment.
6. Apply the spiritual practice of guided contemplations and retreats with a spiritual director to the leader development activity of intentionally nurturing developmental relationships. (p. 823)

In conclusion, with regard to the second research question, it is clear that there is growing interest in leveraging the life-affirming insights of Ignatius of Loyola and his nearly 500-year tradition of Ignatian spirituality to develop an Ignatian-inspired understanding and approach to leadership. Given the growing awareness of the unsustainable nature of humanity's extraction of the planet's natural resources, people have started to realize that "Our vital material resources cannot be managed successfully without good management of the spiritual resources of humankind" (Bouckaert and Zsolnai 2011, p. xi). Although spirituality – as applied to the study of (Ignatian) leadership – is in need of further intellectual clarification, spiritual-based leadership, Ignatian or otherwise, continues to be an important concept in the theory, practice, and understanding of workplace spirituality (Hill et al. 2013) and spiritual leadership (Lozano 2017).

How Can Ignatian Leadership Enhance Our Practice of Workplace Spirituality and Spiritual Leadership?

The aforementioned models of Ignatian leadership have much in common. Each model is anchored in the dynamics of Ignatius of Loyola's *Spiritual Exercises* (Lowney 2003; Byron 2010, 2011; Dufresne et al. 2015; Rothausen 2016) and iterates continuously among context, experience, reflection, action, and evaluation, which is officially referred to as Ignatian pedagogy (Duminuco 2000). Although it would be helpful to develop a valid measurement of Ignatian leadership (Dufresne et al. 2015), "an interdisciplinary approach, explicitly combining evidence from social sciences research and humanities, is more likely to bear fruit. . .than one that relies on empirical evidence, which by definition explores 'what is,' or only on spirituality with its focus on 'what should be' (Rothausen 2016, p. 827). For Rothausen (2016), "there is enough research-and-tradition-based evidence to design spiritual leader development approaches using this type of interdisciplinary method, which [she] term[s] *spiritual leader development*" (p. 827) instead of spiritual leadership development.

As Day (2000) asserted, it is important to distinguish between leadership development and leader development. Leadership development is inherently interpersonal – a development process for a leader in a particular context in relation with others, including followers, who may also be leaders in that and other contexts (Rothausen 2016). Leader development, on the other hand, is an intrapersonal "process of human development that occurs through cycles of experience with leadership, which can be strengthened and accelerated by reflecting on these experiences intentionally and supplementing them with other practices" (p. 814). Rothausen (2016) further argued that a "lack of inner, personal discernment in practice – a lack of taking personal ownership for the direction or larger purpose of one's own development – may be one major cause of the failures of leader development" (p. 814). Furthermore, "Without this inner work and grounding, leadership is developed according to the values and ends of external organizations, professions, or societies, rather than deeply spiritual, personally meaningful, and humane values and ends" (p. 815).

Undergirding the intersection and increasing interest in the search for personal meaning, workplace spirituality, and spiritual leadership are the organizational desires to maximize performance, productivity, employee loyalty, innovative employee work behavior, corporate social responsibility, and ultimately profit (Fry and Sadler-Nisiewicz 2013; Marques et al. 2005; Rego and Cunha 2008). As Afsar et al. (2016) found, employees who lack a "sense of self-worth, meaning, interconnection, interdependence and collective purpose" (pp. 95–96) are less likely to be innovative (Afsar and Rehman 2015). Employees who find meaning in their professional work are more likely to be intrinsically motivated to accomplish tasks and become more involved in organizational life (Afsar and Badir 2017).

Given the philosophical case for and "demonstrable positive impact of spiritual variables on workplace-related functioning" (Hill et al. 2013, p. 618), the multifaceted construct of workplace spirituality has been defined as "aspects of the workplace, either in the individual, the group, or the organizational that promote individual feelings of satisfaction through transcendence" (Giacalone and Jurkiewicz 2010, p. 13). Instead of being focused on the conversion of people to a particular religion or belief system, workplace spirituality is the dynamic interplay, "between a doing-action focused on performance and a being-contemplation of the ultimate meaning of our activities" (de Blot 2011, p. 13). Adherents of Ignatian spirituality would characterize this activity as being a "contemplative-in-action" (Barry and Doherty 2002, p. 1). As Hill et al. (2013) held, an employee's spirituality has "a clear interior focus–an inner, subjective experience that reflects core values – but one that is integrated with and facilitated by an organizational milieu" (p. 618). Ultimately, this heightened mindfulness is "an awareness of alignment between one's values and beliefs and one's work, a spiritual connection to something larger than self and a sense of connectivity with oneself and others for a common purpose" (Afsar and Badir 2017, p. 96). Despite the "accelerating trends for workplace spirituality" (Meng 2016, p. 410), "the lack of an accepted conceptual definition; inadequate measurement tools; limited theoretical development; and legal concerns"

(Hill et al. 2013, p. 622) are areas of workplace spirituality that need further scholarly attention.

One emerging and interrelated area of leadership research that addresses workplace spirituality's conceptual limitations is Fry's (2003) notion of spiritual leadership. According to Hill et al. (2013), "Fry's causal theory of spiritual leadership is developed within an intrinsic motivation model that incorporates inner life, vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual well-being through calling and membership" (p. 625). Consequently, spiritual leadership can enhance both individual and organizational outcomes, which entail the following:

1. Creating a vision wherein organizational members experience a sense of calling in that their life has meaning and makes a difference
2. Establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership that promotes feelings of being understood and appreciated. (p. 626)

Although the theory of spiritual leadership has been found to positively impact employee satisfaction, organizational loyalty and productivity, sales growth, and other performance metrics (Fry et al. 2007, 2010, 2011), additional research is necessary. For instance, outcomes across value levels as well as theoretical distinction between spiritual leadership and other values-based leadership approaches such as authentic leadership, ethical leadership, emotionally intelligent leadership, and servant-leadership are needed (Rothausen 2016). Hill et al. (2013) also noted that "further conceptual refinement between spiritual leadership theory variables and other workplace spirituality and workplace religion theories and constructs is needed in order to advance this key new paradigm in organizational studies" (p. 627).

While research on workplace spirituality and spiritual leadership is still in an early (Meng 2016, p. 411) and difficult (Hill et al. 2013) stage of development, these emerging paradigms are ripe for further conceptual development and empirical exploration. For example, Rothausen (2016) contended that "the spiritual leadership literature reinforces the need for spiritual and reflective practices, but does not explicate what these might be" (p. 817). As stated above, Rothausen (2016) leveraged literatures from the management and Ignatian spiritual tradition to present a process-oriented and evidenced-based model for a leader-directed development practice rooted in reflection. Her Ignatian-inspired leader development cycle is comprised of the following: planning, experience, and reflection (PER), with the process of reflection feeding back into further planning, with assessments, education, and relationships (AER) serving a supportive and influential role, via the challenges, learning, feedback, and support that emerge from the aforementioned activities. While all six practices of the proposed Ignatian PER-AER model of leader development are important, Rothausen (2016) urged everyone to be mindful of the following:

> The primary spiritual practices in the Ignatian tradition are discernment of spirits in the service of understanding one's vocation to the greater glory of God. The other practices – keeping spiritual notes, examining present faults, studying the lives of the saints, and spiritual direction retreats–are ancillary to these primary practices, and in the service of the larger purpose of bringing one's life into alignment with God's will, the common good or love. (p. 823)

Although Rothausen (2016) has broken new ground by integrating perspectives from both the social sciences and humanities to furnish a process-driven and evidence-based model of spiritual leader development, it is important to remember that Ignatian spirituality and the reflective practices in the *Spiritual Exercises* are not prescriptive or restrictive – "they are meant to be flexible and adaptable to the particular needs of the individual" (Healey 2009, p. 24).

One of the very few rules of Ignatian spirituality is to practice a daily self-inventory of one's spiritual life. Near the beginning of the *Spiritual Exercises*, Ignatius furnished a method of reflection that he termed, "a method for making the general examination of conscience" (Ganss 1991, pp. 134–135), which is now more commonly known as the *examen.* For Ignatius, a periodic pause to review daily happenings in a spirit of reflection is a process of spiritual maintenance, i.e., paying closer attention to the subtle movements of one's inner life. The examen consists of five movements:

1. Gratitude: Recall anything from the day for which you are especially grateful, and give thanks.
2. Review: Recall the events of the day, from start to finish, noticing where you felt God's presence and where you accepted or turned away from any invitations to grow in love.
3. Sorrow: Recall any actions for which you are sorry.
4. Forgiveness: Ask for God's forgiveness. Decide whether you want to reconcile with anyone you have hurt.
5. Grace: Ask God for the grace you need for the next day and an ability to see God's presence more clearly. (Martin 2010, p. 97)

In an adapted and more expansive manner, Lowney (2009) articulated the following six steps:

1. Compose yourself in contemplative and mindful manner, and step back from the daily flux of events.
2. Seek enlightenment and wisdom.
3. Be grateful! You have so much; don't take it for granted. Focus for a moment on what you already have rather than on what you want.
4. Mentally scroll through the past few hours to draw lessons learned from the day so far. You might think about your near or long-term goals or about some characteristic weakness that hobbles your effectiveness. Pay attention to what you've been thinking and feeling, not just to what you've been doing.
5. Be honest with yourself. If you've not been executing your plan or living the values you aspire to, acknowledge that.

6. Finish with hopeful resolution for the future. Be thankful for the opportunity to have recollected yourself, taken stock, and reoriented your thoughts or actions as necessary. And as you have extracted lessons from the past, put the past behind you, and look forward. (pp. 174–175)

As Fleming (2008) noted:

> Over the years, Jesuits and others have developed many versions of the examen. They are like successive editions of a great textbook. They are based on the same insight and ideas, but they differ in order to emphasize certain things and adapt to diverse audiences. (p. 21)

Since it is often challenging to assess meaning and significance of events as they occur, the examen is a reflective tool that enables leaders to "stay in touch with the currents and undercurrents of our fast-paced lives" (Au 2000, p. 138).

At the bottom, Ignatius of Loyola's examen and his *Spiritual Exercises* offer an invitation and broad framework for mastering three vital skills that can enhance the practice of workplace spirituality and spiritual leadership:

1. Articulate a purpose worth the rest of your life.
2. Make wise career and relationship choices in this changing, uncertain world.
3. Make every day matter by paying mindful attention to your thoughts, actions, and results. (Lowney 2009, p. ix)

Conclusion

Since the emerging paradigms of workplace spirituality and spiritual leadership are still in an early stage of development (Meng 2016), this chapter has explored a distinctive approach to workplace spirituality and spiritual leadership grounded in the nearly 500-year-old spiritual philosophy of Ignatius of Loyola, often referred to as Ignatian spirituality. After a life-altering injury on the battlefield, Loyola authored *The Spiritual Exercises*, his spiritual classic on discernment and decision-making. Printed in 1548, it is a handbook of meditations that "has helped millions of people discover joy, peace, and freedom and, not incidentally, experience God in their daily lives" (Martin 2010, p. 1).

Near the beginning of the *Exercises*, Loyola presented one of the founding principles of Ignatian spirituality – a practice of a daily method of self-assessment and reflection called the *examen*. Completely flexible and adaptable to a person's life situation and circumstance, the examen is a posture and process of reflection that consists of five movements: (1) mindfully stepping back from the busyness of one's day, (2) focusing on what brings you gratitude, (3) mentally reviewing the day to draw upon lessons learned, (4) an honest recognition of activity that is incongruent with one's aspirational values, and (5) noting the lessons learned, put the past behind, and strive to live and lead better in the future.

Rooted in Loyola's life experiences, the purpose of the *Exercises* and Ignatian spirituality resonates with many features of workplace spirituality and spiritual leadership: to connect with something larger than ourselves, to become spiritually free to make good decisions about our lives, and to contribute to the common good (O'Brien 2011, p. 14; Zagano and Gillespie 2006, p. 42). Although spirituality – as applied to the study and practice of (Ignatian) leadership – is in need of further intellectual clarification, spiritual-based leadership, Ignatian or otherwise, continues to be an important concept in the theory, practice, and understanding of workplace spirituality (Hill et al. 2013) and spiritual leadership (Lozano 2017).

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Creating Meaningful Dialogic Spaces: A Case of Liberation Management

Colleen E. Mills

Contents

Abstract

This chapter explores the interface between different types of leadership and an organization's ability to provide meaningful work for its workers. It argues that authentic dialogic spaces are needed to ensure that innovative managerial approaches that empower workers to exercise more agency at work, like "liberation management" (Peters, Liberation management. Fawcett Columbin, New York, 1992; Peters and Bogner, Tom Peters on the real world of business. The Academy of Management Executive (1993–2005):40–44, 2002; Terry, Adm

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Soc 37(4):426–444, 2005), can create conditions that foster meaningful work and support workplace spirituality. Two illustrative "liberation" projects are used to draw attention to the way the prevailing communication climate and workers' expectations about legitimate workplace interaction shape the process of implementing post-bureaucratic management systems designed to enhance workers' engagement, agency, and spiritual expression at work.

Keywords
Dialogic spaces · Meaningful work · Spirituality · Liberation management · Post-bureaucratic management

Introduction

"An organization seeking to create a meaningful workplace requires a meaningful form of leadership" (Namdram and Vos 2010, p. 233). But what is meant by the terms "leadership" and a "meaningful workplace?" Who gets to decide, particularly if a post-heroic perspective on leadership is taken?

According to Hawkins (2015), a post-heroic perspective considers leadership to be "a process of meaning making, in which individuals are united in the collective construction and enactment of a commonly, or at least loosely, shared understanding of what leadership is" (Uhl-Bien 2006) (p. 952). This perspective eschews the notion that leadership is a quality vested in the individual as a consequence of their specific capabilities or traits (Collinson 2008; Denis et al. 2010; Denis et al. 2012; Cunliffe and Eriksen 2011; Packendorff et al. 2014), a notion that reinforces a modernist ontology of being. Instead, a post-heroic perspective draws on a processural ontology that proposes that leadership is an ongoing socially negotiated achievement that emerges from the performances of group members as they collaboratively pursue shared goals (Grint and Jackson 2010; Hawkins 2015; Langley et al. 2013; Uhl-Bien 2006; Knights and Willmot 1992). It represents a move away from the established leader-centric approach to leadership, which characterizes leadership as situational, transformational, authentic, and charismatic, by changing the focus from leader to leadership (Grint 2005). By reframing leadership as a collaborative process, it recognizes the distributed nature of leadership in practice (Gronn 2002) and the possibility this presents for achieving meaningful dialogue across the organization.

Dialogue, like all types of communication is, by definition, concerned with the co-construction of meaning. The term "meaningful dialogue" is being used here to underline a distinguishing feature of dialogue; the way it combines respectful listening and a commitment to achieving genuine understanding in order to produce mutual understanding that incorporates the parties' values and existential meanings. This distinguishing feature affords meaningful dialogue the mechanism to incorporate the individual's spirituality into workplace practices in an appreciative and constructive manner. In doing so, it provides a site to manifest spirituality at work (cf. workplace or organizational spirituality), something that is widely discussed as a consequence of the "spiritual turn" (Drive 2007) but is much more difficult to achieve in practice. In part, this is because, although spirituality has always been present at work (Lips-Wiersma and Mills 2002), just what constitutes workplace or organizational spirituality remains highly contested (Drive 2007). Molloy and Foust (2016) agree:

> Spirituality is difficult to operationalize or even to define. In the realm of organizations, spirituality ranges from 'businesses that see themselves as overtly Christian, Jewish, or Muslim' to secular companies or nonprofits that 'focus on promoting universal ethical values such as love or responsibility and a sense of community'. (Gockel 2004, p. 159; Molloy and Fust 2016, p. 341)

This chapter will argue that, by ensuring employees have authentic opportunities to engage in meaningful dialogue with peers and managers, organizations can embrace a plurality of values and beliefs and allow these to be expressed in constructive ways that respect and give voice to spirituality. It explains how such meaningful dialogue facilitates mutual understanding between co-workers and fosters an appreciation and acceptance of diversity, which then encourages a widespread sense of belonging and individual legitimacy. These are essential ingredients in social cohesion as well as preconditions for meaningful work.

While a commonly accepted definition of workplace spirituality continues to be elusive, the concept of meaningful work is less problematic. In a comprehensive review, Rosso et al. (2010) concluded that there are four main sources (self, others, work context, and spiritual life) and six processes (authenticity, self-efficacy, self-esteem, the perception that work is purposeful, belongingness, and transcendence) that constitute meaningful work.

The chapter begins by exploring how leadership has been portrayed in the literature before examining two "liberation" models that require a departure from the well-established individualistic heroic leader styles of leadership. First, it describes "liberation management" (LM) (Peters 1992; Peters and Bogner 2002; Terry 2005), a well-known form of post-bureaucratic management that proponents believe has the potential to empower workers to exercise agency in the workplace and contribute to strategic practice through meaningful engagement. Then it compares LM with total quality management (TQM), another familiar management model that was popular in the 1980s and 1990s, which has generated an array of processes for ensuring constant quality improvement. After considering how these models might support the creation of dialogic spaces, two "liberation" projects are discussed to provide a concrete basis for questioning whether empowering frontline workers so they have greater input into strategic activities actually creates the sort of dialogue needed to ensure people can work in a manner consistence with their values, beliefs, and spiritual frameworks. Can such models create a sense of belonging and foster meaningful work?

Seeking Meaningful Engagement: Moving from Leaders and Followers to Distributed Leadership

Even a cursory exploration of the organizational studies literature reveals a strong preoccupation with individual capabilities and traits and a sense that ultimately the individual is the unit of analysis, particularly if the intention is to understand leadership, management, or workforce performance. Nowhere is this individual focus more evident than in the leadership literature which, according to Parkendorff et al. (2014), "tends to reproduce traditional leader-centric notions of individualism, heroism, masculinism, specific competencies, and unitary command" (p. 6).

Leadership seems to be inextricably coupled to the assumption of asymmetrical power relations (Collinson 2008) that authorize those deemed to be leaders to ultimately define organizational priorities, direction and activities, and reward or sanction the actions of others within their organizations. When leadership is seen in this way, followership is the inevitable consequence of leadership. Such leader-centric views mean that meaningful engagement at work involves those not in leadership roles conforming to the dictates of other more powerful colleagues and, in doing so, accepting some degree of subjugation. This view overlooks follower agency and the way leadership and followership co-construct each other (Collinson 2006). Typically, consideration of followers' agency, particularly the agency of those at the frontline, focuses on agency that is at odds with leaders' objectives and therefore not something they endorse. When followers exhibit this sort of agency, it is framed as deviance and resistance, two states Fleming and Spicer (2007) argue are as common as conformity in the workplace and which, according to Hardy and Clegg (2006), are usually intended to thwart managerial initiatives. Shared agency is not a phenomenon that is widely discussed, possibly because of scholars' long-standing preoccupation with various types of heroic individual leadership.

Types of Leadership

Scholars distinguish between various leadership types. Taxonomies typically list autocratic, transactional, transformational or charismatic, and, more recently, servant forms of leadership. Burns (1978) proposes that leadership is either transactional or transformational. Transactional leadership is characterized by leaders and workers who are independent but bound to the same enterprise through the exchange services, goods, and rewards that satisfy each party's distinctive goals (Tourish and Pinnington 2002). Transformational leadership is distinguished from transactional leadership by the way leaders change workers' goals to align with their vision and higher-level goals. These leaders are often people with special charismatic qualities that encourage workers to embrace their vision and "make significant personal sacrifices in the interest of this vision" (Shamir et al. 1993, p. 577). Workers' strong emotional attachment to the leader helps to explain how charismatic transformational leaders sustain high, ongoing levels of worker sacrifice. By transforming workers' goals in this way, such transformational leadership produces a community of common interest based on mutually acceptable goals. Thus, once goals are aligned, transformational leadership has the potential to create greater leader-member cohesion than transactional leadership, which is often marked by dissent and resistance. What is clear is that both transactional and transformational leadership center around goals deemed worthy by the leader, so the scope for creating an inclusive culture that celebrates diversity and fosters freedom of expression, including spiritual expression, and tolerance is not necessarily great. Workers' freedom is tempered by control as both types of leadership are enacted on the leader's terms. Hope and Hendry (1995) refer to this as "the twinning of freedom and control" (p. 61). Workers' freedom to express their personal values and beliefs in a spiritually authentic manner is constrained by the cultural norms established by their leaders. Tourish and Pinnington (2002) liken this to roaming "at the end of a leash" (p. 163).

Since Burn's (1978) seminal work, other forms of leadership where the focus is less on the leaders have been proposed. Three that are particularly relevant for this chapter are servant leadership, total quality management (TQM), and liberation management (LM). The following sections explore each of these.

Revising the Priority

Servant leadership, liberation management, and total quality management and its offshoots have distinctive histories but are distinguished from transactional and transformational because of the greater priority they give to working 'with' rather than directing workers. Each seeks to empower workers to be more actively engaged in work.

Servant Leadership

According to Liden et al. (2014), servant leadership is achieved by leaders who are humble and give priority to fulfilling their followers' needs rather than their own and whose humility encourages workers to become engaged in ways that help them realize their potential. Liden et al. (2008) propose that such leadership embraces seven dimensions: emotional healing (e.g., providing emotional support for followers), creating value for the community, conceptual skills (e.g., problem-solving skills that allow solutions for followers' problems to be found), helping followers grow and succeed, putting subordinates first, and behaving ethically. By leading in this caring, nurturing, and ethical manner, the leader becomes a role model who motivates workers to advance the organization's strategic objectives and, according to Greenleaf (1970), serve others without the need for coercion. Servant leadership has been found to bring benefits at the personal (van Dierendonck 2011), group (Ehrhart 2004; Schaubroeck et al. 2011), and organizational level (Peterson et al. 2012). In particular, it promotes workers' sense of self-efficacy (Walumba et al. 2010) and, by encouraging a climate of procedural justice (Ehrhart 2004), contributes to a fair and inclusive work environment that supports diversity and self-expression.

Quality Management: The Example of TQM

Over the years, a variety of leadership theories and management models have been proposed to guide the achievement of continuous quality improvement. Probably the most well known is total quality management (TQM), a management approach that took its inspiration from team-based production systems used in Japanese industry. It consists of a collection of management practices rather than a single prescriptive model, so it is hard to assign its development to a single theorist. At its heart is the objective of harnessing workers' experience, creativity, and inventiveness at every level in a production process in order to create a focus on constant improvement. While TQM's popularity has now waned, it has provided the foundation for a range of contemporary models that carry forward the focus on continuous improvement (e.g., ISO 9000, Lean Manufacturing, Six Sigma, and Design Thinking).

Liberation Management: Redistributing the Power

Liberation management (LM) is an approach to management that was originally coined by the management guru Tom Peters in the 1990s and developed further by Terry (2005). In *Necessary Disorganization for the Nanosecond Nineties* (1992), Peters provided a model of work that was designed to allow executives to address challenges he predicted they would soon be facing as hierarchical and bureaucratic organizations were forced out of existence by new market conditions and technology. He proposed that the formation of fleet-footed project teams would be the answer to the challenges of this (then) near future and that these would require workers to be liberated from the controls inherent in bureaucratic systems. Decentralized management structures were presented as the path to worker empowerment and respect. Such liberation, Peters proposed, would engender worker engagement, enthusiasm, and imagination.

In academia, Peter's writings on liberation management have now been largely consigned to the dusty shelves in libraries and academics' offices, but for many executives, his teachings remain influential as they promise a new more productive way of working in an age of intensive competition and tight margins. His well-detailed model (Peters 1992) provides a template for workplace change initiatives that seek to redefine workplace relationships by redistributing decision-making power and engaging workers in strategic dialogue.

Dialogue and Dialogic Spaces

Dialogue gains its name from the Greek word *dialogos* where *dia* means through or across and *logos* means meaning. It refers to a form of communication that gives primacy to the development of quality relationships through respectful listening and a desire to understand another's perspective.

A common misconception is that dialogue is simply a synonym for talk or conversation. In fact, it is a more complex notion than either talk or conversation and, as such, has generated a substantial literature (Cissna and Anderson 1998, p. 65) including a theoretical base informed by such eminent scholars as Mikhail Bakhtin, Martin Buber, Paolo Freire, Hans-Georg Gadamer, and Carl Rogers. Like all forms of communication, it is a collaborative process that creates shared meanings. Dialogue is distinguished from other types of communication like conversation by its embedded values and the fact that is needs to be understood from a processural perspective (i.e., as a process) and as an outcome (i.e., as the product of that process). In other words, dialogue as a process is often not recognized until dialogue as an outcome is achieved.

Dialogue as a process requires an atmosphere of openness and a commitment to respectful listening and the achievement of mutual understanding. To achieve mutual understanding requires quality relationships and engagement (Buber 1970). At the same time, the quality of interlocutors' relationships and engagement become criteria for judging the quality of the product. In other words, the criteria for judging that dialogue is achieved come from the defining characteristics of the dialogic process itself (Pearce 2006 in Heath et al. 2006, p. 345).

Dialogue, by virtue of the way it pursues mutual understanding in a respectful and appreciative manner, contributes to healthy workplaces. In fact, Deetz (1995) proposes that it is a central mechanism for achieving ethical workplaces. By requiring respectful listening, dialogue not only encourages the acknowledgment of different voices but also provides a positive process by which these voices become understood. It therefore provides the foundation for constructive multivocality, respect for diversity, and tolerance.

To do this, dialogue cannot operate in a vacuum divorced from the values it enacts. It both requires and fosters a positive communication climate, a space infused with values like trust, respect, compassion, appreciation, and caring. It can be argued that this dialectic relationship between interactive environment and dialogue is the mechanism by which people come to feel valued and develop a sense of legitimacy and belonging at work and come to feel sufficiently safe to be able to express their authentic selves and experience work as meaningful. When dialogue is encouraged, the result is the emergence of positive empathetic spaces between people as they relate to respectfully toward each other (Buber 1970). These are thedialogic spaces this paper seeks to promote – interpersonal spaces that both sustain and are the consequence of dialogue. When leaders nurture such spaces, the quality of work and its meaningfulness for those involved are optimized.

Meaningful Work

Meaningful work is a popular theme in the humanist management literature (Lepisto and Pratt 2017) and has been defined in a wide variety of ways (Zorn 2017). At one end of the spectrum, it is defined as workers understanding "the purpose of their work" (Wrzesniewski and Dutton 2001 p. 180) or "at a minimum purposeful and significant" work (Pratt and Ashforth 2003 p. 311). Kahn (1990) emphasizes the transactional nature of work, suggesting that meaningfulness is achieved when workers judge that they are receiving a return on their physical, cognitive, or emotional investments. Michaelson (2009) sees this transaction in terms of "exchanging self-realization and service to others" while satisfying "market demands" (p. 3).

Grant (2008) introduces the dimension of value to the notion of meaningful work by proposing that meaningfulness "is a judgment of the general value and purpose of the job" (p. 119), while Podolny et al. (2005) focus specifically on workers' values. They define meaningful action as satisfying two criteria: it "(1) supports some ultimate end that the individual personally values; and (2) affirms the individual's connection to the community of which he or she is part" (p. 15).

Cheney et al. (2008) consider that to be meaningful, work needs to align with "a personally significant purpose" (p. 144) that goes beyond simply feeling good or developing personal talents. Some authors like Ciulla (2000) address the need to locate meaningfulness beyond the individual, proposing that meaningful work needs to be "morally worthy" (p. 223). In doing so, the socially constructed nature of what is considered meaningful is highlighted as well as the argument that meaningful work is inevitably a form of social action.

When these contributions to our understanding of meaningful work are integrated, they suggest that not only must the purpose of work be understood but that this purpose must be judged by the worker to be of value if work is to be considered meaningful. This value emerges at a level above simply feeling positive about work or having one's talents extended. As well as such inward-focused characteristics, it has outward-focused qualities that link to the individual's work to social consequences (Cheney et al. 2008).

Work must be judged as being consistent with and supported by values that have their genesis in the communities the worker identifies with while also satisfying employers' objectives. Thus, meaningful work can be thought of as being embedded in, and indexed to, values at three interrelated levels – personal, employer, and community – and as a judgment rather than an objective achievement.

What criteria do individuals employ to judge that work is meaningful? Various scholars have addressed this question empirically (e.g., Mitroff and Denton 1999; Terez 2002), but a consensus remains elusive, possibly because workers' notions of meaningfulness are shaped by the types of work they engage in and the contexts in which this work is embedded. Cheney et al. (2008) propose an intersubjective approach in order to understand how work is judged. They propose there is a need to take into account "historical, economic, and cultural contexts but also to recognize shared conceptions of meaningful work within particular sites or networks at particular times" (p. 145). What is clear is that meaningful work embraces work life at many levels and cannot be conceptualized as a unitary concept (Lepisto and Pratt 2017). In this regard, Rosso et al. (2010) (as noted earlier) provide an excellent synthesis that highlights its complexity by the sources (i.e., self, others, work context, and spiritual life) and processes (i.e., authenticity, self-efficacy, self-esteem, the perception that work is purposeful, belongingness, and transcendence) that constitute it.

The Crisis of Meaning

There is mounting evidence that workers are increasingly experiencing a crisis of meaning as work encroaches further into personal time and spaces in this age of connectivity and distributed ways of working. In some sectors, the freedom to work from anywhere is being accompanied by a proliferation of employment contracts that reframe workers' relationships with employers and work (e.g., short-term contracts), while at the same time, offices are being replaced by hot desks and shared open-plan workspaces, and workers are being encouraged to take advantage of new digital platforms that allow work, particularly knowledge work, to be geographically and temporally distributed. Some workers relish the opportunities new ways of working are creating for them to craft their work patterns around family and recreational needs. Others experience these new ways of working as an erosion of the commitment of the employer to employees and their well-being as well as a sign that individuality is only a consideration if it can be harnessed for the pursuit for competitive advantage. Increasingly, organizational research is supporting these concerns and proposing that these new ways of working are coupled to a crisis of meaning that workers and society at large are experiencing (Holland 1989). As workers work more, give more of themselves at work, and are subjected to endless changes as organizations strive to adapt in order to remain competitive and deliver increasingly higher levels of return to shareholders, work becomes less fulfilling and more oppressive. Drive (2007) proposes that "the spiritual turn" is a fitting response to this crisis of meaning. It challenges leaders to consider how their organization's programmatic meaning making and existential, individual meaning can support each other.

Linking Dialogic Spaces to Meaningful Work

The relationship between dialogic spaces, existential meaning, and meaningful work has not been widely explored in the literature, but it becomes clearer if this relationship is examined from the vantage point of the communication constitutes organizations (CCO) perspective (See Putnam and Nicotera 2008; Robichaud and Cooren 2013; Taylor and Van Every 2000) that proposes these dimensions are inextricably linked. The CCO perspective asserts that communication is not merely something that happens in organizations, but it is also constitutive of them. This means communication "is the means by which organizations are established, composed, designed, and sustained" (Cooren et al. 2011 p. 1150). It constitutes the dialogic spaces that this chapter argues are a key determinant of the meaning and meaningfulness of work experiences and where individual existential meaning can be performed and appreciated.

Adapting to Contemporary Circumstances

There is no doubt that twenty-first-century organizations are operating in demanding times that are constantly challenging their established and taken-for-granted modernist approaches to organizing. Technological advances, changing lifestyles, and increased migration are transforming workforces and markets and creating new performance expectations that traditional bureaucratic ways of organizing seem increasingly unable to meet (Jamali et al. 2006). Top-down command and control management and hierarchical structures are proving increasingly unsuited to such rapidly changing environments. The growing need for organizations to be flexible and respond to the challenges of rapidly changing environments has led to a new management perspective that positions workers as a capital asset rather than a factor in production. As this view takes hold, worker commitment, empowerment, teamwork, trust, and participation are becoming fundamental objectives (Jamali et al. 2006). Tapping workers' creativity, enthusiasm, and inventiveness is now seen as the key to developing the organization's creative potential and ensuring it can flourish in this new environment (Black and Porter 2000). The question this poses is whether this can be of benefit to the worker. Does mobilizing the workers' creativity, enthusiasm, and inventiveness help to address the crisis of meaning and foster meaningful work? It may just represent a new form of exploitation and create greater cynicism about the ability of organizations to create mutually enriching partnerships with their workers.

Liberation in Practice

The following sections discuss two projects, one inspired by LM and the other by TQM, in order to see whether such initiatives encourage the sort of dialogic spaces that can foster meaningful work.

Liberation Is "Calling"

Two French studies the author has participated in are showing that liberation management projects have the potential to install new values in workplaces as workers are given the latitude necessary to bring their minds and souls to bear on how they engage with their co-workers, how decisions are made, and, ultimately, how business is done. The following section explores one of these liberation management projects.

TELTEK (not its real name) is a French call center that serves companies in a conglomerate of subsidiaries associated with a large multinational company. It employs a range of lawyers, engineers, and other professionals to offer advice on matters spanning automotive engineering (e.g., ways to fit new transmissions to vehicles) and gaming law (e.g., how to legally navigate issues related to running an online gaming facility) (Arnaud et al. 2016). TELTEK's LMP was initiated when the chief executive officer (CEO) decided that call center staff were best placed to come up with innovative new strategies for meeting customers' needs and ensuring ongoing company viability because they were the employees engaging with customers on an hour-by-hour basis. This meant they were constantly hearing the customers' concerns and could detect changing trends in these concerns.

Motivated by this rationale, he introduced a liberation management project (LMP) designed to engage call center staff in strategy teams set up to discuss, design, and implement new strategic practices. For these frontline staff, this project issued an invitation to use a wider range of their capabilities by engaging in new ways of thinking and relating at work. While the project reflected the CEO and his executive's values and beliefs about work and worker engagement, by shifting power and agency toward the frontline, it also paved the way for workers to negotiate new ways of working that accommodated their personal values and beliefs. The project gave them the license to promote changes that would allow them make their work more meaningful.

Workplaces are complex and dynamic webs of relationships, which play out in a context defined by established behavioral norms. In workplaces like TELTEK where work routines seldom vary, it is not unreasonable to assume that these behavioral norms become strongly entrenched, taken for granted, and therefore particularly resistant to change. Customers' inquiries may vary, but the process of responding to them has a very predictable pattern that reinforces workers' expectations about how they engage with customers, co-workers, and line managers. The LMP set out to challenge this predictability by stimulating new conversations. Workers were encouraged to take time out from the call center to join other workers in rooms normally designated as the territory of administrative and managerial staff. Here workers and managers discussed ways to reorganize work and, in so doing, to improve customer service and profitability. Not only did these conversations provide the opportunity to talk about new topics, they also created spaces for engaging managers and other frontline workers in new ways. New interactional dynamics emerged that contrasted markedly with those supported by the call center environment. New skills were learned, and existing skills not utilized in the call center work were employed.

As the LMP progressed, the new way of working it sought to institute produced a range of unexpected relational costs that began to limit how its potential to positively transform the workplace was realized (Mills and Arnaud 2016). Workers' "habitus" (Bourdieu 1990a, b; Bourdieu and Wacquant 1992) – their taken-for-granted assumptions about how work is done and power is distributed at work – proved to be a stumbling block to empowering workers and improving profitability.

While new conversations were established to reconstructing workplace strategic practices that fostered opportunities for greater personal expression and had the potential to transform into truly dialogic engagement, not all frontline call center workers chose to participate in the LMP. Negative relational consequences emerged as two broad groups of workers emerged, those embracing the opportunities and those choosing not to do so. These divisions became so pronounced that they colored the tone of strategy team meetings and threatened to scuttle the LMP (Mills and Arnaud 2016). Mills and Arnaud's (2016) findings suggest that providing the opportunity to work differently was not enough. Each worker had to confront the system of practice-based predispositions that constitutes the "space of possibles" (Emirbayer and Johnson 2008, p. 27) that shapes their "intelligent moral and rational action" (Crossley 2013, p. 292) and is at the heart of how they perceive the world of work and the positions they take in that world. The LMP introduced new positions (e.g., as strategist) that could not be aligned with some workers' sense of the possible positions they could take. For these workers, their perceptions of appropriate positions to take at work were constrained by their sense of what the "real" work was and the positions they saw as allowing this real work to be performed. Even workers who did actively embrace the opportunity to assume the position of strategy team member voiced a sense that this was not a position they were comfortable with. For example, one call center worker, quoted in Mills and Arnaud (2016) commented:

> I've got the feeling that my position is not coherent with what I really do [what he sees as his primary job/contribution] within TELTEK. (Front-line employee)

The TELTEK study (Arnaud et al. 2016; Mills and Arnaud 2016) suggests that readiness to embrace dialogic spaces that can lead to liberated practice is contingent upon the degree to which workers can find the positions conscionable in practice. As will be shown in the next section, the designer and instigator of the second example of a liberating project tried to liberate workers by reframing departments as small self-managing businesses. This offered workers greater agency but, in contrast to the TELTEK LMP, by assuming positions in practice that were universally familiar. The translation from team worker to partner in a small business operation did not necessarily involve a substantial cognitive shift or change in performance. The conversations that had previously occurred could simply become more dialogic and purposeful.

Work Center Management: A Case of Self-Managing Teams

Work Center Management (WCM) was the title given to a new way of managing work that was introduced into Food Corp (not its real name), a New Zealand food-processing factory (See Mills 1997, 2005). In defining this style of management, the factory manager took core TQM principles such as continuous improvement and coupled these to the practice of providing immediate financial data so workers could appreciate the impact of their actions and the financial status of the company and use this information to create a management system that generated a small business culture within a large one. This process and rationale are captured in the following quote from the factory manager who designed and led the implementation of WCM:

> What I have done is that I have understood that concept [of providing immediate financial information] and then taken it the next step and added the people values to it, the empowerment values to it, the concept of individual businesses, the internal customer supply relationships similar to what you would have with external customers and so just expanded on the concept and the key thing behind my belief as to why it will work is that inherently a Japanese culture-type system cannot be adopted in New Zealand because we are not Japanese. We don't think that way. Our culture is not developed that way but one of the key strengths of the New Zealand culture is we're a country full of small businesses and really all that has happened here is to take that culture and put it into a large organisation and turn a large organisation into a cluster of small businesses which New Zealanders like working in. (Factory Manager)

The management model was then rolled out across the factory, transforming existing departments into self-managing teams with the freedom to innovate in ways that would streamline production. The emergent way of working embodied the factory manager's personal approach. As he said:

> . . .at the end of the day the change and the culture and the philosophy of an organisation is determined by the leadership of the day and so what has happened here is a reflection of the way I feel. (Factory Manager)

This WCM project differed from the liberating project at TELTEK in several important regards. Firstly, TELTEK's LMP involved creating pan-organizational strategy teams, whereas the WCM project retained the division of labor across the factory while giving existing department heads [Work Center Managers in the new system] greater say in how they worked and the license to promote new ways of working that aligning with WCM's general cultural principles. They could therefore tailor the way liberation was performed to the aptitudes and values of their work teams.

The objective was to provide more opportunity for collective agency and accountability so that a more constructive, quality ethic was installed. By reframing departments as small businesses called work centers (WCs) and treating other WCs as customers, the factory manager hoped long-standing tensions between departments would be replaced with a service orientation. To this end, relationships across the factory were reframed as customer-service provider or customer-product provider relationships. Implementing WCM challenged the forepersons (i.e., lowest level of management) within the WCs to engineer inclusive dialogic spaces and to relinquish some of their power so collaborative and more consensual decision-making could occur at the frontline. The redefinition of power and authority was the biggest challenge and, in at least one department, required interventions and personnel changes. Some workers could not revise work habits and expectations formed in traditional hierarchical management systems such as the one that had always prevailed at Food Corp. This was revealed by the prominence of oppositional and alienated discourse among these workers (Mills 2005). Both types of discourse involve the worker taking positions that inhibit respectful listening and do not foster respect or a sense of common purpose and belonging.

Oppositional discourse positions the group that a worker identifies with as confederates in conflict with those in authority through the use of combative metaphors (e.g., "it's a battle ground") and "them and us" constructions. Alienated discourse positions an individual worker as someone who has been marginalized by the organization and is expressed through the use of numeric metaphors (e.g., "I'm just a number around here") and "me and them" constructions.

The second difference was in the way the workers in the two companies engaged with senior managers. In TELTEK direct engagement occurred between call center operators and the executive team. In Food Corp the WC managers provided the interface between frontline staff and the executive team. In part, this was a consequence of size; Food Corp was a much bigger organization than TELTEK.

Table 1 Comparing the interactive environments in three indicative departments at Food Corp

Features	Transport	Production	Containers
Type of work	Solitary work	Parallel work	Close team work
Level of activity	Mobile (forklift) cross 4 distant pickup points	Stationary work	Active work on foot or on the sole forklift
Level of agency	None. Work allocated but not routine	None. Highly routine and set by equipment	Some. Routine tasks but scope to innovation
Ambient noise	Noisy and quiet areas on routes	High ambient noise	Noisy but talk is possible
Ease of communication	Earmuffs worn and must drive to others to talk	Ear-muffs (often with radios) worn so very little talk possible	Earmuffs often worn but talk still occurs when collaborating
Pattern of work-related communication	After initial briefing most work-related communication mediated by foreman	Communication possible with closest neighbor or when foreperson walks by	Ongoing talk while collaborating and when in office
Casual talk	Smoko[a]; "warm-up talk'[b]	Smoko; "wash-down talk"[c]	Smoko; "Office talk"
Distinguishing features of talk	Abrasive, oppositional towards company	Gossipy and personality focused	Light hearted and teasing

[a]Smoko is the name given to refreshment breaks in the cafeteria
[b]Warmup refers to the breaks when workers warm up after a period working in the freezers
[c]Washdown is when the machines are turned off and cleaned

The third difference was in terms of the composition of the workforces in the respective companies. In TELTEK the frontline staff were typically graduates. In contrast, very few frontline workers at Food Corp held formal educational qualifications. The two workplaces were similar, however, in that TELTEK's call center workers and two of the three WCs studied in the factory were engaged in work that did not require collaboration. Table 1 compares the interactive environments in the three representative departments at Food Corp prior to the introduction of WCM. This comparison reveals that the interactive environments in the transport and production departments contrasted starkly with the collaborative and inclusive communication climate that prevailed in Containers.

These pre-change departmental profiles provide insights into why the workers in the containers department responded most positively to the opportunity to exercise more agency and assume greater responsibility for how their WC operated. Their long-standing way of working had positioned them in ways that accommodated greater individual initiative within the context of a collaborative environment. This was much less the case in Transport and not the case at all in Production. In Transport, the foreperson coordinated the work, establishing a daily work schedule for each worker, which they then carried out independently of their co-workers. The only initiative a worker could take was to respond to an urgent request for help from a co-worker, but the response to such requests had to be weighed against the need to keep up with one's own work schedule. In Production the tasks did not vary. Except for a few roles that involved specialist equipment and therefore required the operator to monitor outputs and alter settings when necessary, workers were distributed along conveyor belts that carried produce at various stages of processing. Their task was to extract substandard produce and detritus from the endless stream of produce as it passed their section of the belt. Such work did not make it easy for workers to exercise more agency in the workplace by participating in strategic discussions. Engaging in such discussion strongly challenged these workers' expectations about the legitimate role of workers and the nature of leader-member exchanges and mixed-status relationships. Strategy was considered the exclusive province of managers.

Liberation Models: Frameworks for Fostering Dialogic Spaces?

This chapter began by exploring different types of leadership. This exploration drew attention to types of leadership that move the focus from heroic leaders to distributed forms of leadership that encourage worker engagement and foster genuine dialogue across the workplace. In doing this, it provided a platform for asserting that dialogic spaces are the key to creating meaningful work because of the way they introduce and sustain respectful and empathetic engagement. This sort of engagement fosters quality relationships, built on trust and understanding, which support multivocality, diversity, and the expression of the authentic self.

Two liberation projects were explored in order to establish whether empowering frontline workers to become more actively engaged in strategic practice could provide a means to create meaningful dialogic spaces. Both cases were instances where the most senior manager in the respective organizations, inspired by principles of frontline empowerment, set out to introduce a new culture that supported a more collaborative and transparent way of working that valued worker engagement. Both the LMP and WCM projects introduced post-bureaucratic ways of working that gave workers greater agency to craft their own ways of working and contribute to their organizations' strategic objectives in the hope that competitiveness and financial performance would be enhanced. Both models of management required workers and their line managers to engage in new conversations that challenged them to reflect upon and adjust their respective positions and responsibilities in the workplace. This was potentially destabilizing and did not necessarily create a communication environment characterized by inclusive and meaningful engagement that translated into meaningful work.

Certainly, while some workers in both organizations seized the opportunity to work in new ways with enthusiasm, others did not. Both cases, but particularly the study of the French call center project, highlight the need to take into account the circumstances into which a change in management is introduced and how the new style of operating articulates with these circumstances. This is because new systems don't instantly become operational. Organizational changes that require workers to work differently usually roll out over time and at different rates across different groups and individuals so old and new will coexist, sometimes generating tensions and encouraging dissent that can constrain or distort the implementation process. Arnaud et al. (2016) reveal that this occurred at TELTEK. They show how counter-narratives emerge that compromised the innovative process and make it less likely that constructive dialogic spaces were created.

Workers can retreat and assume oppositional positions that are not conducive to an open and authentic behavior. The result can be that all workers can feel more rather than less vulnerable. In fact, it could be argued that the emergence of counter-narratives is a very good indication that workers are finding that work is not aligned with their values and beliefs.

The second case in the food-processing factory supports this proposition. In Containers, the work center where collaborative, inclusive behavior was necessary for work to be completed under the old system of management, the introduction of a more empowering way of working was experienced as a positive change and was enthusiastically embraced. The result was workers who felt validated and celebrated their way of working. At the same time, when instances of less equitable behavior were suspected (e.g., overtime seemed to be given to one worker more often than others), workers became a little more cynical and less inclined to endorse the changes.

When the findings of the two cases are considered together, there is cause to conclude that initiatives like LM and WCM, which seek to enhance worker engagement and sense of belonging and identification with the workplace, must take into account the prevailing communication climate and workers' expectations about what constitutes legitimate workplace interaction. When workers find empowerment confronts well-established patterns of workplace engagement, particularly ones supported by their worker habitus, then a shift toward a collaborative or servant leadership model can be experienced as destabilizing. Those promoting liberation initiatives would be wise to look at the gap between current and new ways of working and strategize how the transition from one to the other can be achieved without causing destabilizing effects or generating counter-narratives that confront the official liberation narrative.

In this chapter, dialogue and spaces where this can occur are presented as a means to enact positive relationships that provide the basis for understanding and crafting meaningful work. According to Kersten (2006 in Heath et al. 2006), for dialogue to be effective and achieve such outcomes, there is an assumption:

(a) That participants have the capacity to understand and acknowledge their own worldview and express it competently
(b) That participants are able to understand the worldview of the other
(c) That through discourse, participants develop common language and common ground (p. 362).

While appearing straightforward, these three assumptions can be problematic in practice (Kersten 2006). Individuals and the social or occupational groups they identify with can have very different experiences from others in the workplace. Each person's experiences nurture expectations about work that are supported by their work habitus (Bourdieu 1990a). For Bourdieu, habitus refers to the way society is reproduced by shaping an individual's lasting set of dispositions to operate in certain ways. These dispositions are created through practice and then shape the way the individual perceives, feels, and acts in their world by creating a repertoire of possibilities in their area of practice.

Workers' habitus can present obstacles to understanding the worldview of the other even when there is a genuine intention to do so. For instance, just the notion of what constitutes respectful listening between workers and managers or co-workers can vary, particularly across different cultural groups, generations, genders, and spiritual belief systems. Furthermore, there is a strong chance that the form of workplace dialogue that takes in a particular workplace will favor the members of the dominant or most powerful group. Thus, dialogue during implementation of liberation projects like the two described earlier is likely to embody the values and beliefs of the managers instigating these projects rather than those of workers, either individually or as a group. This fact alone highlights the difficulties organizations face when seeking to establish a way of working that embraces legitimate dialogue. Underpinning this problem is the challenge of deciding exactly what constitutes legitimate dialogue (Zorn et al. (2006) in Heath et al. 2006). Zorn et al. (2006) suggest dialogue is "more a commitment to a set of values than a coherent set of concrete practices" (p. 365). Furthermore, it is sometimes only possible to appreciate what dialogue entails when participants reflect on what is achieved by their engagement (i.e., dialogue as product).

Zorn et al. (2006) also point out that achieving dialogue in practice is problematic because of the presence, or suspicion of the presence, of hidden agendas. This was certainly the experience at TELTEK where some "liberated" workers began suspecting that the dialogue occurring in the strategic team discussions was being shaped by the executive team's desire to get frontline workers to assume the responsibilities of managers without remunerating them as managers. This suspicion contributed to counter-narratives that workers constructed to oppose the official liberation narrative (Arnaud et al. 2016).

Summary

This chapter has explored the interface between different types of leadership and an organization's ability to provide meaningful work for its workers. It has argued that authentic dialogic spaces are needed to ensure innovative managerial approaches that empower workers to exercise more agency at work, like "liberation management" (Peters 1992; Peters and Bogner 2002; Terry 2005), create conditions that foster meaningful work and, in doing so, support workplace spirituality. It uses two illustrative "liberation" projects to draw attention to the way the prevailing communication climate and workers' expectations about legitimate workplace interaction shape the process of implementing post-bureaucratic management systems that are designed to enhance workers' engagement and agency at work. It has sought to advance the view that when employees have authentic opportunities to engage in meaningful dialogue with peers and managers, a plurality of values, beliefs, and the spiritual frameworks that sustain them can be respectfully acknowledged and integrated constructively into work life. Workers can then achieve a sense of legitimacy that allows them to be their whole selves at work. The dialogic spaces created between people as they engage in meaningful dialogue are not only a key determinant of meaningful work experiences; they provide a safe space where individual existential meaning can be performed and appreciated.

Models of leadership like Liberation Management (Peters 1992; Terry 2005) and Work Center Management, which aim to empower workers to exercise agency in the workplace and contribute to strategic practice, do not necessary provide safe places where relationships, built on trust and understanding, can support multivocality, diversity, and the expression of the authentic self. This is because the empowerment objectives of liberation models like LM and WCM are unashamedly indexed to the achievement of strategic advantage and quality management – both conceive worker empowerment as the mechanism for achieving market-based corporate objectives. However, integrating a dialogic perspective into the way these models operate would allow them to also be indexed to the achievement of meaningful work and the sources and processes that constitute it (Rosso et al. 2010). In doing so, the organization would move closer to ensuring that each worker's values, beliefs, and spirituality are appreciated as an integral part of their employment and strategic practice. Thus, meaningful dialogue, and the positive dialogic spaces this creates, can provide a conceptual bridge that allows meaningful work, spirituality, and emancipatory models of leadership like LM and WCM to be combined in practice. So, in answer to the questions posed at the start of this chapter, liberation models can create a sense of belonging and foster meaningful work, and, yes, mobilizing the workers' creativity, enthusiasm, and inventiveness can help to address the crisis of meaning and foster meaningful work but only to the extent that meaningful dialogue occurs and creates dialogic spaces that allow each worker to safely be their authentic self at work.

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Emerging Forms of Leadership and Their Ethical and Prosocial Moorings

Timothy Ewest

Contents

Abstract

This chapter considers the emergence of positive leadership theories which have been developed recently in scholarship to act as a corrective to the historically persistent issue within established leadership theories of pseudotransformational or, alternatively, utility leadership. Common theoretical themes which frame positive leadership theories are discussed and placed within a positive leadership rubric developed by (MacKie, Positive approaches to leadership development. The Wiley Blackwell Handbook of the Psychology of Positivity and Strengths-Based Approaches at Work, pp 297–316, 2017). Finally, ethical normative theories are discussed as a way to bring classical ethical theories into alignment with emerging positive leadership theories and, in doing so, prevent

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self-deception (Price, Leadersh Q 14(1), 67–81, 2003). Self-deception can be a weakness of positive leadership theories which depend on the self-reflective moral capacity of leaders to instigate ethical action. Moreover, the aligning of leadership theories with classical ethical categories will enhance a moral discourse which can broaden ethical perspectives of these leadership theories and the leaders who exemplify them (Veatch, Hippocratic, religious, and secular medical ethics: the points of conflict. Georgetown University Press, 2012).

Keywords
Positive leadership theories · Leadership · Ethical leadership

Introduction

Leadership theories continue to balkanize (Fleishman et al. 1992; Yukl 1989) making any suggestion of a commonly held theoretical ground appear, for some, as sophistry (Grint 2010). Yet, other researchers understand that some of these divergences speak to the broad theoretical landscape of leadership as a multi-dimensional phenomenon (Grint 2010). Finally, others have found common themes such as the inclusion of ethics within many leadership theories (Hernandez et al. 2011). And, when one considers the definition of ethics or alternatively morals, as being concerned with what humans "ought to do" in regard to their personal actions, which include actions directed toward other humans, ethics seems to be one common ossifying theme, not just for leadership but for all human activities (Gill 2011; Stackhouse 1995). But, the use of classical ethical considerations have been marginalized within leadership theories (Barling et al. 2008; Brown and Trevino 2002), and those leadership theories which do incorporate ethics have a weak connection to classical, philosophical ethical theories (Ciulla 2005). Evidence of the weak connection may be most clearly seen by a leader's use of their power to serve themselves at the expense of their followers, what has been regarded as pseudotransformational leadership (Christie et al. 2011).

This chapter considers the emergence of positive leadership theories which are intended to act as a corrective to the historically persistent issue within leadership theories of self-serving or pseudotransformational or alternatively utility leadership. Common theoretical themes which frame positive leadership theories are discussed and placed within a positive leadership rubric developed by MacKie (2017). Finally, ethical normative theories are discussed as a way to bring classical ethical theories into alignment with emerging positive leadership theories and, in doing so, prevent self-deception (Price 2003). Self-deception can be a weakness of positive leadership theories which depend on the self-reflective moral capacity of leaders to instigate ethical action. Moreover, the aligning of leadership theories with classical ethical categories will enhance a moral discourse which can broaden ethical perspectives of these leadership theories and the leaders who exemplify them (Veatch 2012).

Tenuous Connections with Ethics and Leadership

While numerous leadership theories have ethics as a tacit or central component (Kannungo 2001; Treviño et al. 2003), the reality is that leadership has had a challenging time finding domesticity within ethics. The clear majority of leadership theories leave out classical ethical considerations (Barling et al. 2008; Brown and Trevino 2002; Ewest 2017), and when leadership theories do consider ethics, their connection to established classical ethical theories is simply overlooked or avoided (Ciulla 2014). Moreover, this lack of connection to classical ethical theories leaves little in the way of resources to the primary or central issue of how leaders can appear to act with genuine ethical intentions but do so with their own self-interest in mind. Ironically, even Burns (2003) who anchored transformational leadership within Rawls' (1971) theory of justice was aware of this phenomenon within leaders who could behave with ethical action only to hide self-serving goals; Burns was the first to regard these leaders as pseudotransformational leaders. Pseudotransformational leaders extend care to others but do so as a means to achieve their own self-serving ends (Christie et al. 2011).

The use of personal power afforded by follower's trust enables pseudo-transformational leaders to achieve personal goals and uses followers as a means to the leaders' own self-serving ends. Yet, the nuances of self-serving leadership behaviors extend beyond pseudotransformational leadership. A second false ethical leadership pattern, utility leadership, was identified by Ewest (2017). Utility leadership as defined by (Ewest 2017):

> Utility leadership occurs when leaders do the right ethical behavior, that is, they follow the right rules to get results or benefits that are considered effective, but doing the right thing is external to the leader, and the ultimate benefit of others is not an internal motivating force that drives them. Instead, they are motivated to do the right thing for the reward of being a good person, and like pseudo-transformational leaders are divorced from personal concern for others, largely vacant of empathy or compassion. (p. 13)

The primary issue behind pseudotransformational leadership and utility leadership appears to be self-interest. And, while some forms of self-interest are important for human flourishing, since individuals must tend to their needs to survive, it is important to note that no human activity is performed independent of others, suggesting that self-interest becomes problematic, when it does not take into account impacts or dependency on others, thus devaluing them (Rodgers 1975). Moreover, it is the case that some actions are truly selfless, devoid of personal gain or reward and done even with the fear of punishment – which is the epitome of empathetic inspired altruism (Batson 2014). The locus of emerging positive leadership theories is a focus on genuinely "others"-directed or prosocial behavior, wherein the leader is concerned for the welfare of others, above their own.

The Central Role of Prosocial Values

The intent of focusing leadership theories on altruism often rooted in empathic concern was to redirect personal power that comes with leadership away from the leader's personal goals which seek their own welfare, to one that alternatively esteems others' goals and welfare. Leadership theories are not alone in understanding the issues arising from individuals who have behavioral patterns which consistently disregard the needs of others and the central importance of empathy and altruism to human flourishing and morality.

For example, the Austrian-born Jewish philosopher Martin Buber (1970) described the self-serving individual as a person who regards others as objects or "its." Alternatively, other individuals, Buber argued, regard or experience others as "thous" or having equal value to themselves. For Buber, the orientation of the individual to others is what determines if the individuals are authentic. When a person regards others as "thous" or equals, empathy for the other means that the individual cannot treat people as objects or "its" and use them as a means to an end. The ability to respond to the other as of equal value is rooted in empathy, and from this empathetic response, authentic care or altruism is instigated.

Neuroscience researchers also suggest the presence of empathy, which is genetically determined, as a biological component of the brain, and enables individuals to share and understand other people's emotions, experiences, needs, and goals (Decety et al. 2004). This biological empathetic response within individuals is automatic, nonconscious, as a reaction of a component of the human brain known as mirror neurons, which allow humans to empathize with experiences of others around them (Lieberman et al. 2002). Some neuroscientists argue that this empathetic capacity, and the interchange with individuals around them, provides an individual the grounds for their personal identity (Iacoboni 2009) and is the foundation for the development of the social lives of humans as well as a potential indicator of mental or neurological disorders (Farrow and Woodruff 2007).

But the primary field of academic research which considers the direct behavioral and theoretical components of prosocial behavior is the field of prosocial behavioral psychology. This field is broad and considers antecedents and correlates which include present individual actions, attitudes, and motivational values which are intended to benefit others (Padilla-Walker and Carlo 2015). Primarily, the field of prosocial psychology focuses on the question, "What motivates the development of morally good people" (Starrett 1996, p. 37). And, while the research is wide ranging, exploring various types of human motivation, it explores specific values and behaviors which drive prosocial behaviors.

While many prosocial behavioral psychology researchers have considered the values which drive prosocial values (e.g., Shalom Schwartz 2010), Batson's (2014) research provides maybe the best understanding of the motivational elements behind pseudotransformational and utility leadership. For Batson, two human motivational values are responsible for genuine prosocial or selfless behavior – empathy and altruism. For Batson, altruism is an internal motivational state that desires the well-being of others in daily, but altruism is proceeded by the value (or emotion) of empathetic concern. Alternatively, anyone whose primary motivational state where the individual is concerned only for their own welfare over and against others is regarded by Batson as motivated by egotistic concern. Psychologists referencing the Diagnostic Services Manual, a manual which identifies behavioral and mental disorders, have labeled habitual selfishness as antisocial personality disorder (Hare et al. 1991; American Psychiatric Association 2013).

Specifically, Batson (2014) suggests empathy is instrumental or motivational as a value, and altruism is a value which represents a goal for the person's behavior. So, when a person, or a leader, is confronted with a situation where their empathy is aroused, they can respond selflessly or selfishly. The determinate for selfless or a selfish response from the individual follows a decision-making pattern. First, the person can choose to be selfish and (1) ignore their empathetic concern, (2) act and help but do so selfishly to avoid punishment from personal guilt or social disdain, or finally (3) act and help but do so for the personal reward. Those person who acts altruistically responds to their empathic concern and acts even though they may be punished or not gain anything personal reward – this is a true altruistic act.

These actions, as mentioned earlier, are essential in personal flourishing, since they are essential to "developing and maintaining harmonious relationships" (Padilla-Walker and Carlo 2015, p. 4). Moreover, the altruistic acts may also be authentic to the human condition, wherein, humans regard others as equal value to themselves. Thus, leadership theories which elevate altruism may indeed be approaching authentic moral human behavior, being central to others-directed behavior and personal flourishing – the very definition of spirituality (Fry 2003).

Positive Leadership Theories

These new emerging leadership theories resolve the problems of the pseudo-transformational leader and, correspondingly, the utility leader, by developing theories which are intended to be positive, that is, authentic to being human (humane) or more genuinely morally centered and prosocially centered (Mackie 2017). These emerging theories trace the same trajectory that modern psychological studies have undertaken beginning in 1998, when the president of the American Psychological Association redirected research away from a focus on mental illness, maladaptive behavior, and negative thinking (Seligman et al. 2005). Instead, positive psychology focuses on exploring traits, institutions, and emotions which contribute to human happiness, well-being and positivity, those elements which lead to a good life, or human flourishing that produces authentic happiness (Seligman and Csikszentmihalyi 2014). While not specifically drawing from positive psychology, the emerging theories can be best contextualized within the paradigm of positive psychology.

These emerging leadership theories, Mackie (2017) suggests, arose out of an awareness of the limitations in leadership studies that believed leadership was infrequent occurrence and trait based, to one where leadership is understood as a state of being, more common, and could be developed by focusing on an individual's strengths. Thus, MacKie suggests three distinctions within emerging leadership

Table 1 MacKie's (2017) positive leadership distinctions

Distinctions	Descriptions
One	Focus on a leader's strengths or when they are their best in both situational and dispositional (Linley et al. 2010)
Two	Positive leadership must have a positive impact on followers, with those in proximity increased confidence, and for those in the leader's realm of influence, there is greater individual and organizational performance
Three	Positive leadership enables the purpose of goals which are self-transcendent, beyond the leader's personal interest, and thus the pursuit of goals is not reflective of the manipulation of others for one's own personal benefit, as is the case in pseudotransformational leaders

theories that indicate if leadership theories are positive and thus are seeking leaders who are more genuine, avoiding self-serving or self-promoting tendencies and allowing the leader to become more humane and happy and have a life that flourishes promoting authentic human happiness. These three distinctions include a focus on when a leader is at their best, a leader's positive impact on followers demonstrated in value of relationships, and goals which are self-transcendent and not in pursuit of personal benefits. See Table 1 for full descriptions.

These leadership theories include authentic leadership (Bass and Steidlmeier 1999), ethical leadership (Brown et al. 2005), the social change model (Komives and Wagner 2009, Brown), servant leadership (Walumbwa et al. 2010), spiritual leadership (Fry 2003), prosocial leadership (Ewest 2017), and global positive leadership (Youssef and Luthans 2012). These emerging leadership theories are distinct from previous theories in that they are positive in nature, demonstrated by correspondence with Mackie's (2017) distinctions for positive leadership. Specifically, as previously stated, these emerging positive leadership theories have a commonality of focusing on a leader's strengths, having positive impacts on followers and having altruistic or self-denying, others-directed goals. With the use of Mackie's distinctions, other leadership theories have been excluded from consideration; although they may tacitly contain aspects of Mackie's distinctions, they do not have as central all three aspects of Mackie's rubric. For example, some scholars have identified many of these leadership theories under the label "values-based leadership." And, while this is a theoretically proper way to codify some of these emerging theories, in that values-based leadership is concerned with leadership theories which have behaviors that are rooted in ethical or moral foundation, the classification does not specifically include altruism, or others-directed leadership behavior (Copeland 2014), a vital component to authenticity. Moreover, the majority of the theories identified in this chapter have also been recognized by other leadership scholars as fitting within the positive paradigm (Nielsen et al. 2013; Pierce and Newstrom 2003). Finally, these leadership theories are also connected to human spirituality since they collectively seek values which are genuine to the human condition, in that they are in a quest to find self-motivated values, attitudes, and behaviors that are necessary to intrinsically motivate others-directed behavior and personal flourishing – the very definition of spirituality (Fry 2003).

Authentic leadership (AL) was initially developed as a complement to transformational leadership theory but also as a corrective to pseudotransformational leadership (Bass and Steidlmeier 1999). AL posits that a genuine leader is motivated by altruism (Brown and Treviño 2006), and when the leader operates within a climate that is ethical, they can form an authentic leadership style. Primary to the theory is the leader's self-awareness, including their understanding of the individuals around them. Avolio et al. (2004) capture this in the following, stating that AL's: "are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' personal values, moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character" (p. 4). The AL leader's self-awareness allows for the development of authentic relationships. These relationships are authentic because the AL places service to others, the agreed-upon mission, and the organization above their own self-interest (George and Sims 2003). Moreover, in keeping with prosocial behavioral theory as depicted by Batson (2014), empathy motivates leaders to be authentic in their care for others (Dasborough and Ashkanasy 2002).

Ethical leadership (EL) is theoretically anchored within social learning theory and uses much of the same literature as does transformational and authentic leadership theories (Walumbwa et al. 2011). EL suggests that specific ethical values which include honesty, trust, fairness, openness, and consideration of the other (followers) are foundational to EL, and in keeping with AL, it deems interpersonal relationships wherein trust is established as crucial. Again, as with AL, altruism is recognized as a motivator for the leader (Brown and Treviño 2006), to ensure the flourishing of followers which, in turn, activates ethical behavior and ethical development (Brown et al. 2005).

The social change model (SCM) also has connections to TL theory, although not directly conceived of as a corrective to deficiencies with TL. The individual leader who practices SCM can be identified by acting to create positive change for the benefit of others, but as in keeping with AL and EL, the SCM leader creates change in a collaborative way by including the community in the change process in which they find themselves (Morton 1995). Yet, SCM theory does not focus on the individual leadership behavior but instead the collaborative process that is enacted through shared prosocial values from within a community that wants to see positive change (Astin and Astin 2000; Bonous-Hammarth 2001).

Servant leadership (SL) identifies the servant leader as a person who chooses leadership because they wish to serve others (Greenleaf et al. 1996). Relationships are valued by SL and are established in trust, which is an outcome from the leader's aid in helping others become healthier, more autonomous, and ultimately a SL themselves. Numerous traits identify SL, such as listening, empathy, and stewardship (Russell and Stone 2002; Walumbwa et al. 2010). Research has determined the existence of prosocial values as a motivator for the treatment and care of followers (Donia et al. 2016).

Spiritual leaders (SLs), as depicted in spiritual leadership theory, are motivated by altruistic love and inspire followers with hope and faith to a vision of service to stakeholders (Fry 2003). The SL seeks out the fundamental needs of followers and also seeks their spiritual well-being by paying attention to and nurturing follower's personal meaning and need to make a difference. The result is a feeling within the followers that they belong (Fry et al. 2005). Research as demonstrated the presence of altruism within the SL (Brown and Treviño 2006).

Prosocial leadership (PL) is both a theory and a developmental process yet is not intended to supplant other emerging or existing leadership theories; instead it is a means to identify and distinguish the PL and also aid in the development of prosocial behaviors in leaders. The PL is understood to be individuals who are motivated to and respond to the interpersonal value of empathy and act to serve others without regard to reward or punishment and act to ensure the welfare of the others they are committed to serve (Ewest 2017).

The positive global leader (PGL) possesses personal traits such as courage, wisdom, hope, efficacy, resilience, and optimism. The PGL is also intentional about conducting themselves in authentic, ethical ways, which leverage their personal strengths as a means to strengthen their followers and, in turn, their organizations, helping both reach their full potential (Youssef and Luthans 2012). The PGL also possesses high levels of self-awareness and self-regulatory abilities which allow them to maintain their commitments to others (Avolio and Luthans 2006). The PGL is committed to using their talents to foster excellence within individuals and organizations across international contexts and do so because of their personal commitments to others. Moreover, they are able to have stamina despite challenges and thus become positive agents of change in various cultural contexts and across international boundaries (Youssef and Luthans 2012).

Each of these emerging leadership theories fits MacKie's (2017) positive leadership distinctions by endeavoring to focus on leader's abilities and strengths, the positive impacts leader's actions have on followers demonstrated in value of relationships, and finally the absence of self-serving actions and motivations. See Table 2. Yet, even with the promotion of prosocial behaviors and the focus on the result which have a positive impact on followers, these theories still run the risk of unethical behavior, since they depend largely on an individual's leader's self-reflection or perception of what is ethical (Price 2003), and specifically the theories are not held into account by a larger ethical discourse (Veatch 2012).

Calling Positive Theories into Account

If positive leadership theories are to be effective in identifying or developing genuine others-directed or prosocial leaders and avoiding pseudotransformational and utility leadership, two things must occur. First, leader's prosocial, altruistic, or others-directed action must not be held solely accountable by a leader's self-reflective capacity alone. Price (2003) argues that any leadership theory which is dependent on self-knowledge allows for the possibility of self-deception since the personal ethical code is self-referencing and, thus, open to self-deception (Price 2003).

Secondly, to avoid self-deception by well-intentioned leaders, leaders must be held into account by a larger ethical discourse. Veatch (2012), speaking specifically about the Hippocratic Oath and broadly about professional codes of ethics, argues that professional individuals or groups cannot be the source of their own ethical

Table 2 Emerging positive leadership theories connection to prosocial behavior

Leadership theory	Evidence of others-directed or prosocial behavior
Authentic leadership	"Service before self; mission and the organization supersede self-interest" (George and Sims 2003, p. 12)
Ethical leadership	"Treating others fairly, honestly and considerately so followers want to emulate others" (Brown et al. 2005, p. 119)
Social change model	"Understanding perspectives other than your own is crucial components to participating in community" (Komives and Wagner 2009, p. 165)
Servant leadership	"Servant leadership emphasizes listening, empathy, stewardship, and awareness to develop followers holistically as an end in itself" (Walumbwa et al. 2010)
Spiritual leadership	"Altruistic love is a sense of wholeness, harmony and well-being produced through care, concern, and appreciation for both self and others" (Fry 2003, p. 117)
Prosocial leadership	"Prosocial Leaders are motivated by and respond to empathy, and without regard to punishment, or reward, act to bring about the welfare of followers and those they are committed to serve" (Ewest 2017, p. 13)
Positive global leadership	"GLS was developed as a vehicle that will help leaders 'to turn their limited interactions with their followers into invigorating and elevating experiences' as well as 'teachable moments and international, planned trigger events for development, growth and trust-building and intimacy'" (Youssef and Luthans, p. 543)

codes. For example, a person who takes the role of a leader and assumes a corresponding proscribed ethical duty may have their role expectations based on a self-referencing system of personal reflection with no external accountability. Yet, without external accountability, the leader may be effective at the proscribed duties demanded by the role, yet be manipulating people (pseudotransformational) or seeking self-glorifying ends (utility leadership), and simply not be able to perceive their interpersonal motives.

Veatch (2012) states:

> I am claiming that the professional group cannot be the source of these special ethical duties, that the role specific duties must be derived from those ethical norms that have their foundation outside the profession, and must be comprehensible to reasonable laypeople who are outside the professional group. (p. 6)

To this end, the aforementioned positive leadership theories will be aligned to a classical ethical moral discourse framework to provide an anchoring ethical reference.

The Broad Range of Moral Discourse

Veatch (2012) provides a clear description of the levels of classical moral discourse which is a holistic depiction of classical ethical reasoning. Veatch argues that moral discourse is comprised of four levels, which include cases, rules and rights, normative ethics, and metaethics. For any discourse concerning ethics, Veatch argues that a holistic, ethical conversation must include all aspects of moral discourse. The emerging positive leadership theories, when placed within this rubric, can be referenced against classical moral discourse and thus present a holistic ethical perspective of positive leadership and be held into account.

Cases provide examples, acting as a means to compare a present ethical dilemma with the previous "case" which is representative of a similar resolved ethical situation. Cases act as a guide but only offer help if the past resolved case provides resolution for the present ethical dilemma (Veatch 2012). When applied to leadership theories, ethical leadership questions reference specific instances or situations where leaders acted in exemplary ways which resolved issues. The next level of moral discourse is rules and rights which are typically grounded in a moral system which determine behavioral norms and beliefs about what is considered right and wrong. When applied to leadership theory, the leader creates specific rules or codes which act as a guide for leaders who are desiring to be an "exemplar" of the leadership theory, and so they take a specific "role" or action.

The next level of moral discourse, normative ethics, has three distinct categories, of which can be of aid in classifying positive leadership theories (Veatch 2012). These first two levels of moral discourse are typically where deeper moral conversations begin, and as participants become frustrated with the failure of specific assignments or cases to resolve moral dilemmas, the conversation begins to move toward the reasons individuals have for making claims about roles and cases.

Thus, the next level, normative ethics, has three distinct categories: action, value, and virtue. The action category of normative ethics considers what is the right behavior or duty of the individual, typically resulting in a list of rules to be followed. Action category asks which "principles make actions morally right" (Veatch 2012, p. 5). The second category of normative ethics is virtue, which may involve rules-based action, but specifically does not consider if the actions are good representations of universal principles. Instead, the virtue category considers if the actions are keeping in line with who the person is desiring to become. Virtue normative ethical theory asks "what character traits are praiseworthy" (Veatch 2012, p. 6).The final normative ethical category is the value category. Here, the value's category asks themselves what is the benefit of their actions. "Moreover, it is also the normative category that is best positioned to consider behavioral antecedents. This consideration can also explore what a person considers to be of 'intrinsic value'" (Veatch 2012, p. 6). The values category considers what the desired ultimate goal or end state of any action and, in doing so, compares the desired end state to the interpersonal motivations (antecedents).

Finally, the highest level of moral discourse is metaethics. Metaethics appeals to the ultimate source of reality and considers epistemological questions, which consider the ultimate grounding or ability to know the ultimate source of trust. All three normative ethical categories draw from metaethics (Veatch 2012). See Table 3.

Table 3 Comparative levels of discussion concerning ethical leadership

Levels of ethical discourse	Leadership theories based on normative action-based theory	Leadership theories based on normative virtue-based theory	Leadership theories based on normative values-based theory
Metaethics	Universal moral truths, to which individual's appeal		
	Universal natural human condition or design to which humans appeal to moral truth		
Normative ethical theory	**Action-**based leadership theories focusing on how behaviors match uniserial principles	**Virtue-**based leadership theories, or how individual traits are considered, preferable based on the same universal principles	**Values-**based leadership theories focus on how behaviors represent individually desirable end states or goals and consider the corresponding internal motivation
Rules and rights (codes of ethics)	Stated as rules, e.g., "Leader's should tell the truth"	Character traits, e.g., "Pride comes before the fall"	Stated as human values which act as end states and motivation, e.g., "She was driven by compassion to be known as a servant"
Cases (casuistry)	George Washington telling the truth about chopping down the cherry tree	Icarus the Greek myth who flew to close to the sun and became burned	Mother Teresa whose faith inspired her to care for the poor.

Adapted from Veatch (2016). The basics of bioethics. Routledge

Positive Leadership Theories and Normative Ethical Categories

If emerging positivistic leadership theories are to be more spiritually oriented, in that they are more genuine to the human condition by finding self-motivated values which inspire others-directed or prosocial behavior (Fry 2003), then it is important to ensure that these emerging theories are not, as Price (2003) suggests, open to self-deception and thus not genuine, and thus be less humane. Correspondingly, any ethical leadership theory to be comprehensive must, as Veatch (2012) argues, also be held into account by ethical frameworks and considerations outside the profession of those who formulate ethical expectations.

Thus, if one maps each of the expressed behaviors, virtues, and values, as espoused in the literature for the aforementioned positive leadership theories, it becomes apparent that each positive theory articulates with the three normative ethical categories. See Table 4.

Positive leadership theories, with respect to the various categories of normative ethical categories, may in part be facilitated by articulation among Mackie's positive leadership distinctions and the three normative ethical categories. See Table 5.

Table 4 Emerging leadership theories articulation to normative ethical categories

	Normative ethical categories		
	Behaviors	Virtue	Values
Leadership theories	Behavior/proper action	Traits/character	Antecedents/outcomes
Authentic leadership (Avolio et al. 2004)	Moral behaviors, moral courage, balanced processing	Self-awareness, mindfulness, confident, hopeful, optimistic, resilient	Altruism and welfare of others
Ethical leadership (Brown and Treviño 2006)	Consideration behavior, honesty, trust in the leader and interactional fairness, and embracing diversity	Mindfulness	Focus their behaviors toward the well-being and development of their followers
Social change model (Komives and Wagner 2009)	Collaboration and awareness of others – not specific behaviors	Self-knowledge, citizenship	Positive change for others benefit
Servant leadership (Walumbwa et al. 2010)	Listening, empathy, stewardship	Self-awareness, mindfulness	Develop followers holistically as an end in itself
Spiritual leadership (Fry et al. 2005)	Hope, faith	Self-awareness, mindfulness	Tap into the fundamental needs of leaders and followers for their spiritual well-being
Prosocial leadership (Ewest 2017)	Courage, coaching	Self-awareness, mindfulness	Altruism and welfare of the group
Positive global leadership (Youssef and Luthans 2012)	Self-regulatory, stamina	Self-awareness, mindfulness	Strengthen their followers and in turn their organizations, helping both reach their full potential

Summary and Reflection

This chapter considered the emergence of positive leadership theories which intend to act as a corrective to the historically persistent issue within issue within established leadership theories of pseudotransformational or, alternatively, utility leadership. Common theoretical themes which frame positive leadership theories were discussed and placed within a positive leadership rubric developed by MacKie (2017). Ethical normative theories were discussed as a way to bring classical, ethical leadership theories into alignment with the merging positive leadership theories and, in doing so, prevent self-deception which can be a danger of these theories which depend on the self-reflective capacity of leaders to instigate ethical action (Price 2003). Finally, the chapter resolved by considering how the articulation and

Table 5 Comparison of Mackie's and Veatch categories

MacKie's (2017) positive leadership distinctions		Veatch (2012) normative ethical categories
Distinctions	Descriptions	Descriptions
One	Focus on a leader's strengths or when they are at their best, both situationally and dispositionally	Virtue normative ethical theory asks "what character traits are praiseworthy" (Veatch 2012, p. 6)
Two	Positive leadership must have a positive impact on followers and attain increased confidence, and for those in the leader's realm of influence, there is greater individual and organizational performance	Action category asks which "principles make actions morally right" (Veatch 2012, p. 5)
Three	Positive leadership enables the purpose of goals which are self-transcendent, beyond the leader's personal interest, and thus the pursuit of goals is not reflective of the manipulation of others for one's own personal benefit, as is the case in pseudotransformational leaders	Values category is best positioned to consider behavioral antecedents and desired outcome. This consideration can also explore what a person considers to be of "intrinsic value" (Veatch 2012, p. 6)

inclusion of a full moral discourse can also act as a means to broaden the moral discussion regarding the rightness of leadership theories, and the leaders are exemplars of these theories (Veatch 2012).

Based on the findings within this chapter, these emerging, positive leadership theories will lend themselves to future development of additional positive or more genuinely morally centered leadership theories. This chapter suggested that positive leadership theories address all three dimensions of normative ethical categories: antecedents and desired outcomes (values category), the consideration of whom leaders wish to become as a person (virtue category), and a leader's prosocial actions (action category). This alignment with all three categories of the normative, ethical categories is promising for future research but also acts as means to lessen the gap between leadership theories and classical ethical theories. While positive leadership theories do not solve leadership theory's overemphasis on organizational objectives (McCauley et al. 2010) or the absence of leadership development research (Hannah and Walumbwa 2011), it does begin to holistically address the central question researchers should be asking about leadership, "what constitutes morally good leadership" (Ciulla 1995, p. 27).

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Inclusive Leadership and Workplace Hyper-Spirituality

H. Eric Schockman, Kerri Heath, and Sonya Sharififard

Contents

Prelude to Inclusive Leadership: An interview with Edwin P. Hollander

Note: this interview was conducted on June 19, 2017 at Dr. Hollander's apartment in Manhattan in relationship to a foreword he was writing for another inclusive leadership book (see: Boitano, Dutra & Schockman (eds) *Breaking the Zero-Sum Game: Transforming Societies Through Inclusive Leadership* (2017). What follows are not direct quotes, but rather an interpretation and paraphrasing of his main points.

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Abstract

This chapter is an integrative attempt to delve deeper into inclusive leadership theory and the state of workplace spirituality. The theoretical parameters are set as bookends between a post-Maslow and post-Hollander analysis applied to the pragmatic realities of workplace spirituality and fulfillment. This study is an attempt to fill the empirical void in measuring workplace spirituality and inclusive leadership from an organization perspective, specifically applied to faith-based private religious institutions of higher education. The results of the author's benchmark qualitative research study identified a new phenomenon in the working environment not previously contextualized in the field of inclusive leadership: workplace *hyper-spirituality and a sense of meaningfulness/transcendence*.

Keywords

Workplace hyper-spirituality · Inclusive leadership · Spititual transformation · Post-Maslow · Post-Hollander · Spiritual leadership · Fulfillment/transcendence

How do we begin to do justice to the complexities of the field of inclusive leadership, especially as it relates to spirituality in the workplace? Perhaps it is best by recounting a personal interview that the lead author of this chapter conducted with Edwin P. Hollander (some would attribute him as the "father" of inclusive leadership).

Hollander, now approaching 90, was a trailblazer in studying qualities and interactions of leaders and followers. He drew the concept of "inclusive" from the work of George Homans (1958) who examined leadership through the lens of social exchange theory, stressing the "norms of reciprocity." Hollander described leadership by adapting Mary Parker Follett's (1949) concept of "doing things with people, not to people." Eventually, he along with other notable scholars of his period, such as James Burns (1978) and John Gardner (1991), recast the field of leadership studies from a less "leader-centric," top-down focus to a more balanced understanding of the role of followers. A leader gives value to this symbiotic relationship, and gets something in return from one's followers (think legitimacy, status, empowerment, respect). Followers are critical for the success of the leader, and in the long run, they too can become leaders (Hollander 1992).

For Hollander, inclusive leadership accounts for the needs and expectations of the followers; and their perceptions of a leader's action and motives. From here, he developed the term "idiosyncrasy credits" (1958) which he further builds on this two-way, interdependent relationship. Credits can provide a leader with a wide expansive, activist agenda as long as followers' interests are upheld. Think of these credits as a metaphoric "follower's investment account" where deposits of additional credits are made based on a leader's behavior and performance. Leaders may dip periodically into this investment account in order to uphold legitimacy and power. Neustadt (1960) also considered followers' perceptions of a leader's legitimacy along with sentiments of loyalty, which can be seen as credits of presidential power. Verba (1961) posits an idea of "acceptance capital," which is to build in reserve as long as constituents are satisfied with the leader's overall performance.

Consider, however, when this investment account runs dry of idiosyncrasy credits, when leaders are no longer supported by their follower-base. Hollander mentioned during the interview of “Arab Spring Awakening” as a concrete contemporary example of his conceptualization.

Further, in formulating an inclusive process between leaders-followers, Hollander constructs a bridge which he calls the 4 R’s of inclusiveness: Respect, Recognition, Responsiveness, and Responsibility. Putting the 4 R’s into practice, Hollander spoke about the need in building an “inclusive culture” in organizations. Through the use of the variables above, inclusive leadership can improve problem solving and attainment of mutual goals. Parenthetically, the authors would add another “R” = Religion to Hollander’s conceptualization of building an inclusive work culture.

One of the last topics covered in the interview and very germane to the research question and quantitative findings detailed later in this chapter is how inclusive leadership plays out on college and university campuses. Having served at one point of his distinguished career as a Provost at a major research university, Hollander knows firsthand of the particular challenges inclusive leaders must undertake given the diverse constituencies and stakeholders to (1) build a consensus and a common mission, (2) promote cooperative relations, and (3) break down the academic silos and bring about transdisciplinarity. While he recognized leaders-followers evolve from their “cultural difference” and diversity (see House et al. 2002), they still are evaluated on the macroplane of ethical and moral righteousness. To this point, he goes on to write (with Lynn R. Offerman): increasing the expansion of diversity of followers makes leader-follower relations more complex, though *diversity has evolved as an end in itself* (emphasis added) (Hollander and Offermann 1997). Thus building an inclusive, diverse culture in a university workplace is another way to bond all stakeholders to a core mission. Universities are not perfect entities, but they go a long way to enhance social justice and social mobility and can encourage their stakeholders to reach a higher moral calling. The definition of inclusive organizations used by the Denver Foundation (2016) is the closest to the ideal of an inclusive university workplace: “Inclusive organizations not only have a diversity of individuals involved, but, more importantly, they are learning-centered organizations that value the perspectives and contributions of all people, and they incorporate the needs, assets, and perspectives of all into the design and implementation of universal and inclusive programs. Further, inclusive organizations recruit and retain diverse staff to reflect the racial and ethnic communities they serve.” The social construction of inclusive leadership as we shall see lays the foundation for discussing a diverse and spirituality-inclined workplace with a university-based setting.

Navigating Workplace Spirituality and Fulfillment Through the Decades

> At the end of the twentieth century, people have begun to face spiritual emptiness, moral abnormalities, twisted social values, greed, and all kinds of crimes, against the backdrop of

> the formation of knowledge economy and the acceleration of material satisfactions due to technological advancements. This has caused an imbalance between material and spiritual life. (Bhunia and Das 2012)

Topics of business ethics and moral intelligence in corporate settings have increased in the post-Enron workplace as real concerns about the existence of human nature have increased (Bhunia and Das 2012; Jurkiewicz and Giacalone 2004; Klenke 2005; Sheep 2006; Cavanagh 1999; Marschke 2007). Workplace spirituality has been widely discussed over the last few decades gaining the interest of both scholars and practitioners (Bell and Taylor 2004; Casey 2004; Driver 2005; Duchon and Plowman 2005; Fry 2003; Hicks 2003; Kinjierski and Skrypnek 2004; Krishnakumar and Neck 2002; Lips-Wiersma 2003; Lips-Wiersma and Mills 2002; Lund-Dean et al. 2003; Tischler 1999).

Since the industrial revolution, many theorists have tried to capture the correct essence of managerial productivity blended with harmony in the workplace (Jue and Wedemeyer 2002), which includes the new era of a postmodern "flat world" (Friedman 2005). Spiritual discussions are surfacing, and spiritual management is being suggested for leaders who want to thrive in an era of the knowledge economy (Bhunia and Das 2012; Sheep 2006; Moore and Casper 2006).

Hicks (2003) posits that the discovery of a spiritual dimension of work started a movement that can be traced back to the late 1980s. Gotsis and Kortezi conclude that:

> there are good reasons to believe that workplace spirituality is more than an impermanent trend; on the contrary, the concept carries a much more substantial meaning and its potential contribution to a more rounded understanding of human work, of the workplace and of the organizational reality in general is worthy of examination. (2008, p. 575)

Harrington et al. (2001) describe a shift occurring at the turn of the century, where employees experienced a fundamental change of work values. This ushered in spiritual exploration as a profound culture shift and introduced the notion of "workplace spirituality." Most current spirituality research focuses on individual feelings of spiritual fulfillment; but more work is needed on organizations themselves and hard data to further develop workplace spirituality. Some progressive organizations seem to accept a variety of dimensions for inner life, meaning, connectedness, and transcendence. It is being more evident that modern organizations are obligated to create a corporate culture that addresses the whole person (spiritual, mental, emotional, and physical).

If organizations wish to thrive and survive as globalization continues to shrink our world, a plan is needed to consider the whole-person when developing the workforce. The pros and cons issues, as the authors clearly see, are the following:

1. Workplace spirituality is becoming a prerequisite for meaning and fulfillment in the workplace.
2. There is a void in research that focuses on how to measure purpose and workplace spirituality and fulfillment from an organizational perspective.

3. There is a dearth of literature pertaining specifically to the workplace spirituality in faith-based private religious institutions of higher education.

"Workplace Spirituality is a contextualized phenomenon that seeks to identify and build meaning, connectedness and the sense of transcendence at workplace" (Prabhu et al. 2017, p. 1). There are numerous approaches that researchers have attempted to probe the concept of workplace spirituality, which are situated within a contextualized phenomenon of general spirituality. Further, how do we link the advancement of inclusive leadership into the realities of a spiritually enhanced workplace in higher education settings?

A research team was assembled to explore these concepts of inclusive leadership and hyperspirituality at a medium-sized private, not-for-profit university of higher education in California, United States, known as Pepperdine University. This school was selected based on its clear mission as a faith-based institution to enrich students with the integration of academics and Christian standards. A survey was sent to all staffs and faculties with questions that explored the topic at hand. Findings are summarized later in this chapter.

A New Addition: Workplace "Hyperspirituality"

From the authors' review of the mainstream literature on workplace spirituality (see above, plus: Day 2004), we find at least in the early gestation of this academic field, a heavy Western business-centric perspective. The postindustrial "workplace" of today is still deeply moored in the traditional, century-old forms of Weberian top-down bureaucratic organizational frameworks and driven by Tayloristic principles of efficiency and worker productivity. From this perspective, anything outside the status quo has been viewed with suspicion since it may upset the normalized ideal "workplace" and could have impact on the bottom line for domestic and global companies, as well as public and private universities. Especially in the United States, the evolving movement of the last three to four decades of "workplace spirituality" has been presented by human relations gurus as something to be experimented with as an "add-on" to the toolkit for employee motivation, which might even lead to greater job satisfaction, retention, and productivity. If employees must leave their faith and spirituality at the doorstep to their work, we return to the old antiseptic, bland world of faceless bureaucracies. The authentic form of practicing spiritual inclusiveness at work in the literature takes on at least three various classifications: spirituality, faith, and religion. The authors advance a fourth dimension: "hyperspirituality."

Miller (2007), in trying to navigate the scholarly debate between religion versus faith within the Academy of Management, suggests there is a more nuanced, blended reality, and they do not stand in diametric opposition, especially when applied to the work setting. Miller suggests "faith" be considered an overarching rubric that includes both broadly constructed and narrowly practiced expressions of religious belief. Lynn et al. (2009) wish to include the application of dogma to belief systems in their practice of spirituality at work. In contrast, other scholars want to put a wedge between spirituality and religion claiming the former is inclusive and the latter exclusive. In essence, however, religion is a set of values, doctrines, beliefs that may exist in the souls of individuals, but is practiced communally and shared by clergy and the faithful among themselves and in a wider social context. Within faith spirituality, we find the individual expression of particular religious orders that find their manifestations in collective external initiatives such as the pursuit of social justice (Shafranske and Malony 1990; Slater et al. 2001; Miller and Ewest 2011).

Given the constraints of the conventional terminology, the authors have termed a fourth dimension "hyperspirituality," when studying and analyzing the workplace phenomenon of faith-based religious private institutions of higher education in the United States. It is also a business construct that was NOT an add-on to the formational ethos of certain prominent faith-based institutions noted below and our in-depth case model of Pepperdine University.

The authors chose (for comparison purposes) to scan other prominent private faith-based religious institutions in American higher education including, for example: The American Jewish University in Bel-Air, California; Boston College in Chestnut Hill, Massachusetts; Harding University in Searcy, Arkansas; and Zaytuna College in Berkeley, California. These institutions have established good connections with their university affiliate members and their communities. Their spiritual formation and practicing is deeply intertwined among faculty, staff, and students through academic, recreational, and athletic inclusivity. Service learning, social justice, and collaborative transformational leadership are major dimensions that complete their intellectual and practical structuralism. In recognizing such characteristics of spiritual human development and cognizance, these institutions also have a larger sense of meaning and purpose within their institutional symbolic workplace domains (Cartwright 2001).

The American Jewish University embeds *learning and scholarship*, *leadership* and *peoplehood* in their culture, and serves to enlighten its constituency of the Jewish faith to a greater vision and purpose than when they began their commitment to the university and their academic and professional development (About us n.d.). Striving toward a commitment to peoplehood, the university applies experiential learning to their strategic objectives, and ensures ethical and multidisciplinary approaches to faculty and administrative service outcomes. Fulfilling its commitment to the larger off-campus community, the Whizin Center for Continuing Education enrolls about 12,000 participants in noncredit mostly religious-themed programs.

The Boston College Center for Ignatian Spirituality fulfills a mission that is used by other similar faith-based religious universities (The Center for Ignatian Spirituality 2017) in assisting members of their university community to reflect on the deep origins and spiritual knowledge that transforms, inspires, and impacts its prospective and existing personnel. To better assist its members to reflect on and understand more deeply on the meaning of their spiritual and religious mission, all faculty and staff participate in semester retreats, one-on-one conversations, and spiritual direction with other institutions who offer dialogs that open a forum encouraging and instilling learning from each other's unique spiritual experiences to better advance their professional responsibilities and obligations. Through a national association that is specifically designed for administrators and faculty, they are informed about the principles and standards of working in a higher education institute, and further grow their basis and understanding of spiritual wellbeing and workplace behavior. Further, the Center offers the faculty and staff a Pilgrimage Seminar to explore the context in which they *live out their vocation as educators* (The Center for Ignatian Spirituality 2017). In addition, participants are asked about their interests and prospects to spiritually guide their deepest aspirations and purposes. These ongoing conversations with one another assume that spiritual direction and guidance can expand and welcome deeper human relationships and experiences in both the private and professional realm.

As part of their *spiritual vision*, Harding University emphasizes that the Christian worldview is to "be at the core of every academic discipline and every extracurricular activity on campus. Every professor who stands in front of a class, every coach who stands in front of a team, and every director who stands in front of a cast or a chorus is to speak and lead as a man or woman of God"(Harding Strategic Plan 2015, p. 1). The intersection of truth and grace is a fundamental association that is at the core of their values. They believe that when one chooses to be of service to others within the institution, grace and truth are bound to occur in a spiritual and accepting way of sharing whole meaning and collective intentionality. Harding's mission includes the integration of faith, learning, and living and becoming servant-leaders in promotion of Christian ethics and citizenship within a global perspective.

Our last example is Zaytuna College, the first Muslim college in the United States (Zaytuna Mission 2015). Zaytuna provides ongoing involvement with an active community of believers as well as the larger, multireligious world around them (Our Academics 2017). The institution conducts joint partnerships with other faith-based institutions, and shares several symbolic attributes through their communities. The advantage of portraying their curricula and activities through a symbolic and spiritual presentation provides a devotional and meaningful contribution to allying mutual talent and trust with motivational action and service. Zaytuna College's mission aims to educate morally committed professional, intellectual, and spiritual leaders who are grounded in Islamic tradition and scholarship.

In relation to the above examples, the authors define workplace "hyper-spirituality" (HS) pertaining to faculty and staff as their employee institutional membership set as a precondition for spiritual devotion, improving individual moral and ethical wellness and a larger spiritual intelligence; connecting institutional mission- and purposeful-driven work that leads to finding one's "vocational calling." In an HS environment, individual development is tied to collective spiritual growth. In the survey analysis later in this chapter, the authors hope to set a benchmark for understanding a process of faith-based progress and development in our test case of Pepperdine University. For instance, is there a correlation between faith-based derivatives that encourage ethical inclusive risk-taking? Has spiritual recognition and religious cognizance led to a personal empowerment and a renewed source of fulfillment? How is purpose measured in the workplace at Pepperdine? Can our case model of Pepperdine University and findings be applicable to other private faith-based religious institutions?

Conceptual Framework for Inclusive Leadership, Hyperspirituality, Beyond Actualization: The Case of Pepperdine University

Abraham Maslow (1943) believed in the fluidity of human needs leading to progressively higher human motivations. His pyramidal depiction of five basic needs: moving upward from physiological needs to safety and security, social activity (love or belonging), to esteem (or ego), and finally to the very pinnacle of self-actualization. Is this really the end of the line for our highest needs? Did Maslow profess the quest for "self" over the "self-for-others?" Is there a way to deconstruct "self-actualization" from its implied selfish focus endpoint to perhaps a more *transcendence* motivational sphere where fulfillment of body and soul might be achieved?

In a later work of Maslow's, published by his family a year after his death (Maslow 1971), we see a further refinement of his own thinking that he termed "beyond self-actualization." From this new perspective and perch, we can interpret perhaps what he really meant by this ephemeral notion of human needs becoming individually actualized. Indeed his evolved thinking posits a process that transcends the self in self-actualization, devoted more to a selflessness state and *working for a calling* for "being-values" (emphasis added) (Maslow 1971, p. 128). This personal mastery reconceptualization seems determined by a higher category of authenticity, meaningfulness, or as other scholars deem it "the highest self," and a new category of "meta-needs" (Dhiman 2007; Palmer 2000; Seligman 2002).

Recontextualizing human motivational needs by finding a higher vocational calling in one's work gives us pause to transcend the mundane and devote ourselves to something greater that creates spiritual meaning in our lives. In a faith-based religious higher educational workplace fostering "spiritual credits" (adapted from Hollander), and a workplace condition of "hyperspirituality," the authors posit that employees (staff and faculty) approach their calling as a mission of personal and institutional fulfillment. Leaders that practice inclusiveness help shape and define this post-Maslow/post-Hollander state of affairs. The authors provide a contextualized case study, and later research findings, of Pepperdine University outside of Los Angeles, California, now approaching its eightieth anniversary.

The original campus opened in 1937, a few miles south of downtown Los Angeles. It remained there until 1968 when land was donated in Malibu, California; so the campus decided to move, and opened its new campus in 1972. The university has changed location, personnel, policies, curricula, and programs but has remained distinct and committed to the Founder's belief that higher education should improve the intellect of a person and bring their heart under the influence of Christ.

George Pepperdine on September 21, 1937 addressed the students and first set out what continues to guide Pepperdine University's educational philosophy and policy to this day:

> There are many good colleges and universities that can give you standard academic training, but if our school does not give you more than that, it really has no reason to exist. The great difference between this college and other colleges is that we are endeavoring to place adequate emphasis and greater stress upon religious teaching and Christian character. We want to present to you, in teaching and example, the Christian way of life. We do not compel you to accept it. You are free to make your own choice, but we want you to know what it is. (History n.d.)

George Pepperdine also expressed in that speech that, "I am endowing this institution to help young men and women to prepare for a life of usefulness in this competitive world and help them build a foundation of Christian character and faith which will survive the storms of life." It is a special place that encourages its young men and women to seek a joyful livelihood and spiritual calling in their lives, and the mission of Pepperdine University seeks to provide both.

Pepperdine University continues to fulfill its long-term objective: to become a Christian faith and spirituality institution. It has presented itself both as Christian and secular, Church of Christ and nondenominational, liberal arts and professional. The University has stated that academic excellence applies to both teaching and research; the school's outreach has been both urban and suburban; it acts as both conservationist and land developer (Baird 2016). George Pepperdine believed that a Christian education should help students learn not merely "how to make a living," but "how to live" (Banowsky 2010). Pepperdine often referred to Matthew 10:8: "Freely ye received, freely give," the University motto.

During the last few decades, high-profile professors, administrators, and practitioners at the top of their respective fields have chosen to bring their careers to Pepperdine, where they cultivate authentic relationships with students and honor their faith within the five schools: Seaver College, School of Public Policy, School of Law, Graziadio School of Business and Management, and Graduate School of Education and Psychology (Baird 2016). Pepperdine has been world-renowned, and recognized by several scholars, academicians, and higher education experts as a highly competitive institution within the same distinction and ranking of other top-tiered institutions. Pepperdine University promotes an "open table" campus and community atmosphere where open-mindedness is encouraged and inclusivity is embraced; where everyone is encouraged to take a seat at the table.

Survey Findings

The purpose of our analysis was to provide interpreted qualitative and quantitative aggregate data drawn from an anonymous online survey to examine inclusive leadership and workplace hyperspirituality at Pepperdine University. At the beginning of this survey, the university consisted of 377 full-time faculty, 304 part-time faculty, 1,144 full-time staff, and 45 part-time staff. The Pepperdine University Graduate and Professional Schools Institutional Review Board approved the study. The survey consisted of 45 questions, including 5 demographic questions, 35 Likert-type questions, and 4 open-ended questions using simple random sampling of all

Table 1 Participant Demographics

Characteristics	(n)	(%)
Gender		
Female	130	64.7
Male	71	35.3
Employment status		
Full-time	182	90.5
Part-time	19	9.5
Number of years employed at Pepperdine		
1–5 (years)	102	50.7
6–10	52	25.9
>10	47	23.4
Year born		
1935–1955	24	11.9
1956–1975	76	37.8
1976–1995	101	50.2
Level of education		
High school diploma	10	5
Baccalaureate	67	33.3
Masters	54	25.4
Doctorate	70	34.8

Pepperdine faculty and staff members ($n = 201$). The data collected was coded and analyzed only in aggregate form to protect anonymity. There was no identifiable information obtained in connection with this study. The participant name, address, or other identifiable information was not collected. To ensure confidentiality and anonymity of our research participants and the recording of accurate reports, we used Qualtrics software for our data collection. Participation in this study was voluntary. The respondents were not forced to respond to any/all questions that they did not wish to answer.

The survey was distributed four times from August 17, 2017 through September 16, 2017. The research team sent one reminder per week to prevent the over-saturation of electronic communications with potential participants, and to assure accurate distribution and participation. In total, we received 228 responses, 201 agreed to participate in this study (Table 1).

After we coded the data, we categorized the responses from the Likert-type questions into three categories: (1) Spiritual Fulfillment; (2) Inclusive Leadership; and (3) Community.

Spiritual Fulfillment

See Fig. 1.

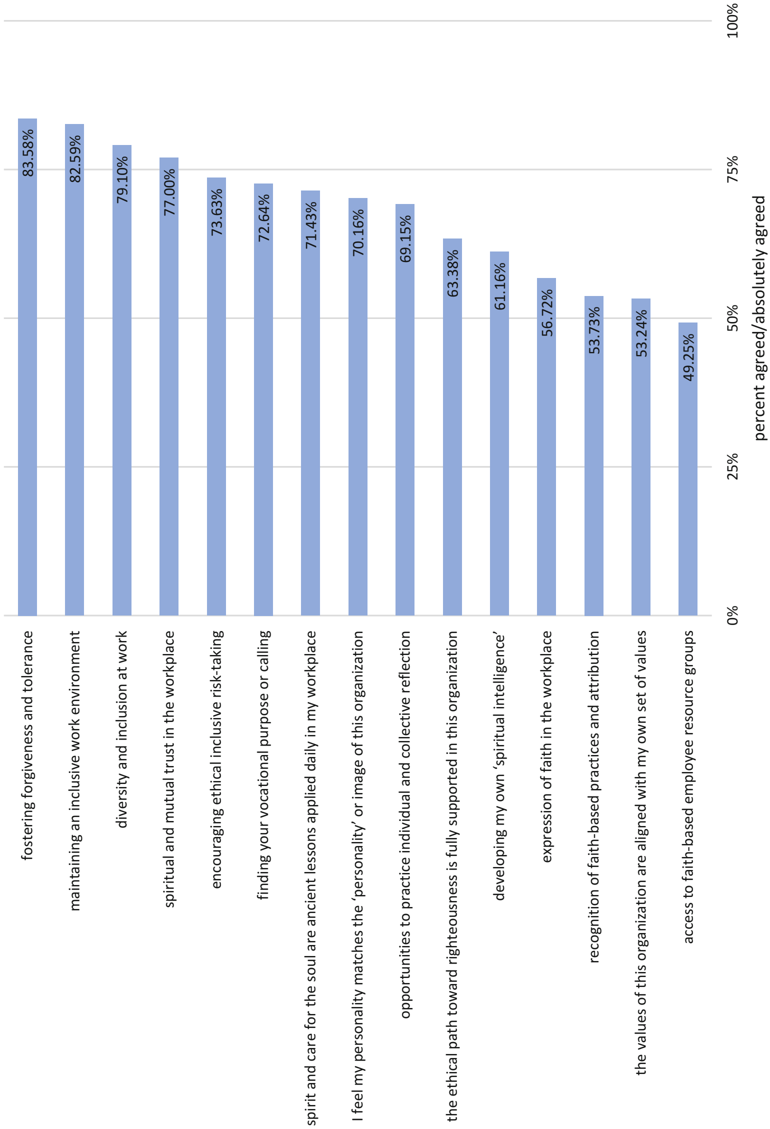

Fig. 1 Spiritual Fulfillment and Personal Values

Inclusive Leadership

See Fig. 2.

Community

There appeared several "cross-over" questions that we adapted to fill in this third category, and pertained mostly to building community both internally and externally. For example, on a 1 = absolutely disagree to 5 = absolutely agree scale, we found: "seeking to serve rather than being served" (55%); "not seeking recognition or rewards in serving others" (63.84%); "leadership is about doing things with people, rather than to people" (63.09%).

Among the Baby Boomer generation, participants born between 1940 and 1964, the most important factors of workplace spirituality are: *fostering forgiveness and tolerance, encouraging ethical inclusive risk-taking*, and *finding your vocational purpose or calling*.

Among the Generation X cohort, participants born between 1965 and 1980, the most important factors of workplace spirituality are: *spiritual and mutual trust in the workplace, finding vocational purpose or calling*, and *developing my own "spiritual intelligence."*

Among the Millennial generation, participants born between 1981 and 1995, the most important workplace spirituality factors are: *diversity and inclusion at work, spiritual and mutual trust in the workplace*, and *opportunities to practice individual and collective reflection.*

Open-Ended Questions

Beyond the survey data, the authors wanted to acquire as much depth of thinking as possible from our respondents about what we hypothesized as working in a "hyper-spirituality" environment, and therefore, added a few opened-ended questions throughout the survey instrument. The authors used qualitative content analysis to identify the dominant themes, trends, discourses, and relationships in the open-ended responses. Any frequent occurrences or displays of significance within the textual comments of the interpreted phenomena were interpreted and compared to prevalent similarities and differences as found in the coding of the framework. In the attempts not to lose the essence of what we unearthed, we provide a brief summary analysis of some of the key probing questions that will also be used to buttress our tentative research conclusions.

We asked simply (without prompting or by providing any definitional stance): "do you consider yourself an inclusive leader, and what examples stand out regarding this?" To our collective surprise, there was almost universal acceptance form those respondents who completed the survey that they did indeed consider themselves "inclusive leaders"; and for most this spanned both their professional and

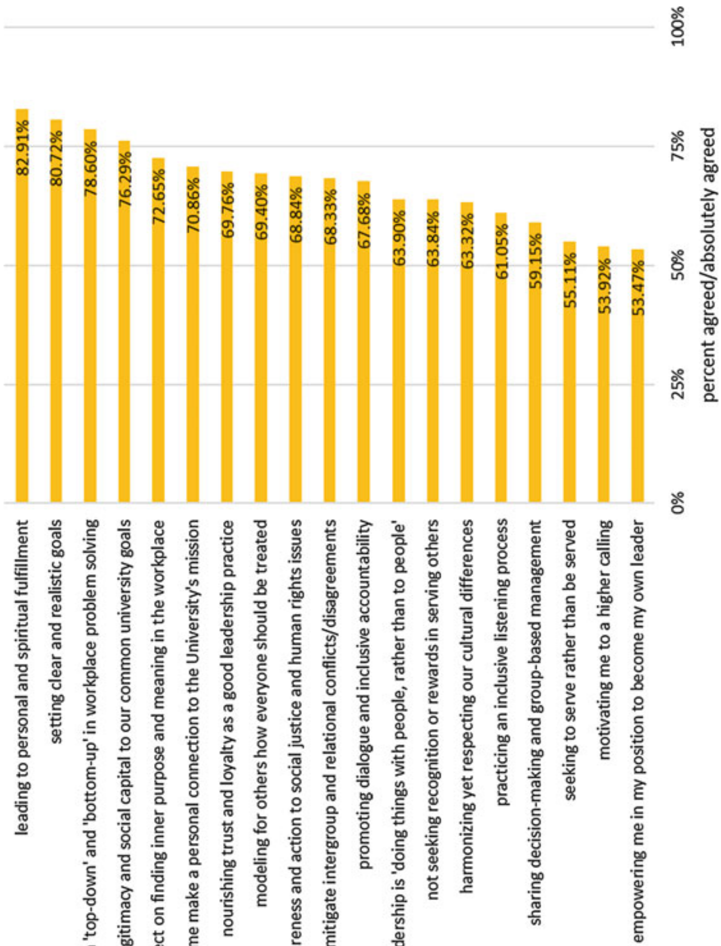

Fig. 2 My Organizartion Practices Inclusiveness and Diversity By:

personal lives. Many examples percolated from the workplace and the classroom and we cited just a small sampling to demonstrate our point: “I practice inclusive leadership by role modeling what it means to be a leader: allowing for open conversations and the solicitation of new ideas;” “a truly inclusive leader would judge each individual based on merit and achievement”; “yes… I am a collaborator in my department and across other divisions and schools to champion everyone’s voice being heard”; “I am learning about my privilege and how to leverage it in support of those who are oppressed by systems and structures…it is this type of inclusivity which I pursue”; “I consider myself an inclusive leader because for reasons of common sense I find it joyful and natural to be inclusive… being otherwise is unnatural and artificial.” Other responses, too numerous to cite, could be organized into thematic categories such as: inclusive leadership and setting a diverse classroom and worksite; listening more intensively; building an inclusive Pepperdine community; standing for fairness and equal opportunity.

The authors asked another open-ended question: “what is your philosophy on leadership and workplace spirituality?” Again, without prompting or definitional stances, we were overall impressed by the shared expansiveness and grasp of the issues from our respondents. By probing on a more philosophical and metaphysical/spiritual realm, we heard a good deal about God, Christianity, faith, integrity, ethics, calling, empathy; as well as identity of servant leadership as the means to conduct ourselves in the workplace. For example: “It seems natural that a Christian university should approach work as vocational calling, with deeper meaning;” “… those in leadership should create an environment of faith based principles (love, understanding, grace, honesty, peace, etc.), as well as possess those qualities and encourage their subordinates to hold that standard”; “servant leadership devoid of workplace spirituality is intellectually substandard.”

Another open-ended question warrants some brief further discussion. We asked: “in what ways has spiritual recognition and religious cognizance led to a renewed source of healing and empowerment?” This was perhaps a loaded and ambiguous question in itself, and only about half of our respondents answered the question. For those who did, we found some profound insights and themes about workplace spiritual and religious cognizance. Some interpreted this question to mean having a spiritual foundation that allows daily work to be grounded in the integration of faith and vocation. Several other extrapolated themes include: spiritual educational growth; reminding one that spiritual recognition is not some extrinsic institutional reward, but that an omnipresence religious cognizance dwells in the soul of each individual; providing a sense of “purpose” as linked to the mission of Pepperdine; allowing the redemptive nature of Christianity to be built into the workplace; working in an atmosphere where spirituality is encouraged and respected, rather than hidden, can only help an organization because employees will feel strengthened and empowered.

The preliminary survey findings warrant some further discussion, especially how the data relates to greater inclusive leadership and a working environment of hyperspirituality. A bit of the depth of history and current reality should be noted here. There is a University Diversity Council (UDC) composed of members from all five schools and the Provost. The University explains its commitment to diversity as stemming from a faith heritage that compels a love of justice and equity for all people. There is a diversity statement expressing a belief that the educational endeavor is enriched by differences. Diversity is described as a top value that is formed by its mission. It is also described as a relentless player on the part of the entire community, desiring to become a clear reflection of the communities that are served. The University Diversity Council has published a strategic plan for diversity, which includes a Christian rationale for diversity. The University's goals around diversity are to build an ethnically diverse and gender-balanced faculty and administration and increase the recruitment and retention of students from underrepresented groups in order to achieve a more diverse student body.

The university strategic plan lists five goals of the university. The fourth goal describes the desire to increase institutional diversity by advancing the diversity of students, staff, and faculty. This goal includes increasing access and enhancing the quality of the campus climate. It appears as if this is a university that values inclusiveness and diversity of every kind. According to the espoused values of the institution, one would not question its current commitment to diversity. There have been many progressive developments over the course of its history, including expansion of its campuses, the programs that are offered and the diversity of the student body, staff, and faculty. Several survey respondents focused on the progress that has been made at Pepperdine recognizing a "new awareness that did not exist 30 years ago of respecting other religions and races and respecting women" are further along than other Christian schools. Many commented on the diversity among the mosaic composed of the student body. These advances seem by our respondents to have been appreciated and well intended.

George Pepperdine envisioned an institution that would transform students' lives so that they would, in turn, impact culture (Banowsky 2010). He imagined that alumni would be conscious servants of their education, and they would feel the moral imperative to serve others; and would return to the university knowing that they have been called to have a life of purpose by serving others. As in the heritage of "freely received," a program called "Waves of Service" was created, for the Pepperdine community to make significant differences in their lives through service and leadership. Waves of Service is an opportunity to participate in the inspiration by the Founder's faith and vision to volunteer in the community, and support others with mutual interests. Students and alumni can also help serve others through the Pepperdine Volunteer Center (PVC), a university-wide center that hosts community engagement and service-learning projects. The PVC offers service opportunities, such as Jumpstart Corps, for childhood learning centers; Step Forward Day, a university-wide project that serves in finding a mission and calling toward a designated community service project with university affiliate partners; and Project Serve, for students to serve in special teams to develop leadership skills, service learning, and community service participation that enrich and emphasize the importance of community.

The Christian Spirituality Research Institute (CSRI) empowers the University membership to use their gifts to serve God within the larger body of Christian higher education, thereby helping them pursue their life purpose as they find meaning through serving others. The University also provides funding and research opportunities for faculty and staff to continue advancing their academic and professional expertise.

The Center for Faith and Learning (CFL) hosts many opportunities for Pepperdine faculty and staff to integrate faith and learning into their teaching, research, and scholarship through faculty authored book discussions, seminars, and retreats. The CFL includes affiliate organizations on campus dedicated to the enrichment, ministerial leadership, and inclusive centers for well-being and professional development. Affiliate organizations include, for example: Office of the Chaplain, Campus Ministry, Office of Church Relations, and University Church of Christ (The Center for Faith and Learning 2017).

The Diane and Guilford Glazer Institute for Jewish Studies works on classroom initiatives and curriculum and international opportunities to challenge stereotypes, and to lead lives of service, understanding, respect, and faith. The Boone Center for the Family houses programs within local and national communities to build stronger, healthier relationships. The center helps communities within churches, academic institutions and Christian organizations by providing programs and training to empower and enable community leaders to perform specific tasks and assignments within a communal range and purpose (The Boone Center 2017). Notably, faculty and staff may participate in the yearly Waves of Innovation competition. The most promising ideas and proposals are awarded with grants of up to $150,000 to implement their ideas.

These centers and programs illustrate the importance of continually nurturing a healthy and organic symmetry between the academic and religious dimensions of the university's mission. The reality appears that faculty and staff from many religious backgrounds, of all races and faiths, are welcome to the University. Pepperdine reveals this special invitation as a journey of spiritual transformation. As such, the University Spiritual Life Charter has established a committee that develops and refines a comprehensive vision for Christian spiritual formation at the University that addresses faith and vocation that is beyond advancing the discipline and expertise of the professor's scope of academic expertise.

Since 2002, the University has been gathering survey data and spiritual autobiographies from faculty, reaching over 200 autobiographies and several years of survey data reporting on activities of the Center for Faith & Learning including highlights of the Chaplain's Chapel activities (University Spirituality Life Committee 2016). This report provides guidance and advice to the CFL, which plays a central role in coordinating the ongoing spiritual formation programs and initiatives of the USLC. The Committee makes recommendations to the University administration for new initiatives and resources that will advance spiritual formation, review ongoing programs, and assess relevant research on spiritual formation in consultation with the Office of Institutional Effectiveness.

Lastly, several survey respondents were asked how "purpose" is measured at Pepperdine. Quite a few people mentioned that they do not see an accurate evaluation methodology utilized to measure outcomes related to purpose at Pepperdine. Even though there seemed to be employees and faculty who do not know how purpose is measured, there was consensus that purpose is one of the university's highest priorities:

> I don't know that I'm aware of any particular way Pepperdine measures purpose, aside from what it says in the mission statement. I do recognize and appreciate all the central university does to promote the spiritual, physical and emotional wellness of its employees. So while I don't know how purpose is measured, it is very obvious to me that it is something Pepperdine places great importance on, and heavily invests in for its employees.

Other findings from the survey indicate that Pepperdine is fulfilling the promise it sets forth in its mission where students are strengthened for lives of purpose, service, and leadership. Although it is very difficult to measure the evidence for a purposeful, meaningful life, our data provides supporting evidence that faculty and staff find this outcome as a result of employment.

> "Purpose seems to be measured by engagement with and service to the Pepperdine community."
>
> "Purpose at Pepperdine is focused on the students. We produce amazing graduates who will change the world. It often feels like Pepperdine doesn't have a focus on developing purpose for the faculty and staff."
>
> "Pepperdine offers you the opportunities to understand and become involved where on your own, you may not have the opportunity to know about it, or be a bit hesitant because you would be alone. As a person becomes more knowledgeable on a topic the desire to learn and help becomes a passion, and when helping others you find it can be the greatest sense of purpose."

The University Affirmation Statement also describes the driving mission to create a workplace that values workplace spirituality and fulfillment.

As a Christian University Pepperdine affirms:

> That God is
>
> That God is revealed uniquely in Christ
>
> That the educational process may not, with impunity, be divorced from the divine process
>
> That the student, as a person of infinite dignity, is the heart of the educational enterprise
>
> That the quality of student life is a valid concern of the University
>
> That truth, having nothing to fear from investigation, should be pursued relentlessly in every discipline
>
> That spiritual commitment, tolerating no excuse for mediocrity, demands the highest standards of academic excellence
>
> That freedom, whether spiritual, intellectual, or economic, is indivisible
>
> That knowledge calls, ultimately, for a life of service (Mission, Vision, and Affirmation Statement n.d.)

As a result of the uncertainty around how the university measures purpose, future studies should dig deep into exactly how the university is creating an environment that fosters this as an outcome for all members of the community. It is widely accepted that the university claims to strengthen lives for purpose and meaning, so there should be further study designed to look at exactly how the university is delivering on that promise.

Limitations/Summary and Conclusion

This study was exploratory in nature and needs further investigation and applied research. It was a self-selected survey and the data analysis generated stands in a vacuum, as there is a void in understanding workplace spirituality in other similar faith-based private religious institutions of higher education. It would be interesting to compare like-universities (several examples of which are highlighted in the text) to the Pepperdine case and look for best practices and other modalities to foster even deeper faith traditions among all stakeholders (including students, which this study did not measure). The authors also see a dearth of measurable and reliable data analysis overall in this burgeoning field and would recommend additional research and studies. However, the authors' conceptualization of a new dimension of "hyper-spirituality" based on this limited yet solid data results does appear to have intellectual foundations for further study. Moreover, the link to fortifying inclusive leadership and building an inclusive hyperspiritual workplace at a selective university, the authors believe has strong merit. This unintended finding appears to shift the purpose of selected institutions of higher education. It harkens back to the very essence of what the primary role of higher education has universally always been: "to nourish the soul."

In a post-Maslow; post-Hollander-working environment, inclusive leaders must continue to *devolve* leadership roles allowing for internal leadership development via a safe space for *workplace hyperspirituality and a sense of meaningfulness/ transcendence.*

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Part VII

Inner Identity, Interconnectedness, Community, and Transcendence

Internal Auditing of Organizational Spiritual Identity (OSI)

Joanna Elizabeth Crossman

Contents

Abstract

The aim of this chapter is to argue that it is possible to identify and audit spiritual (and nonspiritual) signifiers in organizations, and that this process has the potential to reveal an organizational spiritual identity (OSI). A rationale for undertaking the

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process is developed by highlighting scholarly literature and empirical findings suggesting benefits in applying spiritual principles to workplace practices, that may, in turn, help to offset the potential for costly and painful consequences, such as employee conflict, dismissal, or resignations (Crossman 2016). The implications of spiritual "fit," in terms of recruitment and retention, as well as creating spiritually safe organizations, are also discussed. The author acknowledges that the relationship between organizational identity and spirituality, as a line of enquiry, is still in its infancy and calls for further empirical work, perhaps in the form of case studies, exploring the process and outcomes of conducting audits of OSI in organizations. Some suggestions on conducting an OSI audit are also submitted.

Keywords
Workplace spirituality · Identity · Audit, · Fit · Alignment · Religion · Spirituality · Organizational culture

Stating Intentions

The intention of this chapter is to explore the construct of organizational spiritual identity (OSI) as a phenomenon that can be audited, evaluated, and influenced at macro and micro levels for the benefit of employees, organizations, stakeholders, and indeed communities. Conceptualizing OSI necessitates discussion of its constituent parts and the relationship between them. Specifically, OSI involves the framing of a complex interrelationship among spirituality in workplace contexts and notions of personal and organizational identity. The implications of spiritual congruence and fit are also relevant to appreciating the role and contribution of OSI. It is argued that OSI can be identified, audited, and constructed by observing and reflecting upon spiritual signifiers. Examples of spiritual signifiers in organizations and suggestions for conducting an audit of OSI are provided.

Defining and Characterizing Underpinning Concepts

The purpose of this section is to briefly introduce and discuss workplace spirituality and to define and differentiate spirituality and religion, since these constructs serve to situate the conceptualization of organizational spiritual identity (OSI).

Workplace spirituality supports the underlying assumption that organizations should encourage spiritual experiences in working environments (Van der Walt and De Klerk 2014). As a line of enquiry, it is necessarily broad, in order to encompass some disparate and overlapping interests and perspectives within the community of its scholars (Gockel 2004). Its brief, must at once, gather up the perspectives of the religious devout, as well as the adherents of Buddhism and other philosophies such as Confucianism or indeed, New Age beliefs. The inclusive nature of workplace spirituality arguably encompasses nonbelief and the interests of employees who describe themselves as atheist or agnostic. The study of workplace spirituality may also include enquiry about spiritual, practice tools, such as meditation, prayer, using crystals, and healing practices, such as reiki or indeed, Feng Shui, widely adopted in all manner of businesses in Asia.

By definition, workplace spirituality is concerned with spiritual experience and specifically how it manifests in the context of the workplace (Pawar 2009). Workplace spirituality brings to the attention of organizations that every human being has both an inner and an outer life (Gupta et al. 2014) and that the two are related. This interrelationship focuses inquiry on exactly how employees bring their whole selves with their respective and often variant spiritual values, to the workplace, in ways that fulfill personal and organizational goals (Lund Dean et al. 2014). In terms of fulfilling organizational roles, workplace spirituality has contributed to the intensification of research into the antecedents, correlates, and outcomes of spirituality in these settings (Kolodinsky et al. 2008).

Abundant evidence of the rising interest in workplace spirituality, over nearly three decades, has contributed to its legitimization in organization studies (Higgins 2014). The focus of scholarly work with respect to workplace spirituality, however, differs from other organizational studies, in that it prioritizes all that it means to be human (Lips-Wiersma and Mills 2014) and human connectedness, above purely financial interests (Marques and Dhiman 2014). Setting aside that Christians (2014) seems to question whether an organization can decide or state a culture at all, organizational spirituality has more commonly been considered in terms of climate or culture (see Kolodinsky et al. 2008). Gupta et al. (2014) have also referred to the cultural transformation that occurs through adopting spiritual practices. Such an approach, therefore, differs from one that explores organizational spirituality through the lens of workplace spirituality and organizational identity, in some respects, as this chapter does.

The principles of workplace spirituality have attracted the attention of international executives, managers, consultants, and academics alike (Chawla and Guda 2013). Companies that have staged promising interventions of a spiritual nature, such as Ouimet-Cordon Bleu Inc., Cordon Bleu-Tomasso Corporation, The Body Shop, IBM, Microsoft, Reliance, Amway, Southwest Airlines, and Timberland, have reported tangible outcomes in the form of increased profits and efficiency (Chawla and Guda 2013; Gupta et al. 2014; Sheep and Forman 2012). Despite some reluctance to accept that adopting a spiritually salient component of an organizational identity will necessarily give rise to performance and "bottom-line" improvements (see Sheep and Forman 2012), arguments to the contrary, suggesting the benefits of organizations adopting workplace spirituality principles, are becoming compelling.

Specifically, studies suggest positive relationships among workplace spirituality and employee engagement and job involvement (Kolodinsky et al. 2008; Roof 2015; Saks 2011; Van der Walt and De Klerk 2014); commitment (Biberman and Marques 2014; Gupta et al. 2014; Riasudeen and Prabavathy 2011); performance, productivity, lower levels of absenteeism and turnover (Faro et al. 2014; Fry and Slocum 2008; Gupta et al. 2014; Pawinee and Duchon 2012; Van der Walt and De Klerk 2014); and satisfaction, including satisfaction with rewards (Biberman and Marques 2014; Gupta et al. 2014; Kolodinsky et al. 2008; Lips-Wiersma and Mills 2014; Van der

Walt and De Klerk 2014) and enhanced mental wellness (Van der Walt and De Klerk 2014). The reduction in absenteeism and improved productivity, for example, can be directly tracked back to organizational savings through reduced medical costs, simply because when people enjoy their work, they are less likely to want to be away from it (Gross-Schaefer 2009). Pleasure and enjoyment in work, as Millman et al. (1999) pointed out, can be stimulated by focusing upon spiritual values through showing “heart” and displaying loving fun, good humor, and a caring attitude towards one another and customers.

Perhaps one of the most persistent challenges for scholars and practitioners alike, in the conceptualization, communication, and implementation of workplace spirituality principles, has been the apparent absence of a universally accepted definition of spirituality (see Albuquerque et al. 2014; Driver 2007; Gockel 2004; Izak 2012; Sheep and Forman 2012; Van der Walt and De Klerk 2014). One reason for the difficulty may lie in that individuals and communities understand spirituality in many different ways, and the nature of definitions is to try to capture general trends and collective assumptions. Whatever the explanation for commonly held definitions proving elusive, those new to the field of workplace spirituality, may well find it challenging to “anchor,” frame, or position their work within a context of well-established conceptual fundamentals with any confidence.

A related and intractable challenge to clarity, that has intensified both confusion and controversy, lies in distinguishing spirituality and religion (Gatling 2015; Sheep and Forman 2012). In defining religion, scholars tend to highlight institutionalized belief systems, faith and moral perspectives, sacredness, transcendence, and organized, communal practices and rituals in the form of prayers and ceremonies, supported by the wisdom of a guiding text (Comte-Sponville 2008; Ellor and McGregor 2011; Fry and Slocum 2008; Mitroff and Denton 1999). Some contention has arisen over whether Eastern belief systems that focus less on God and more on philosophical and ethical principles as they pertain to humanity and nature can be considered religions, from the perspective of Western theoreticians and theologians (Comte-Sponville 2008).

Distinctions between spirituality, as an individual experience, and religion as an institutional one, are hardly straightforward and fail to adequately capture how the two concepts are related (Russo-Netzer and Mayseless 2014). Within the muddle that exists, in establishing the exact nature of the relationship between spirituality and religion, few scholars would dispute that these two concepts are far from synonymous (McCormick 1994), yet paradoxically, they are clearly distinguishable.

Spirituality is generally considered more inclusive than religion (Sheep and Forman 2012). It can be an element of religion, but religion is not necessarily intrinsic to spirituality (Fry and Slocum 2008, p. 90); thus, workplace spirituality can be perceived as inclusive or exclusive of religious belief. Faith in a religion may serve as one expression of spirituality that, depending on the individual, is more or less powerfully felt or significant (Crossman 2015a). Individuals may be indeed, be atheist (Barnett et al. 2000, p. 565; Harlos 2000) and their spiritual nature may also be embraced within workplace spirituality studies.

Given the nature of the relationship between spirituality and religion, clearly executed, well-articulated distinctions can become somewhat contrived tools, in what is proving an intellectually, unwieldy area. They are, however, useful for scholars who opt for working definitions of spirituality rather than becoming embroiled in the somewhat frustrating, belabored, endless reiterations of "unhelpful minutiae" (Lund Dean et al. 2003).

Whatever the criteria for defining a belief system as religious or not, historically, and contemporaneously, religions offer perspectives and direction in relation to working life. McGhee's work in this handbook provides an in-depth analysis on religious perspectives on work for those who wish to pursue this line of enquiry more deeply than is possible in this particular work. That said, many religions have emphasized the sacred value of serving humanity, working industriously and acquiring wealth, including Judaism (Van Buren 2013) and Buddhism, that has advocated being mindful of right livelihood (Biberman and Marques 2014). However, the Torah and other religious texts warn against the single-minded pursuit of profit and "unchecked economic growth," or indeed, the excessive wielding of employer prerogatives (Van Buren 2013; Park et al. 2016, p. 2). Consideration of the relationship between religion and the market economy has probably occurred since they each came to be understood as entities (Christians 2014; Van Buren 2013). Scholarly and seminal texts, such as Weber's (1905/1968) perspective on the protestant work ethic, published in the early part of the previous century, serves as a case in point, as does, Tawney's work, "*Religion and the Rise of Capitalism*," published in 1926 (Kirby 2016).

Spirituality tends to be connoted with a personal, abstract (Riasudeen and Prabavathy 2011) individualized, existential profiles, but some consistency is emerging among workplace spirituality theorists in identifying conceptual constituents, or themes woven through spirituality, and indeed, those conditions necessary for creating a "spiritually-friendly" workplace (Sheep and Forman 2012). Salient in the literature are the constituent themes of transcendence (Chawla and Guda 2013; Fry and Slocum 2008; Russo-Netzer and Mayseless 2014); meaning (Albuquerque et al. 2014; Chawla and Guda 2013; Driver 2007; Faro et al. 2014; Van der Walt and De Klerk 2014); and interconnectedness and a sense of community (Albuquerque et al. 2014; Biberman and Marques 2014; Chawla and Guda 2013; Fry and Slocum 2008; Lips-Wiersma and Mills 2014; Mitroff and Denton 1999).

A brief, and no doubt inadequate reference, to these concepts follows, since they provide insights into not only what is meant by spirituality but the kinds of human experience that advocates of workplace spirituality principles, claim are possible and beneficial in organizational settings.

Transcendence, according to Russo-Netzer and Mayseless (2014), concerns the capacity to rise above the immediacy of personal consciousness. As a spiritual experience, it diverts attention from mundane concerns, enabling an appreciation for one's place within humanity and the universe, and all that is known and unknown in the mysteries of life and death. Chawla and Guda (2013) suggest that spirituality itself can be captured as a personal relationship with the divine, through transcendence. Somewhat allied to transcendence is the search for meaning, as another characterization of spirituality and indeed as a key tenet of workplace spirituality

(Van der Walt and De Klerk 2014). Meaning is expressed as a connection to a higher purpose (Albuquerque et al. 2014; Chawla and Guda 2013; Driver 2007) and resonates with the law of "Dharma" (Chopra 1996). Sheep and Forman (2012, p. 14), acknowledging individuals as essentially spiritual, suggest that searching for meaning and purpose in life is inherent to the nature of personal identity. The allied concept of meaningful work functions as an assumption that employees want more from their careers than financial remuneration (Albuquerque et al. 2014; Faro et al. 2014). The motivation for cultivating meaning and purpose is, of course, valuable for its own sake, despite any evidence of these experiences having a positive effect upon profit margins (Dik et al. 2013).

Spirituality is also understood in terms of interconnectedness/connectedness/connection. Interconnectedness is explored in more depth elsewhere in this handbook, but a host of eminent scholars have contributed to understandings about the concept (see Albuquerque et al. 2014; Biberman and Marques 2014; Chawla and Guda 2013; Fry and Slocum 2008; Lips-Wiersma and Mills 2014; Mitroff and Denton 1999). Determined, somewhat ambitiously, as the single best term to capture the meaning of spirituality, and the part it plays in people's lives (Mitroff and Denton 1999, p. 83), interconnectedness has been interpreted by Lips-Wiersma and Mills (2014) as an intense feeling that arises through shared experiences with co-workers, facilitating engagement and a sense of meaning. A sense of community at work acknowledges and embraces not only physical, emotional, and cognitive needs but also spiritual ones (Albuquerque et al. 2014). Crucial to the creation of a sense of community, according to Gupta et al. (2014), is the ability of senior employees to cut across and de-emphasize hierarchical assumptions, to work with employees, whatever their work roles. It is thus, inherently, inclusive. Some organizations have embedded the concept of community into their mission statement (see Facebook, for example).

Spirituality is also often constructed as a kaleidoscopic array of characterizing values, including: love, truth, humility, courage, compassion, hope, integrity, patience, forgiveness, openness, forgiveness, responsibility, gratitude, thankfulness, trustworthiness, a positive disposition towards self and others, and tolerance (see Crossman 2010, 2015a; Fry and Slocum 2008; Gupta et al. 2014). However, these kinds of values are not exclusive to spirituality and are linked to many religious traditions and values promulgated in business ethics literature.

Personal and Organizational Spiritual Identity

This section seeks to demonstrate that organizational spiritual identity (OSI) is an appropriate focus for workplace spirituality scholars and indeed, organizations. Organizational spiritual identity is conceptually and logically rooted in notions of the organization, spirituality, and identity and consequently, in the respective literatures that support these three constituents. Some discussion will ensue on the nature of personal or individual identity and spiritual beliefs, as they relate to organizational identity and organizational spiritual identity. The notion that organizations can claim to have an identity, or that some organizations strategically engage in, and foster practices that are spiritual in nature is not new. However, work linking spirituality and identity in organizational contexts is, curiously, less well explored.

As ontological constructs describing what is, and ways of being about reality, both identity and spirituality can influence many aspects of organizational life, and this chapter certainly supports the notion that identity theories provide a useful frame for exploring organizational spirituality (see Sheep and Forman 2012).

Identity theory has arisen from robust, sociological, and organizational behavior studies, where individual, personal, social identity, as well as self-concept reveal a multilevel nature and applicability (Gedro 2017, p. 13). Organizational identity (Whetten 2006; Kleyn et al. 2012) builds on early and seminal work on personal and social identity (see; Alvesson et al. 2008; Ashforth and Mael 1989; Aritz and Walker 2010; Mael and Ashforth 1992; Tajfel 1978; Turner 1989). Personal and social identity are related, and arguably derived, to one extent or another, from the workplace, where individuals generally spend much of their time (Gedro 2017; Pecchenino 2009; Riasudeen and Prabavathy 2011). Whetten's (2006) perspective is that organizational identity is analogous to individual identity, and identity functions for both collective social actors and individuals.

Spiritual beliefs, that emerge through subjective, spiritual experiences (Russo-Netzer and Mayseless 2014) rather like gender, ethnicity, or generation, are gathered up in the concept of social identity theories (Crossman 2016) and influence how people behave and how they lead their lives (Russo-Netzer and Mayseless 2014). Identity and spirituality are thus relevant to organizations quite simply, because employees bring their whole selves to work (Sheep and Forman 2012). Spiritual identity is not generally considered a single aspect of self, but it is, nevertheless, linked to, and gives meaning to, a profound sense of self (Pecchenino 2009; Russo-Netzer and Mayseless 2014). Individual identity can lay claim to multiple identities, as a multifaceted, complex, construct (Sheep and Forman 2012), each of which can be activated, as required, affecting other identities, positively or negatively (Pecchenino 2009). Spiritual identity can be thought of as one of these multiple identities. The nature of one's spiritual identity will vary from employee to employee, and this variation may have widened in a postmodern climate, where the construction of multiple and fluid beliefs has meant that the collective aspect of religious faith, and thus, religious identity, may now have become eroded.

Some sources perceive religious and spiritual identities as distinct yet co-occurring and overlapping in fluid ways (Russo-Netzer and Mayseless 2014; Williams et al. 2015). Spiritual identity can be viewed as a phenomenon that encompasses subjectivity, meaning, experience, a sense of self in being and living that is deeply complex and theoretically contradictory: At once, reasonably stable and yet capable of flexibility (Russo-Netzer and Mayseless 2014). Within this chapter, however, it is assumed that just as spirituality can be expressed through religious faith, (but need not be), by extension, references to spiritual identity, may, or may not include religious identity. These assumptions resonate with those of an

Australian qualitative study that noted a high level of individualism and spiritual eclecticism, within employees, where a complex identification with multiple and diverse spiritual beliefs (religious and nonreligious), appeared to coexist (Crossman 2015a). Yet when individual employees construct spirituality in terms of values, such as honesty, tolerance, courage, respectfulness, and a sense of connectedness, they serve as the “glue” to provide opportunities for shared understandings among organizational members who may be spiritually eclectic as individuals and diverse as a group (Crossman 2015a).

It seems likely that individual spiritual identity is distinguishable from religious identity, but further conceptual work is required to understand exactly how. For example, Lund Dean et al. (2014) have raised the question of whether individual spiritual identity is as highly salient as religious identity, compared to other forms of group identities. Nevertheless, just as employees wish to acknowledge religious identification as an important part of who they are at work (Lund Dean et al. 2014, p. 88), others who espouse a spiritual identification, albeit an eclectic one, may well seek the same recognition. From a legal perspective, however, ascribing the same kind of organizational recognition, perhaps in the form of accommodations, to eclectic constructions of spiritual identity as opposed to religious ones, is fraught with complications. In law, distinctions are made between behavior rooted in, central to and necessary to, a person’s religious belief, as opposed to being simply inspired or motivated by some kind of spiritual belief (Christians 2014). Legal adjustments need to be made, that reflect new forms of organizational vision, encompassing aspects of business ethics and spiritual diversity that comes with social pluralism, that have redefined secular business activity, such that differentiation and discrimination are juggled, as are, the right to silence about religious affiliations, versus the freedom to express them (Christians 2014).

Although this section has noted the work of some scholars who have explored spiritual aspects of individual identity, less work appears to have been undertaken on whether the concept of a spiritual identity can be applied at the macro level of organizations (Kolodinsky et al. 2008; Russo-Netzer and Mayseless 2014; Shinde et al. 2010). The assumption that it can is based upon the belief that an organization is spiritual, just as its employees are (Van der Walt and De Klerk 2014). A collective, anthropomorphic notion of organizational spiritual identity differs from one that acknowledges spiritual identity and how it may manifest in the work of employees, without developing the idea of a collective organizational identity (see Pawar 2009).

The distinction between a personal, spiritual perspective and an organizational one can be understood as a pure and applied spiritual experience. If the personal is concerned with a pure, silent, inner spiritual experience, or process, that involves seeking self-awareness, then applied spirituality functions as its practical application (Heaton et al. 2004within the context of the workplace. Nevertheless, as Kolodinsky et al. (2008) suggest distinctions between a micro and macro focus in workplace spirituality studies are ironically somewhat misplaced, in that workplace spirituality can only be conceptualized in terms of the interaction between individual/personal and organizational spiritual values.

The acceptance that personal and organizational identity, spiritual or otherwise, is fluid, and has the ability to change, is crucial to developing an argument that the process of conducting a spiritual audit in an organization with the intention of influencing it. For the purposes of this chapter, personal spiritual and organizational spiritual identity are assumed to be dynamic and interactive, reflecting similar relationships promulgated with respect to the concept of identity theory and multiple identities, more generally. Gedro (2017), for example, has warned against the view that the nature of identity is somehow unchanging or immovable, contrasting with the earlier, seminal work of Erikson on identity, that seemed to emphasize "sameness and continuity":

> "The conscious feeling of having a personal identity is based on two simultaneous observations: the immediate perception of one's self sameness and continuing in time: and the simultaneous perception of the fact that others recognize one's sameness and continuity" (Erikson 1980, p. 22).

Organizational spiritual identity exists, or is only supportable, when considered in relation to the personal spiritual identities of employees as its members. The spiritual relationship between individual and organization is therefore reciprocal and to draw upon Pawar's (2009) ideas, the individual is viewed as the catalyst for setting spiritual workplaces in motion. Strategic leadership and collective input are reciprocated in that, it is possible that organizational initiatives, can in turn, change the spiritual perspectives of individuals in a process of enlightenment. This notion resonates with the claim of Van der Walt and De Klerk (2014) who observed that just as an employee may experience spirituality in the workplace, whether or not his or her organization nurtures that experience, a spiritually orientated organization, creating opportunities for meaningful work, may inspire spiritual fulfillment, even when it is neither solicited nor expected.

Unpeeling the Relevance of Congruence and Fit in OSI

Workplace spirituality scholars, in general terms, tend to advocate for the fulfillment of employee spiritual needs and their congruence with organizational values. Workplace spirituality reportedly engenders a greater sense of community, high-quality relationships, and identification with a team (Faro et al. 2014) and ultimately with the organization (Kolodinsky et al. 2008). Such identification comes hand in hand with the alignment or congruence of values between employees and the organization (Riasudeen and Prabavathy 2011) and gives rise to the enhanced productivity and profitability (Van der Walt and De Klerk 2014), identified in the literature. Thus, employees appear to prefer workplaces, identify with them, and demonstrate positive perceptions and attitudes towards them, when organizations espouse spiritual values such as: connection, oneness, truth, service, open communication, sharing and fostering meaning and purpose in the work of employees, even if they do not believe themselves to be spiritual (Kolodinsky et al. 2008). This body of work within workplace spirituality would therefore strengthen an assumption that by developing an awareness of OSI, a level of fit between the personal spiritual identity of employees and organizational spiritual identity could be established and, if necessary, developed. Such an assumption, however, is based on some complex arguments and requires a conceptual appreciation of fit and alignment.

Since the 1990s, increasing attention has been paid to the concept of fit within the disciplines of organizational behavior and psychology (Ostroff 2012). Fit is associated with organizational alignment, and congruence, its conceptual precursor (Ostroff 2012; Semler 1997). More precisely, fit refers to the value congruence of person or organizational members and organizational environments (Stober et al. 2013; Ostroff 2012). Hansen (2013, p. 40) refers to this relationship as the correspondence of individual and organizational characteristics. Fit and alignment are distinct constructs. The former is informed by similarity attraction and social identity theories, suggesting that attitudinal, behavioral, or lifestyle similarities among members can stimulate a sense of having a common identity, that in turn, reaps organizational rewards (Ostroff 2012). Alignment, in contrast, focuses upon the interdependence and synergies among structure, culture, and organizational strategy, in the pursuit of organizational goals (Semler 1997). The distinction between these two concepts can become blurry, however, in that within organizational *cultures*, the alignment of values manifests in the sharing of preferences and judgments about what is perceived as qualitatively "good" or "bad," desirable or undesirable, in such a way that norms become constructed as a collective expectation of the way employees should behave (Semler 1997).

Organizational values may well in be rooted in spiritual traditions and philosophies, and therefore organizational spiritual identity represents a relevant element in the notion of culture and its alignment with other organizational strategic functions. Just as aligned spiritual identities tend to give rise to personal and organizational benefits, misalignment between personal spiritual identity and organizational spiritual identity can cause conflict within an organization, in the form of prejudice, co-worker repugnance, abusive emails, shunning, and hostile humor, all with damaging consequences for employees and organizations (Crossman 2016). Misalignments in personal and OSI may thus become a mechanism for stigma at work, otherwise defined as identity damage (Crossman 2015b; Thomson and Grandy 2018).

The alignment of organizational systems and structures with desired employee behaviors has traditionally been approached from the "outside in" and driven by management, but Heaton et al. (2004) suggest that workplace spirituality is actually focused upon cultural change from the "inside out" – that is, from within individual employees who experience spirituality as a foundation of their lives and are able to grow and develop in ways that resonate with, and contribute to, organizational goals. The distinction is significant for organizations that adopt a self-assessment of their OSI because it means that their success is unlikely to be profound without the adoption of both an outside-in and an inside-out strategy.

Some consideration should be given to the question of whether it is desirable to use OSI as a means of assessing person-organization fit. Obvious dangers exist, in recruiting based on fit, and developing a culture, where inordinate conformity becomes a requirement. Indeed, as Sheep and Forman (2012, p. 19) have observed, organizations with powerful identities can take on characteristics that are similar to those of religious communities. While "strong" spiritual cultures may have a stabilizing effect, they do not necessarily establish conditions conducive to change and innovation so one compromise offered by Tombaugh et al. is to encourage spiritual expression via subcultural groups that offer greater potential for flexibility and responsiveness to environmental changes in operating norms and values without displacing the dominant organizational culture.

Another threat posed by insisting on high levels of spiritual conformity at the recruitment stage is that it can beguile an organization into illegal territory. The risk would seem to be very real, given an apparent rise in law suits about religious discrimination, identified in the literature (Crossman 2015a). Fry and Slocum (2008), refer to the legal implications of recruiting for spiritual fit, by drawing on the example of one, privately owned and successful, franchise chain, that has, reportedly, been sued many times in the United States, as a result of their strategic approach to hiring employees who fit in, by making clear that they have expectations about marital status, managers leading bible groups, and by posing personal questions in extended interviews. Arguably, the goal of achieving a level of spiritual fit is not to achieve high levels of conformity, as such, but to create safe, respectful environments for those of varied spiritual orientations who nevertheless share a belief in some co-constructed values.

In so doing, strategizing for what might be understood as a spiritually "safe" culture becomes achievable. The notion of safe spaces, from a social perspective, was explored in the work of Kahn (1990), nearly a quarter of a century ago. Kahn (1990) considered the environmental conditions necessary for psychological safety, referring to the need for nonthreatening, open, trusting settings, where one can be oneself without fear of negative consequences to status, career, or self-image. A spiritually safe organization, as I have argued elsewhere, is conducive to inclusion, compassion, open communication, empathy, tolerance, social justice, and social sustainability (Crossman 2009, 2016). Spiritually safe spaces are nonthreatening (Damore et al. 2004), cultivate confidence and courage to make mistakes, and are proactive in sharing innermost thoughts, knowing they will be welcomed and valued (Crossman 2009; Gupta et al. 2014; Riasudeen and Prabavathy 2011).

Employees in safe organizations are able to speak truthfully, without fear, and are valued for who they are, and thus, these conditions make it possible for management to learn from them (Gupta et al. 2014), if they are prepared to listen. Such an environment is of particular value where distrust of management is high and feelings of vulnerability among employees tend to inhibit expression (Damore et al. 2004). The opportunity for expressing an "active voice" of spirituality and holism in organizations is important, regardless of the extent to which personal spiritual beliefs are congruent with those of the organizational environment). Spiritually safe organizations cultivate highly inclusive and participative cultures, in their strategic approach to communication and decision-making, in ways that support and empower colleagues (Shinde et al. 2010, p. 127). Such environments are not consistent with the view, suggested by Bart (1997), that those who do not share the values of an organization should be encouraged to go elsewhere, simply because safe spiritual environments cultivate inclusivity even in contexts of spiritual diversity.

As with many kinds of change, paying attention to team building, conflict resolution, and enhancing communication effectiveness all facilitate the process of taking a spiritual lens to an organization (Gross-Schaefer 2009). However, as Gross-Schaefer (2009) affirms, each organization has its own unique culture, history, and members, and any workplace spirituality initiatives will therefore need to be developed with these peculiar characteristics in mind, always assessing through informal discussions and meetings, levels of organizational and stakeholder support for implementing a workplace spirituality approach, and identifying potential spiritual change agents ready to address any concerns (Gross-Schaefer 2009).

Identifying Organizational Spiritual Signifiers

It seems clear that organizations differ in the degree to which they are mindfully spiritual in their practices. They do, however, inevitably change over time, so an organizational spiritual identity is more properly understood as a dynamic entity, capable of change, rather than being fixed (Crossman 2016), just as identity, as a generalized concept, has been described as one that is not considered as a single or fixed proposition (Gedro 2017).

A special issue of the *Journal of Organizational Change Management* in 1999 on workplace spirituality provided a valuable source of some ways that organizations adopt behavior, policies, and processes that might be considered as spiritually motivated or inspired. Since this publication, featuring the work of Millman et al., Wagner-Marsh & Conly, Delbeque, Cavanagh and Burack, scholars have continued to refer to the 1999 special issue (see Pawar 2009; Saks 2011). In arguing that certain signifiers can be used as supporting evidence of OSI, it is probably best to view the concept as a relative phenomenon, existing on a continuum, rather than an absolute descriptor. Thus, in cases where an organization does not appear to identify with spiritual values, consciously, or indeed, unconsciously, it is not so much the basis of an argument that an OSI does not exist, but simply, that in relative terms, an organization does not tend to identify with spiritual values, of one kind or another.

A systematic review of the literature concerning workplace spirituality (both empirical and scholarly) enables some kind of assessment of OSI. Relevant signifiers of OSI arising from this review, might include, for example, embedding spiritual values within mission statements, charging modest prices, recruiting from financially marginalized communities, donations to charity, spiritual taboos, nonverbal artifacts, or organizational documents and practices. Some of these spiritual significations are worthy of further discussion.

Mission Statements

Whatever the focus of organizations, most develop a mission statement (Ellis and Miller 2014) that is usually expressed in a few paragraphs (Creamer and Ghoston 2012) and revisited about every 10 years (Bart 1997). Also known as a creed statement, statement of purpose, or philosophy, the mission serves to provide a vision for organizational activities and communicates values, goals, self-concept, priorities, and indeed, why an organization exists (Barniskis 2016; Pearce and David 1987). Mission statements have served as identity "tags" for organizations. For Southwest Airlines, it is a sense of warmth and individual pride, Starbucks focuses on belonging and Coca Cola on making a difference.

Reviewing a mission statement is one means to develop a spiritually inspired organization (see Gross-Schaefer 2009). More recent work, however, questions the assumption that mission statements necessarily influence organizational operations or performance (see Alavi and Karami 2009; Desmidt et al. 2011). Such work is counterbalanced by a confidence in the considerable influence of the mission statement and fears that the lack thereof (or at least a failure of senior management to agree upon one, and what it should accomplish) would conjure up confusion, distraction, chaos, and ultimately, organizational failure (Bart 1997).

The mission is designed to influence words and actions (Bart 1997) and is ultimately, a statement of organizational identity (Ellis and Miller 2014; Pearce and David 1987). It seems logical to assume therefore, that a spiritually orientated organization would reflect its identity, within this important document. Certainly, Feldner's work (2006), concerned with faith-based institutions, argues that a relationship exists between mission and employee identification with an organization, and that the mission statement is a critical aspect of developing and reflecting upon institutional identity, through the lens of faith and its operationalization.

Given that the influence of mission statements upon organizations is inconclusive, it may be unwise to assume that the presence of a mission statement reinforcing spiritual values necessarily means that organizational behavior is spiritually operationalized. A mission statement embodying spiritual values can only suggest that leadership intend to characterize the organizational identity in spiritual ways. Such intentions, of themselves, signify an organizational spiritual identity and a strategic approach to embedding the mission statement into all aspects of the organization, and advisably, consulting staff in its development (see Barniskis 2016).

Spiritual Disclosure and Taboos

The extent to which spiritual expression and any intended or unintended evangelism and proselytizing are tolerated, or considered taboo (subtly or more directly) in communication, serves as a signifier of organizational spiritual identity (Crossman 2016). Some organizations encourage expression of religion in workplaces (see Biberman and Marques 2014) and some do not (Crossman 2015b). Making clear what the expectations are with regard to proselytizing may help to reduce workplace conflict (Lund Dean et al. 2014, p. 76), and some work suggests that perceptions of evangelist discourse in secular Australia do indeed give rise to conflict, giving rise to damaging consequences from a variety of perspectives (2015b). However, what constitutes evangelism is likely to be subjectively derived. Discussion of what is considered acceptable would need to be approached with sensitivity and care so that everyone's level of comfort with the expression of personal spiritual identities is respected, without giving rise to taboo cultures that may be perceived as oppressive.

Nonverbal artifacts may also serve as another form of spiritual self-disclosure. Jewelry, clothing, and spiritual texts observable in workplaces (Crossman 2016) communicate something about an organizational spiritual identity and, in the best of times, honor co-worker beliefs, with regard to religious dress (Lund Dean et al. 2014) and other forms of spiritual expression. Recently, a focus upon attire, in relation to some interpretations of Islam, has come to the fore, but in fact, have arguably been evident since the beginning of the century, in Europe, when conflict in relation to Islamic practices arose in connection with employees seeking accommodations to wear headscarfs, grow beards, or requests to employers to provide prayer rooms and special menus (Christians 2014). It is a mistake, however, to view artifacts of spiritual expression as exclusively, an issue, in the context of Muslim workers. The enforcement of policies about wearing of a crucifix or other religious artifacts, have also been a focus of interest in the media.

Employee Well-Being Services

Classes in yoga, meditation, prayer, breathing, silence before meetings for reflection and chanting (Crossman 2016; Gupta et al. 2014; Gross-Schaefer 2009; Izak 2012; Riasudeen and Prabavathy 2011) are all spiritual activities that are often encouraged in organizations as part of initiatives to enhance not only the well-being of employees but also the entire work environment (Gross-Schaefer 2009). Many Western companies, such as IBM, Microsoft, and Reliance, have adopted training programs along these lines (Gupta et al. 2014). Although many of these spiritually orientated practices are associated with Asian practices and beliefs, they are not, as a matter of course, embedded into organizational practices in that region. One Thai study, however, reported on an intervention in a large baking company. Initiated by the CEO, the business introduced paid time, spent on meditation training and learning about Buddhism, with positive results on a number of levels (Pawinee and Duchon 2012).

Chaplains

The appointment of chaplains, who might otherwise be described as spiritual advisors (Crossman 2016; Fry and Slocum 2008) in an organization, signals that spiritual issues matter. More than a decade ago, some evidence suggested that about 4000 chaplains were operating in the USA (Gockel 2004). For some organizations that encourage spiritual expression, the hiring of chaplains forms a central part of their organizational mission (Biberman and Marques 2014).

A variety of religious denominations ordain and train chaplains who make themselves available to all organizational members (Michelson 2006). A tendency to eschew the display of crosses and/or collars as conspicuous markers in those environments communicates that the chaplain can be approached for counselling by any member of the organization without preference (Biberman and Marques 2014; Michelson 2006). The avoidance of faith-based artifacts communicates a willingness to serve all employees, regardless of their spiritual beliefs, or indeed, a lack of them. Invited to serve by an employer, a chaplain does not, however, focus upon meeting their exclusive needs but may also consult with trade union officials, advocating for employees in negotiating with management (Biberman and Marques 2014). Transcending hierarchical lines within organizations and working in multidisciplinary teams (Damore et al. 2004), chaplains thus bring a holistic perspective and may bring, also, a historical approach to problem solving.

The Use of Spaces and Other Accommodations

Physical spaces can be an indicator of OSI. Indeed, monastic models of space were utilized to facilitate reflective environments for thinking and contemplation that can be valued and applied to organizational settings (Riasudeen and Prabavathy 2011). The boundary markers of organizational spaces are potentially powerful and may be perceived as communicating inclusion or exclusion in spiritual terms. For example, the use of kitchen spaces for employees, particularly shift workers, to prepare breakfast that commonly involves cooking, among other things, bacon (as a pork product) in Western organizations, may be perceived by practicing Muslims as an exclusive use of organizational space (Crossman 2016).

A number of authors have referred to the use of prayer rooms to fulfill the need for spiritual accommodation in organizations (Biberman and Marques 2014; Fry and Slocum 2008; Lund Dean et al. 2014) as does the provision of certain menus. Such references are usually focused on meeting the needs of practicing Muslim workers who are required to pray five times a day, rather than providing a space for the use of any employee for prayer, regardless of their particular spiritual beliefs. Thus, while space can be a spiritual signifier of organizational identity, the same initiative can be perceived as either inclusive or exclusive. Organizations would do well to make clear, how designated space is to be used and by whom, mindful of the need to ensure that the genuine spiritual needs and desires of all employees are acknowledged.

Meditation rooms (Heaton et al. 2004, p. 66) may be regarded as spiritually inclusive from the perspective of employees, whatever their faith. However, on their own, as Gockel (2004) pointed out, the implementation of “superficial” changes, such as providing a meditation room, are inadequate, on their own, to make genuine and profound changes of a spiritual nature to organizations. The same observation might be made of any of the organizational spiritual signifiers referred to in this chapter. Individual gestures, however well intentioned, may be interpreted as tokenism and secondly, would not suggest a strategic and committed approach at all levels of the organization.

Celebrations

Celebrations, as an aspect of organizational culture and identity, are also useful as an indicator of spiritual identity. Do celebrations occur in an organization to mark religious occasions such as Christmas, Eid, or Diwali? Are they all celebrated in an inclusive manner, or do celebrations only occur around one religious tradition? Celebrating staff birthdays may, for example, present difficulties for some faiths, such that, some employees may not feel comfortable in attending, regardless of any benefits for building social capital and connecting with others. Alternatively, are celebrations neutralized from any historical associations with religion, so that they are acceptable to all employees as pre-“holidays”? (Crossman 2016). An example of this may be in removing organizational reference to a Christmas party and replacing it with an end of year celebration, heralding national holidays. The freedom to display religious expression, at the organizational or individual level, does not constitute an absolute right but is one that can be restrained in law if public disorder becomes a probable outcome or if the neutrality of an organizational brand is compromised (Christians 2014).

How an organization responds to these issues can become highly relevant in communicating an OSI.

Professional Development and Training

Some organizations, such as IBM, Microsoft, and Reliance (Gupta et al. 2014), provide training on spiritual matters related to diversity issues as they arise in the workplace. Such professional development may be delivered in the form of lectures, forums, and awareness programs for employees and managers and may include spiritual leadership training that encourages discussion and the sharing of spiritual values (Gupta et al. 2014; Riasudeen and Prabavathy 2011). Mining companies in Australia, for example, are anxious that employees understand the spiritual significance that Aboriginal people place on the land, and the environment, and the kinds of spiritual obligations Aboriginal people have in terms of their obligations to communities, especially with regard to bereavement when extended periods away from work, are needed (Crossman 2016). This kind of knowledge is conventionally addressed through the delivery of development and training.

Paid Time for Service to Charities, Donations, and Fair Pricing

Spiritually conscious decision-making about how funds are allocated signifies something about OSI. The practice is linked to some Christian denominations, Islam, and Judaism that urge tithing of certain percentages of earnings to charitable initiatives and the poor (Biberman and Marques 2014). Corporate philanthropy, in the form of financial donations, paid service to charities, charging affordable prices (see IKEA online statements), so that vulnerable members can have access to them, and the donation of tangible and intangible resources to humanitarian programs are increasingly common practices (Millman et al. 1999; Park et al. 2016). Cavanagh (1999), for example, noted that senior managers at Ford were encouraged to use paid time to serve in city soup kitchens, homeless shelters, or building homes with *habitat for humanity* as an opportunity to support community initiatives and also to learn from nongovernment organizations that are often able to achieve inspiring results with limited resources. Similarly, Tom's of Maine donate 5% of employee time to work on worthwhile community and charitable projects (Burack 1999). Information shared on the Forever 21 online site declares donations to charities where various goods are sustainably recycled and support for charities assisting the homeless, Skylight, and missing persons.

Conducting an Organizational Spiritual Audit (OSI)

Institutional audits can become powerful forces for change and establishing the extent to which individuals and organizations are appropriately aligned, from an ethical perspective (Gross-Schaefer 2009) and indeed, potentially, from a spiritual one. Conducting an audit of OSI similarly constitutes an initial step in a change process, but how powerful it proves to be will depend upon a number of factors and principles and how thoroughly that process is undertaken. This section, and indeed, chapter, focuses upon auditing OSI but it does not (at least, directly) suggest, how to create one, of whatever. Conducting an audit of spiritual identity will involve a number of decisions and considerations, including gathering evidence for a rationale to proceed or not, appointing key agents to the task, and determining a methodology and research tools for collecting and analyzing data.

Prior to initiating a self-audit of OSI, and authorizing budgeting resources to that end, stakeholders will rightly expect a clearly communicated rationale, based on evidence supporting any expected, positive outcomes. With some cynicism, Millman et al. (1999) suggest that CEOs, driven by achieving profit will only be convinced by the positive impact of spirituality in the workplace, if it is demonstrated in those terms. Stakeholders will need to be persuaded of the Van der Walt and De Klerk (2014) perspective, that unless organizations are properly prepared to introduce spirituality into the workplace, they are unlikely to realize any of the benefits that workplace spirituality research promises. In this chapter, some evidence of the organizational benefits of taking a spiritual approach has already been addressed and may prove a starting point for practitioners assigned to gathering information.

Following initial discussion and support, senior management may appoint a multidisciplinary/departmental, yet, small task force of about five or six participants, drawing on the professional expertise and perspectives of organizational members in human resource management, finance, resources, line managers, for example, to explore evidence of any benefits or indeed risks in auditing, and ultimately embedding spiritual values and perspectives into the practices, processes, and decision-making of the organization. Investigating reputable empirical and scholarly published works may be one source of evidence, and contacting any known organizations, secular or otherwise that have strategically embedded spiritual values and perspectives, can also prove a powerful means of becoming informed and learning from the paths they have followed and the experiences they are willing to share. Consulting those in the community (academics, consultants, and organizational leaders with experience of spiritualized workplaces) can provide a useful source of information and insight. Obviously, the outcomes and conclusions of this initial process will need to be presented and communicated to relevant stakeholders and a senior management team. Essentially, the process of becoming informed forms the basis of presenting a rationale for either proceeding with the OSI or a recommendation not to do so.

Support is obviously necessary to proceed with an audit of OSI, philosophically, theoretically, and in terms of the allocation of financial and other related resources, such as staff time to the task. Decisions will need to be made about who will be involved and in what capacity. Appointing departmental agents to the task of conducting an audit may be one option but encouraging the engagement of all employees will ultimately be necessary to provide a clear picture of the spiritual status quo. Transparent, informative, and timely communication about the audit and what, when, and why certain activities will occur, represent a critical part of attracting support, trust, and participation. Many of the underpinning principles of practicing an audit of an OSI are based upon those widely published in organizational development and change management literature. While communication and training, for example, may be strategically critical to successfully conducting the audit, it is beyond the brief of this chapter to explore the contribution that literature could make, in any detail.

The organizational spiritual signifiers identified in this chapter can be explored as part of the self-assessment or auditing of OSI. Individual organizations, however, may wish to add others, in consultation with their own membership. Indeed, the identification of spiritual signifiers locally should represent a necessary and reflective stage in the process of conducting a self-audit of OSI. Some of the signifiers of OSI, suggested in this chapter, may form the basis of probes in qualitative questionnaires or surveys. Organizations may consider bringing academic researchers to the process of collecting and analyzing data collected from internal and external stakeholders. Certainly, qualified researchers are useful in suggesting appropriate methodologies and research tools. Since little work has been undertaken on organizational spiritual identity, methodologies such as constructivist grounded theory could be very useful in revealing more subtle aspects of OSI, about which senior management may be unaware. Organizational ethnography or a case study method may also be a useful avenue to pursue, because like grounded theory, they can provide rich, qualitative data and a capacity for capturing a holistic approach to enquiry. Certainly, an inductive, interpretive approach and open questions are more likely to provide a deep, meaningful picture of how organizational members construct spirituality, the relevance they perceive it has to their lives and work, and the ways in which they experience the organization to be spiritually safe, or not. Trust, professionalism and the protection of participant identities will be vital to gain a clear picture of OSI through the audit process.

The remarks in this section on conducting an audit of OSI are extremely general for the simple reason that each organization will have its own, unique, identity. How the audit is conducted, in precise terms, should be a matter of planning from within each organization rather than being directed from external sources such as this one. Professional knowledge and expertise in organizational behavior and development, project management, and organizational communication are key components in conducting an OSI audit but so is a deep, experiential assessment of what will work for an individual organization, and what will likely, not. Thus, it is a much more organic and intuitive aspect of planning, that will go hand in hand with practical and local considerations.

Concluding Remarks

The aim of this chapter has been to explore the possibility that the concept of organizational spiritual identity is supportable and to divine possible ways that OSI might be identified, characterized, and evaluated. It suggests a rationale for engaging in an audit process, from the perspective of empirical and scholarly literature. At the same time, some of the complexities of OSI, ethical, philosophical, and conceptual, discussed in the chapter are also highlighted in a transparent call for critique. The chapter is limited, however, in that it focuses on conceptualizing OSI and possible ways to use certain spiritual signifiers, as a basis for conducting an audit but does not discuss or offer specific direction on how an OSI, of any kind considered desirable, can be created, adjusted, or implemented. One reason for this is that so little is yet known on how to evaluate the spiritual identity of an organization, that to discuss implementing a vision may be preemptory. Another reservation is based on a general agreement with the remarks of Sheep and Forman (2012) who observed that empirical research about the interrelationship of spirituality and identity at the organizational level is still underdeveloped and, thus, inconclusive. Also, how an organization will proceed in shaping an OSI will, no doubt, be based on the initial audit as well as localized factors and unique profiles.

The notion of an OSI is still in its infancy and cannot be reduced, at this stage, at least, to the "next quick fix" or become the basis of marketing an expensive retreat for the senior management of cash rich organizations. In truth, its most powerful contribution may be in stimulating important conversations within organizations about identity and defining values.

The underlying contention of this chapter is that organizations would do well to consider the benefits of conducting an audit of spiritual identity. It does not, however, accept, without reservation, that secular organizations will fail to survive the twenty-first century without a spiritual orientation (Van der Walt and De Klerk 2014). More empirical evidence needs to be gathered and analyzed based on data about the process and outcomes of organizations that choose to undertake an audit of their OSI. Also, national, cultural, organizational, and political factors will no doubt add levels of complexity to the analysis of OSI, but it is not yet clear, exactly how. Teasing out how spiritual identifiers influence the identity of an organization, as distinct from other environmental conditions, is likely to be challenging. As Tombaugh et al. suggest, it is even questionable whether organizations need to embrace, adopt, or promote, an explicitly, spiritual culture to achieve the desired benefits that spiritually orientated organizations apparently do.

Studies of organizations sufficiently committed to explore the nature of their own spiritual identity, through an audit of any existing signifiers, should add to what is known about the creation of spiritually safe places characterized by tolerance and the celebration of varied wisdoms brought to the human condition. As Comte-Sponville (2008) observed, it would be a mistake to confuse tolerance with laxity or indifference. Rather, spiritually safe places communicate and facilitate conditions necessary for engagement and performance in powerful ways, as illustrated in the discussion raised within this chapter.

Cross-References

► Cherishing the Wisdom of Community: A Benedictine Model of Leadership for Turbulent Times

Appendix A

Planning the OSI Audit

Planning the OSI audit

Prepare the rationale to proceed with an OSI audit or not

Explore the literature (empirical and scholarly) with respect to the benefits of taking a WS approach and any counter arguments.
Identify other organizations who have explored how spiritual values impact on their identity and culture

↓

Identify agents for the OSI audit

Appoint a core, multidisciplinary team to champion the audit
Plan communications about the OSI audit and the rationale, throughout the organization

↓

Agree on a methodological and analytical approach

Consider whether quantitative, qualitative or mixed methods would be appropriate
Consider case studies, grounded theory or organizational ethnography.
Select data collection tools (eg. Survey, questionnaire, interviews, document analysis)
Agree on methods for analysis (eg. Constant comparative analysis, thematic analysis, discourse analysis, document analysis)

↓

Identify ways to use potential spiritual signifiers to frame data collection tools

Assess signifiers such as; mission statement, nonverbal communication, values, donations, paid time for service to the community, perspectives on spiritual disclosure, celebrations etc.
Discuss with subcultural groups,any other signifiers not included in this chapter or the literature.

↓

Use the results of your audit, to make decisions about implementing a strategic approach, or modifying your OSI.

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Getting to the Heart of the Matter: A Self-Reflexive Approach to Workplace Spirituality

Gloria T. Anderson

Contents

Abstract

The author of this chapter takes a heuristic and narrative approach to report the findings of an extracted study from her qualitative, transcendental phenomenological dissertation. The topic of spirituality was an unexpected, emerging theme that was disconfirming in the data, where two of the six participants made consistent reference to their spirituality in the workplace.

This disconfirming data was uncovered in this study without any prompting, but its evident emergent presence seemed to merit further investigation. Studies reveal that more and more clients are acknowledging some type of spiritual or religious affiliation. However, social workers as professionals are not necessarily recognized or acknowledged for their beliefs about spirituality and how those beliefs may transcend into the workplace. This chapter provides an in-depth visit

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to the data related to these two participants who are self-identified as spiritual beings. The major themes and sub-themes are revealed through the lens of self-reflexivity to find meaning from their perceptions of spirituality in the urban-based communities where they live and work.

Keywords
Use of self · Spirituality · Inner identity · Interconnectedness · Community and transcendence

Spirituality is now being recognized as an influencing factor in many individual lives (Land 2015). In this chapter, I provide an intimate look into the lived experiences of two social workers' perceptions of their spirituality and its integration into the workplace of urban-based practice (Anderson 2016). I was interested in the unexpected findings of spirituality embedded in the stories of these two social workers, which constituted this ex post facto inquiry, completed after a larger study. According to Cohen et al. (2005), "when translated literally, ex post facto means 'from what is done afterwards....In effect, researchers ask themselves what factors seem to be associated with certain occurrences, or conditions, or aspects of behavior" (p. 205).

Additionally, I share my own story of spirituality and its role in my personal and professional life in social work education through the lens of self-reflexivity. Given the heuristic nature of this inquiry and the common experience of being a social worker that I share with the other two participants, it was important for me to incorporate self-reflexivity as a key element in this writing. The self-reflexivity theory points to individuals within the context of critical introspection and understanding of their own human capacity. Patton (2015) writes, "Reflexivity leads both to understanding one's perspective and to owning that perspective. That ownership of perspective is where voice intersects with reflexivity. The reflexive voice is the first-person active voice, 'I'" (p. 71).

I wanted to know what these stories reveal about their inner and outer worlds of spirituality and its transcendence into their professional lives. What commonalities are apparent in their stories related to workplace spirituality? In a sense, we transcend beyond our natural self into the realm of spirituality. Canda and Furman (2010) describe transcendence as "experiences and interpretations of events as profound" (p. 75). Getting to the heart of the matter is to discern the intersections within the self where spirituality materializes.

I use the tradition of heuristic and narrative inquiry to make meaning of lived experiences associated with spirituality being used in everyday practices. Lived experiences are the subjective transactions that individuals encounter in the world, mediated by social and cultural influences that affect behavior, including either restricting or expanding possibilities (Esteban-Guitart and Moll 2014). Clandinin (2006) describes narrative inquiry as "an old practice that may feel new for a variety of reasons":

> It is commonplace to note that human beings both live and tell stories about their living. These lived and told stories and talk about those stories are ways we create meaning in our lives as well as ways we enlist each other's help in building our lives and communities. (p. 44)

Further, Johnstone (2001) explained narrative as "socially and epistemologically constructive and through storytelling we make ourselves and our experiential worlds" (pp. 644–645). Stories are captivating and often stir an inquisitive response in those who are listening to them. Ospina and Dodge (2005) described the nature of stories:

> . . .stories contain knowledge within them that is different from what we might tap into when we do surveys, collect and analyze statistics, or even draw on interview data that do not explicitly elicit stories within characters, a plot, and development toward a resolution. (p. 143)

Heuristic narrative inquiry allowed me to include my own story along with the social workers' narratives. Moustakas (1994) explains that to be heuristic is to discover and hold onto our individuality through our own internal awareness and intuition. Further, he exhorts the message of "representing the truth of our own experience" (p. 13).

To provide a theoretical framework for the narrative stories in this chapter, I use the *inter*personal and *intra*personal dimensions of Froggett et al.'s (2015) work on the *use of self*. These two conceptual elements provide a context to capture the essence of spirituality in the lives of both social workers and in my own life. The *use of self* concept views the social worker as the instrument, purposely used to promote change with client systems (Heydt and Sherman 2005).

One of the most recent definitions of *use of self* that most aptly fits this writing comes from Liechty (2005), who defines the notion as "the ultimate integration of practice and theory – embodied in the person of the social worker and enacted in the social worker-client relationship" (p. 113). How individuals perceive their *use of the self* not only impacts their inner world but also the outer world around them.

In this chapter, I provide a brief summary of the intrapersonal and interpersonal concepts and how they are applied to the social workers' stories, followed by some background data from the literature that touches on a variety of definitions and relevant information about workplace spirituality. Then, I report on the analysis process used that includes my own interpretations of the essence of meaning from the narratives of both social workers while maintaining an ongoing awareness of the other phenomenon that might be apparent in their stories. I aimed to lift their voices and not allow my own bias to interfere with the meanings of their worlds. I utilized bracketing of *all a priori* knowledge as a mechanism to separate my personal experiences from their stories (Richards and Morse 2007). Being self-aware and acknowledging personal and professional perceptions were critical to my conscious effort of deliberate bracketing.

Next, I interweave the stories of both social workers within the intrapersonal and interpersonal conceptual dimensions to explicate the meaning of their lived experiences with the phenomenon of spirituality. The exploration seeks to reveal what meanings are apparent in their respective stories related to spirituality in these two dimensions of their identities. Lastly, I provide a narrative of my own spirituality and how it contributes to purposeful meaning in my life and work as a social work educator, followed by implications of the findings related to the reflexive use of the *spiritual* self in the workplace.

The Conceptual Framework: Intrapersonal and Interpersonal Dimensions

Froggett et al. (2015) propose a conceptual framework that I have adapted for use in narrating the stories in this chapter. Their perspective offers five dimensions of the *use of self*. The *use of self* is a term often referred to in the National Association of Social Workers' Code of Ethics (2001) as a social worker's most effective tool in working with individuals, families, groups, organizations, and communities, collectively known as "clients."

This *use of self* conceptual model (Froggett et al. 2015) includes the *intrapersonal* (interaction within one's self), *interpersonal* (interaction with others), *institutional* (schooling and formal systemic structures), *cultural* (one's own way of being as related to cultural norms and lifestyles), and *societal* dimensions (influences from the society at large, including media and politics). Although each of these elements holds significance in its original context, I have selected only two of the five dimensions that best reflect the internal and external components of the self as it relates to the phenomenon of spirituality: the *intra*personal and *inter*personal. For this writing, the *intra*personal represents the *internal* influences of the self that comprise one's inner identity of the heart, mind, soul, and spirit. The *inter*personal represents the *external* influences of the self that encompass the forum for interconnectedness and community in relation to others (Fig. 1).

The *intra*personal and the *inter*personal dimensions share a symbiotic relationship and yield space and freedom for transcendence of spirituality in the inner and outer worlds of the self.

Canda and Furman (2010) refer to transcendence as "a deep human engagement of intimacy with people and the physical world; or strong dedication to ideals of peace and justice that have no divine or sacred referent" (p. 75). The foundation for multiple

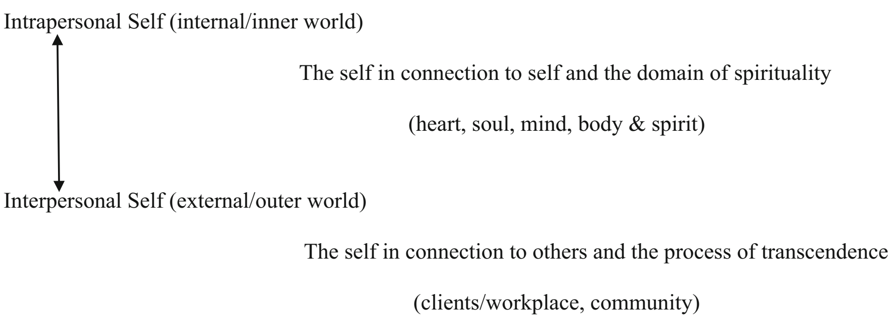

Fig. 1 Workplace spirituality conceptual framework

theories of workplace spirituality is derived from a sense of *transcendence* regarding it as one's purposeful mission through one's work, along with their requisite need for membership in corporate culture, community, and social connections (Naidoo 2014). These processes are made possible through the intrapersonal and interpersonal dimensions of the self, for only the individual has the reflexive posture to experience spirituality in the innermost part of their being, to extend beyond the natural world into the realm of spirit. The heart is the center of the self's inner life, and it is there where one's sense of calling or vocation beckons to be realized in the natural world.

Fry's (2008) model of spiritual leadership acknowledges the significance of this inner life and vocational component in an individual's identity. The inner life has a major influence on a person's perceptions about who they are and what they do (Vaill 1998). One's spirituality emanates from this inner life realm of spirit. In fact, Renetzky (1979) espouses that spirituality plays a primal role in humanity and describes it as "the power in a person's life that gives meaning, purpose and fulfilment; the will to live; the belief or faith that person has in self, in others and in a power beyond self" (p. 215). Indeed, we are shaped by the inner life of our being that not only directs the way we see the outer world but also what we believe and what we value, innately. Additionally, the self's inner identity often colors our worldview of how we see ourselves in relation to others.

Getting to the Heart of the Matter: The Phenomenon of Spirituality

Mitroff and Denton (1999) defined spirituality as a basic sense of being connected to oneself, others, and the universe. What "spirit" signifies in reality will likely depend on the individual's perspective and interpretation. Whether one declares his or her self a "spiritual" person depends on how they define "spirituality" and what meaning it has for them. Spirituality is a personal phenomenon – an individualized experience of knowing, being, and doing.

The word *spirituality* comes from the Latin word *spiritus* meaning *breath.* Fairholm (1997) expresses spirituality from the place of Spirit with these words: "Spirit lies at the heart of all life. . ..In aggregate, spirit is what makes up our idea of who we are. In truth, it determines who we are. Spirit, along with mind and body, compose the soul – the whole person" (p. 5). The spirit dimension is intimately interwoven with one's body, heart, and soul (Fry 2003). Fairholm (1997) states, "Our spirit is the vital, energizing force or principle in us, the core of self. It is the fertile, invisible realm that is the wellspring for our creativity, the core of our values, and the source of our morality" (p. 5). The spirit that one possesses is the manifestation of one's spirituality.

Canda and Furman (2010) define spirituality as the "universal quality of human beings and their cultures related to the quest for meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others and ultimate reality" (p. 5). Coholic (2012) further expands the definition of spirituality by referring to it as "one of the bio-psychosocial dimensions that comprise human beings and can involve transpersonal experiences (transcending the ordinary limits of body, ego, and linear space and time" (p. 167).

The embodiment of these components abides primarily in the heart, often blurring the spirituality demarcation lines of the personal and professional self. The whole person consists of both the personal and professional self. Hicks (2003) believes spirituality is a fundamental portion of human life and people bring their whole selves to work, as the self cannot be separated into parts. The results from multiple Gallup polls tend to support such a perspective, reflecting that approximately 90% of the US population report a belief in God or a universal spirit (Newport 2011, 2013). Additionally, nearly 78% of the population state that religion is either "very important" or "fairly important" in their lives.

If the self cannot be divided as Hicks' argues, many of these individuals who are employed would be expected to bring their spiritual and religious values into the workplace. Therefore, the intersection of the personal and professional self that encapsulates spirituality becomes a significant facet in one's life, including the work environment. Spirituality, by default, enters into the workplace through the self that one brings to work.

Spirituality has been linked to having more positive health benefits, both physical and mental (Kumar and Kumar 2014). Therefore spirituality, if viewed holistically, may be an evolving process of growth and wellness. Terms such as, workplace spirituality, may not adequately express the totality of this phenomenon, for spirituality appears to emerge as an essence from one's own inner identity and life. Subsequently, this suggests that wherever a person is, their *spiritual* self is also. From this stance, one's spirituality arises from the innermost being of the self and cannot be separated from one's evolving inner life and identity.

Barker (1968) reasons that human beings *are* spiritual people – intelligent matter created from an intelligent source and mind. He describes Spirit as the essence of who we are, irrespective of how we might view self and the world around us. Barker writes, "No matter whether you consider yourself religious, spiritual, agnostic, business-oriented, family-centered, a seeker, a leader, a builder of relationships, or any descriptor you prefer. . ..you and you alone, are responsible for your level of satisfaction" (p. xii). Consequently, one stands alone in the heart's search for this level of satisfaction, particularly in spirit matters. Getting to the heart of the matter is to deeply contemplate how one's spirituality intersects the personal with the professional self and what that may look like in the realm of the workplace.

Self-Reflexivity as an Approach to Workplace Spirituality

Self-reflexivity summons one to consider the reciprocal relationship between the inner self and the sociocultural container of experience (Finlay 2002; Longhofer and Floersch 2012). Contextual stories of being and becoming are often intimately interwoven and unfold through the multiplicity of lived experiences. Dewey (1938) terms experience as a "moving force," with each occurrence taking up something from those that have gone before and modifying in some way the quality of those that come after. In other words, we are not separate from our previous history or knowledge. Nor are we detached from the spiritual traditions that we may firmly hold and their ability to sway the changing landscapes of societal life, including the workplace.

The real story of an individual's life is represented through his or her own lens of truth, knowledge, and experience. Connelly and Clandinin (1999) coined the phrase "personal practical knowledge" (p. 25) to captures one's past experience, present mind and body, and future plans and actions. Self-exploration of one's inner identity can help assess one's position on the experiential continuum of spirituality. This moving force of lived experiences can also serve as a catalyst of spiritual realization within one's intrapersonal self.

Knowing who you are and what constitutes your beliefs and value system is a critical component to self-reflexive contemplation. Spirituality from a self-reflexive approach transcends the natural scope of human thought or reasoning, emanating from an experiential knowing in the heart. This experiential knowing may not be fully understood through intellectual reasoning alone, for it is only the individuals who can declare their spiritual level. People's life experiences, beliefs, and values constitute their foundational perceptions and worldviews.

I now focus attention to the methodology that informs this ex post facto inquiry, beginning with an introduction of two social workers from my research study who self-report and describe themselves as spiritual beings in the workplace. Birdie and Beth are pseudo names given for confidentiality. Following this brief background on the participants, I provide a synopsis about the data analysis process used to answer the research questions posed at the start of the chapter.

Methodology: Participants

Beth and Birdie (pseudo names) are the two social workers who shared their perceptions about spirituality in the workplace and how they see using themselves to help their diverse, urban-based clients. Direct quotes from their voices are used to explicate the meaning of their experiences with the phenomenon of spirituality. This approach yields the appropriate freedom for expression in their descriptive responses that speak to workplace spirituality from their perspectives. Below are brief descriptions of each participant's background and work history.

Participant 1: Birdie is a white, European American female who has been a hospice social worker for 20 years. She is in her mid-50s and seems quite passionate about her social work profession. Birdie has a deep sense of spiritual awareness. Throughout our interview, she interjected her spirituality and its meaning in her life and work. She spoke of spiritual beliefs and how they influence her work with diverse clients in her urban-based practice stating "I'm very spiritual and I have a very close relationship with God. I see that we are all children of God and that we are all here to love and serve each other."

Participant 2: Beth is an African-American female who is a social worker in an urban-based hospital. She has been in the profession for nearly 8 years. Beth is around 30 years of age. She spoke of her early life experience growing up poor and black and in a rural, white community. She has a jovial personality and seemed genuinely passionate about social work. Beth is the youngest of five girls, raised by a single mother. Beth connects her spirituality as a primary conduit to providing care to her widely diverse client population. Beth said, "I grew up reading the Bible. I do believe what the Bible says."

Beth and Birdie both described a *spiritual* self that they rely upon to promote respectful change agency in the workplace. Their stories revealed this theme along with several other notable thematic commonalities, which will be reflected further in the chapter.

Data Collection and Analysis

I used the lens of heuristic inquiry as I interacted with the data to answer the research questions:

1. What do their stories reveal about their inner and outer worlds of spirituality and its transcendence into their professional lives?
2. What commonalities are apparent in their stories related to workplace spirituality?

Heuristic inquiry asks the foundational question, "What is my experience of this phenomenon and the essential experience of others who also experience this phenomenon intensely?" (Patton 2002, p. 107). Heuristic processes incorporate the researcher's creative self-discoveries, growing self-awareness, and self-knowledge (Moustakas 1990a, p. 9). Because I share a commonality with my research participants' experience with spirituality in our personal and professional lives, heuristic inquiry allowed my voice to be reflected alongside of theirs. I have included my story as an interconnection to their stories using this tradition.

The root word of heuristic comes from the Greek word *heuriskein*, which means to find or discover (Patton 2002, 2015). In heuristic inquiry, the researcher creates a story that "portrays the qualities, meanings, and essences of universally unique experiences" (Moustakas 1990, p. 13). Personal involvement is essential to the heuristic process as one seeks to illuminate the experiential connection to the phenomenon that exists between self and others (Moustakas 1990). Through the data analysis process, I discovered an unshakable connection that existed between myself and two social workers who shared a unique, experiential essence with the phenomenon of spirituality.

The data analysis process revealed that two of the six participants in my dissertation research study described a *spiritual* self that they rely upon to promote respectful change agency in the workplace. None of the other participants referred to their spiritual or religious beliefs. This does not necessarily reflect that their lives are absent of spiritual or religious beliefs. Crossman (2015), in her study of spirituality in the workplace, points out the potential danger of spiritual self-disclosure reporting that some participants felt it was "largely perceived as taboo, "risky" and stigmatizing with potential for negative consequences" (p. 772).

For this heuristic narrative inquiry, two specific cases were extracted from my larger study because they were outliers and gave voice to the theme of spirituality. Both social workers openly made numerous inferences to their spirituality as being a key factor in how they work with diverse clients, although the topic of spirituality was not included in the research questions at all. Although this disconfirming data was uncovered in the study without any prompting, its evident, emergent presence did arouse my thinking about spirituality in my life and work and in the lives of other professional social workers. Patton (2002) stated, "disconfirming cases are no less important" (p. 239) than confirmatory cases and worthy of consideration although they can reflect irregular patterns in a study.

Additionally, I incorporated naturalistic inquiry in the data analysis process because it allows the phenomenon of spirituality to naturally unfold without having predetermined categories (Patton 2002, 2015). One form of naturalistic inquiry is to use open-ended, conversation-like interviews rather than using questionnaires that contain preset response categories (Patton 2002, 2015). This interviewing process was instrumental in using the conceptual framework of interpersonal and intrapersonal dimensions to make meaning of the participants' inner and outer worldview on spirituality. I searched for common themes that emerged and coded the interpretive patterns that appeared in their stories that seemed to parallel with my own story.

I also employed the theoretical framework of self-reflexivity. Being reflexive is to "undertake an ongoing examination of *what I know* and *how I know it*" (Patton 2002, p. 64). Additionally, Kondrat (1999) stresses the importance of being able to reflectively self-examine one's own narrative and the story we tell ourselves about *self*, especially when interrelating with others, including clients and community in the workplace. Coding enabled me to retrieve and categorize these similarities of data and to cluster the segments related to transcendence of spirituality in our inner and outer worlds (Miles et al. 2013).

Crystallization

Crystallization, the most recent qualitative practice for ensuring validity, replaces the outdated notion of triangulation. Ellington (2014) purports that a strong point of crystallization is its flexibility as an overall framework for research as an enhancement to traditional research design by incorporating one or more elements. To crystallize my design, I used self-reflexivity by journaling what I saw and keeping a separate record of my own thoughts, to later compare possible themes and ideas that were contained in the transcriptions. Where relevant, I made connections to the thematic analysis by lifting the voices of both social workers' positionality on workplace spirituality (Grbich 2013).

I also allowed the participants to do member checking, which is the process whereby participants review what was transcribed. This was a critical step to ensure

Workplace Spirituality Conceptual Framework	Primary Themes	Sub-Themes 1	2	3
*Intra*personal *(internal/inner world)* The self in connection to *self* and the *domain of spirituality* (heart, soul, mind, body & spirit)	Personal Beliefs and Values	Having faith in a Higher Being/God	Being self-aware	Sensing a calling to be in social work
*Inter*personal *(external/outer world)* The self in connection to *others* and *the process of transcendence* (clients/workplace, community)	Attributes and Traits	Being compassionate	Showing respect toward differences	Helping diverse others

Fig. 2 Primary and sub-themes identified in all three stories

crystallization. Both social workers received a copy of their interview transcription to review, correct, and approve. All corrections were made as requested, and a copy of both the request for changes and the changed document was saved, as well as the original transcription.

In the spirit of becoming one with the data, I manually conducted all the data collection, the actual transcriptions, and the data analysis. According to Braun and Clarke (2006), immersing one's self in the data is needed to become familiar with the data content's depth and breadth. This immersion process consists of active multiple readings of the data to look for meanings and patterns to emerge. I read each data set twice before beginning the research analysis to become more familiar with the participants' voices on content related directly to the phenomenon of spirituality. This also helped me to ensure the validity and reliability of the study by making sure that the participants' views and perceptions were represented without bias or manipulation (Lincoln and Guba 1985) (Fig. 2).

The Inner World: *Intra*personal Dimension of the Spiritual Self

Who we are is largely comprised of what we believe and value, which includes our physical, emotional, psychological, and spiritual makeup. The composition of individuality uniquely sets the framework for our differences, even within the parameters of spirituality in the workplace. Our individuality connects us to the inner self, but our humanity connects us to each other. The intrapersonal dimension of the self serves as the foundational base from which spirituality emanates.

Social workers' personal incorporation of spirituality in the workplace has received limited exploration in social work literature (Chamiec-Case and Sherr 2006). To learn more about the personal aspect of spirituality, a qualitative study sought to ascertain specific ways that social work administrators integrated their spirituality in relationships with colleagues, workplace dispositions, and their commitment to their organization's goals (Chamiec-Case and Sherr 2006).

These researchers reported that participants' beliefs were often associated with spiritual values (p. 271). For example, the belief that God loves all people seemed to influence participants to treat others with respect and compassion as God would. Such values appeared to motivate Beth and Birdie's behaviors and attitudes toward those with whom they work and serve. They displayed similar responses while describing how they use self in their work through the personal values of respect and compassion. Beth's voice is reflected in these words:

> I think that if you are someone who is compassionate, that will spill over to your professional role. Because when you have compassion for people, you can look at someone who society says is not worth it. But you can look at that person and say, "I see something in you and I want to help you". At the end of the day, I show them all compassion....

Birdie expressed it in this way: "We are all manifestations of God. God is in me and in you and if I would show disrespect to someone, I would be disrespecting God...."

Birdie and Beth's intrapersonal dimensions of inner identity appear to operate from a spiritually oriented value system. Moustakas (1977) explains that a value system refers to "beliefs, expectations, and preferences that offer direction and influence choice" (p. 76). Value, he further states, is "an integrating or unifying dimension of the self. It is the quality that renders the person whole in the concrete moments of life" (p. 76).

This rendering process entails self-reflexivity, where one examines his or her own internal world to determine its relation to the external world. Through the intrapersonal dimension of the self, one has the reflexive posture to experience spirituality in the innermost part of their being and its extension beyond the natural world into the realm of spirit. Kondrat (1999) delineates self-reflexivity as "the self's awareness of how its awareness is constituted in direct experience" (p. 451).

Thus, self-reflexivity invokes a deeper, more critical introspection and examination of one's own human capacity, beliefs, and values. It is a process that can reveal the true intentions and motivations that drive individuals' thinking and behaviors. Both social workers looked inward from a self-reflexive stance and provided an in-depth sense of awareness of their spirituality within their urban-based practice.

Spirituality solicits the activation of self-awareness, another key area in the intrapersonal dimension of one's inner world. Giacalone and Jurkiewicz (2003) use the concept of spiritual *attributes* and *activities* that can serve as manifestations of one's spirituality. For example, the spiritual attribute of "desiring to make a difference" may be actualized by the spiritual activity of "experiencing a heightened state of awareness" (p. 14). Both, Beth and Birdie, appeared to be cognizant of their spirituality in this regard, repeatedly pointing out the importance of self-awareness:

> Birdie: I think it's incredibly important to be self-aware and have a really good sense of where we come from and what led us to social work. . .what our beliefs are. . .how are life experiences have contributed to our decision to be a social worker. . ..have a good understanding of our beliefs and our own cultural backgrounds
>
> Beth: I would say that a social worker needs to be self-aware and aware of whatever particular culture or group of people that he or she is serving, regardless of what culture it is, or whether that's race or gender or people's lifestyles. I think respect and integrity are very big for when you're respectful to people, you can listen to someone and hear them, although you may not agree with everything they say or do.

Both social workers clearly elucidated that their profession was a calling and making a difference in the lives of their clients served as a significant, motivating factor in making work meaningful.

Another example from Giacalone and Jurkiewicz's (Giacalone and Jurkiewicz 2003) model points out the spiritual attribute of "desiring meaning and purpose" and how it might be manifested through the spiritual activity of "affirming what is essential through service" (p. 14).

When Birdie was asked why she feels social work is a calling in her life, she replied:

> Well, I love to help people. That was it really. Whenever I see somebody – you know, even if I am driving or walking by somebody and they ask me for money, like a homeless person on a corner or somebody that has an obvious disability, I feel my heart being pulled. And I want to help them, so I've always loved helping people. . ..

When Beth described how she came into the profession, a big smile came on her face as she said, "I was like. . . I'm gonna take this social work class (chuckles). Let me see what they are talking about (laughs). I took several courses from the same teacher! But I tell you, that lady was awesome. She was phenomenal." Beth credits her instructor's enthusiasm and knowledge as key factors that led her to become a social worker. Beth expresses a hearty passion for her work with diverse clients and depicts this inspiration as a calling to be in social work. She enthusiastically and energetically talked about her deep love for helping people, from the homeless and unemployed to those with seven-figure incomes. She believes that having compassion as her top personal quality and having a personal relationship with God are the two most noteworthy factors in her personal and professional life.

Much of the literature on workplace spirituality is reflected from the individual perspective (Pirkola et al. 2016; Kazemipour and Amin 2012). The individual's *intrapersonal* dimension of self is the starting point of one's inner identity that often influences the other dimensions of being. Self-awareness and personal beliefs are embedded within the individual's inner identity. How one sees the *self* and *others* colors the world around them. Moustakas (1994) explains this more clearly:

> Full appreciation of the process of recognizing individuality focuses on awareness and understanding of oneself. To value oneself, one must value what is within, savoring it, soaking it up, coming to terms with it, rather than classifying, judging, and evaluating it. The heuristic focuses on the inner truth of being with one's own values and meanings. In such

> moments, the individual is patient and permits what is to be, to linger and endure. Being patient means that what exists as authentic has its own timetable, recognizes that growth is an unfolding process and that new forms emerge through a readiness, a gradual opening and awakening, and through reflective consideration. (p. 14)

This inner awakening process seems to be ongoing as one evolves, grows, and becomes.

Being cognizant of one's own conscious and unconscious intentions can help make sense of the multidimensional aspects of the evolving self. Without the *intrapersonal* component of the self, there would be no conduit of interconnectedness that communicates across cultures. Therefore, it is vital to consider the inner identity of the heart, mind, soul, and spirit in relation to the cultural dynamics that interplay with others and one's own personal values and belief systems. This inner awareness of *cultural otherness* sets the platform for one to transcend from the internal world of intrapersonal to the external world of the interpersonal.

The Outer World: ***Inter*personal Dimensions of the Spiritual Self**

Both Beth and Birdie expressed how spirituality helps to guide them in relationship with others in the outer world. Koenig (2005) notes that recent study findings inform us that clients prefer clinicians who are sensitive to their spiritual, religious, or cultural perspectives in life. This sensitivity to others' differences is notably present in the lives of Beth and Birdie as reflected in these quotes from their interviews:

> Birdie: Like I worked – years ago with, a lot of Russian immigrant Jews? And, so I picked up some Russian words? Just a few, and so, years later in my hospice days, whenever I have a Russian, a client or patient who was of Russian descent, I would speak of few words of Russian. . . And they would so appreciate it! I mean, they were like, oh my God! Yeah, they were just so appreciative. . .that kind of effort.
>
> Beth: I was in my early 20s when I started there. So I had to learn early on to work with the inmates because that was a whole – I'm not even talking about the sub-cultures in there, learning the *overall* culture of inmates, and then learning the sub-cultures so that I can relate to them, reach them, and help them meet their needs.

Erickson (2004) maintains that culture "can be thought of as a construction – it constructs us and we construct it. We are culturally constructed and constructing beings, and in that construction we are never standing still" (p. 39). Both social workers considered learning about the cultural backgrounds of clients a necessary step to better serve their needs. This interpersonal dimension of self reflects the transcendence quality to move beyond one's own inner world and be inspired to serve others in the outer world.

An integrated review of the literature on workplace spirituality in healthcare revealed that the most important dimensions are a sense of community and meaningful work (Pirkola et al. 2016). Healthy spirituality creates "relational webs of caring, respect, and support extending outward to other people and beings" (Canda and Furman 2010, p. 76). Connectedness to others in the workplace may be realized through one's spirituality when it produces such virtues as compassion and justice (Canda and Furman 2010). Jurkiewics and Giacalone (2004) conjecture a value framework of workplace spirituality that includes the terms, benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust (p. 129, 131). Adding to these values, traits of having compassion and empathy for others, being self-aware, and having a sense of calling are also reflected in the literature of workplace spirituality (Freeman 2015; Mulder 2015).

Both Birdie and Beth appeared to demonstrate these attributes and values in their intrapersonal and interpersonal worlds. Moustakas (1977) writes, "when we consider value, our inner experience is a feeling of something definite, something absolute, something essential that feels right and belongs" (p. 76). Birdie displayed confidence in her ability to relate to the values and religious beliefs of her clients. She spoke about how her own spirituality serves a guide in honoring those in her interpersonal world. She shared, "I'm very spiritual and I know how important that is to many people… it's important to allow other people to express their spiritual beliefs and practices. I just honor that…."

This stance seems to be one of Birdie's highest values. For Birdie, spirituality is an essential part of her inner identity and helps to connect her with culturally diverse communities.

Birdie sees herself as a holistic person who values others, regardless of their race, creed, or color. She considers her spirituality as a viable part of who she is and how she conducts herself with others. Again, she spoke of her spirituality in regard to her workplace:

> We are all this body of Christ here on earth…And I, you know, will just share that, my own spiritual practices, with patients and families. It gives them permission to do what they need to do….

Birdie continued her discourse on how her spirituality has broadened her outlook where she can feel comfortable with clients who talk about their faith values and beliefs. She encourages them to express their feelings and share whatever is in their hearts. Sometimes her clients will ask her to read from the Bible or play religious music for them in the hospice house. She talked about sharing her own spiritual beliefs over the years: "I shared that with a lot of families, and I think that it gives them a sense of peace. The ones that are really struggling and just from my own personal experience with my parents' death." Birdie talked in depth about the death of her parents and how that brought her closer to her spiritual self. She values her clients as whole individuals and respects them as such:

> Because I just want to look at that whole person. It's so important you know. We are more than just our physical bodies, you know? We're spiritual…emotion…physical … beings and to be whole, we need to be aware of all that….

I could tell that spirituality was very important to Birdie because she then said, "Put that in there too," referring to her previous comment. Then Birdie replied, "So spirituality…that is really my frame of reference. My primary frame of reference."

Birdie links her spirituality to her use of self in the workplace. She appeared sincerely interested and passionate about her work with diverse patients. Birdie interjected her thoughts, beliefs, and meanings of how important spirituality is to her life and work. She again emphasized her views about spirituality in her personal life and how it impacts her professional demeanor in social work practice.

Birdie spoke of the importance of respectful helping in her practice. She gave an example from her own experience of what she considers respectful helping with diverse clients. She talked about the time she and another white female nurse were being interviewed by a Black family who were considering care for their sister. She says:

> And the brother asked – "*Since you're a white woman, now how is this going to work?*" (It was obvious about the difference in our race and he wanted to know how or if that would affect the relationship with the family). By the end of the interview they loved us and the one that asked that very pointed question said to me, *"Now come on! Give me some sugar!"*

Birdie seemed very comfortable talking about the different experiences she has had with clients who were people of color and how her spirituality equips her to better understand others' religious values. Some of the characteristics that Birdie believes she has that helps her provide culturally responsive service delivery to the multicultural clients she serves include compassion, warmth, genuineness, and being authentic. She states:

> Well, I think that I am very approachable and I think that I'm very kind and compassionate and warm... I think that people can tell that I'm very genuine and authentic. When I walk into a room, especially with my families in hospice, I'll go in the hospital room and you know there could be 20 family members in the room. Often times they say something about appreciating me and telling me thanks for being so kind and compassionate...

Compassion, warmth, and genuineness are encouraged behaviors in the social work profession. Much of the spirituality in the workplace literature notes the association of such traits with one's inner identity. According to Cournoyer (2000), social workers who are most effective consistently display empathy, respect, and authenticity toward their clients. Additionally, the literature reports that effective helping also includes a nonpossessive warmth, acceptance, affirmation, and caring (Hubble et al. 1999; Cournoyer 2000).

Many of these traits also resonated in Beth, who described herself as caring and compassionate. Beth expounded on her interpersonal qualities speaking of her compassion for others, particularly those who are outcasts in mainstream society. Beth considers her spirituality a primary conduit in providing care to her widely diverse client populations. She boldly verbalized her faith beliefs exclaiming, "I am a believer of God. I believe that God exists and that Jesus Christ is the son of God" (Anderson 2016, p. 192).

Some may view Beth as a *religious* person rather than a *spiritual* person from her statement of faith based on the current trend that seems to view articulation of one's faith beliefs as an act of religiosity (Hayden and Barbuto 2011). Lee (2002) points out that the word "spiritual" alludes to a more "positive, private, and individualistic" connotation, whereas the word "religious" bears a more limiting and constricted meaning, often associated with institutional beliefs and practices (p. 59). Lee (2002) also observed that those who may have a negative view of religion based on this association tend to prefer using the word "spiritual."

Yet, Beth's persona reflected an extremely positive and deeply spiritual presence that had no overtones of negativity. Historically, religious beliefs and spirituality are dominant factors in the cultural heritage of many African Americans (Boyd-Franklin 2010; Lincoln and Mamiya 1990; Taylor et al. 2004). A Gallup poll reflected that nearly 85% of Blacks report religion as a very important component in their lives (Gallup and Newport 2006).

Whether one views Beth as religious, spiritual, or both, she explains how her faith helped her find congruence when faced with a dilemma about homosexuality, which she was taught was morally wrong. She describes it in these words:

> It was very hard when I came into the social work field because I was told that you have to… you *have* to accept homosexuality. That was something that I struggled with, because I respect them. And that's why I go back to saying that you may not respect everything someone does, but you still should respect that person as a *human being*. When you have that compassion I think it also bring about respect for people. Even if you don't, you may not necessarily agree with how they do things or the things that they do, but you will respect them as a person.

Canda and Furman (2010) point out that absolutism is inappropriate in the social work profession because it propagates one's own ideology or religious opinions, rendering them as "ultimate truth" (p. 12). For Beth, looking at sexual orientation through the lens of humanity provided her a congruent way to approach those who did not ascribe to her beliefs.

Beth spoke about how spirituality guides her interaction with diverse clients through the lens of humanity. Such a positionality helped her to remain conscious of otherness while staying grounded in her intrapersonal self. She felt it extremely critical for social workers to be aware about themselves as well as different others. Beth stressed the need to respect and honor differences in social work. She reiterated her point:

> It helps me to make sure I stay… you know stay conscious of the people…and that the world doesn't just revolve… just around me; although I would love for it to, ah, I realize that it does not and just being aware of, you know, learning to be respectful of people, learning to hear people, learning…everyone is different and everyone's experience is different…this helps me to stay aware and stay grounded in this profession.

Beth repeated her intention of remaining respectful toward those whose lifestyles do not align with her biblical teaching. She states:

> I'm gonna be respectful. One of the ones (gay males) I work with, told me one time, "Beth, I respect you a lot because no matter who's around you are still the same". He said, "You don't make me feel like I'm dirty or anything." He said, "You don't agree with my life, but yet you still make me feel like a person."

She admits to do so can be challenging, but as a Christian who tries to live the biblical teachings she grew up with, Beth is mindful of her struggle:

> I've worked with a lot of people, you know, co-workers and patients, clients and ah, you know I still help them, I still love on them. . .I still treat them the same. It doesn't mean that I agree with how they live, but I still show them that respect.

Her adamancy about respecting people and having integrity came through distinctly in her voice. Beth's own perceptions about cultural responsiveness included the need to have at least a basic understanding of the populations she works with, regardless of their culture, race, gender, or lifestyles. This is something she spoke of having to learn to do and gives credit to her spiritual background and education in social work in helping her demonstrate respect and integrity in working with diverse populations.

The Story of My Inner and Outer World

Creswell (2013) notes that all writing is "positioned" within the author's own life experience and worldview (p. 215). I acknowledge my subjective position of viewing life as constructed within contexts of one's ways of being in the world, shaped holistically, encompassing sociological, historical, political, gender identification; economic status; ethnicity; and cognitive, emotional, spiritual, biological, and experiential perspectives. Recognizing that these contextual factors exist in myself as well as in the other two social workers I am writing about, I am aware that this mindset exists and has a bearing on the heuristic expressions in this chapter.

My spirituality is a vital part of my being and contributes to who I am holistically. I believe that human intellect alone seeks to analyze truth, where spiritual discernment crystallizes truth. Moustakas (1995) writes "the imagining of something, in its voices and sounds, in its colors and visions, is real" (p. 206). He adds, "Truth includes the possible, the meanings that grow out of illuminations of what might be. In this sense, truth is both existent and imaginary" (p. 206).

My truth emanates from my lived experiences, my spiritual grounding, and my academic learning. Each of these influences not only undergird my life practice but serve as guides to my evolving inner and outer worlds.

While conducting interviews with Birdie and Beth, I felt a heart connection to their words and expressions of how their spirituality guides their inner and outer worlds too. As the researcher, I understood that my voice had to remain silent in the listening process of those interviews so that I could clearly hear their voices. Yet, something inside of me yearned to openly acknowledge the spiritual identities they both embodied and that I shared along with them. This writing gave me the opportunity to give voice to all three of our stories of workplace spirituality, for which I am grateful.

For me, spirituality is a gift that I did not know existed within my inner self. One month before my grandmother died at the age of 103, she told me that from the time I was a small child, she knew that I was "special" and that "God had His hands on me." As an African-American woman, the literature reflects that approximately 83% of this population hold strong spiritual and religious roots (Pew Research 2016). There is no evidence-based framework that I can apply to my grandmother's words nor that relates to the intimate knowing of Spirit that has become a viable part of my lived experience. Many years have passed since my birth, yet, this supernatural connection beyond my intrapersonal world remains a steady, consistent force of strength and hope in my life.

What began as some might refer to as a "socially accepted moral norm," I became a Christian early in my teenage life. Like Beth, I grew up in a family that taught me Christian values based on the Bible. Although there seems to be an aversion in the culture toward religion and its institutions, the literature ironically reports that more than 90% of the US population acknowledges a belief in God or a universal spirit (Newport 2011, 2013). Moreover, a vast proportion of the population states that religion is "very important" or "fairly important" in their lives. Birdie, Beth, and I consider ourselves a part of that majority. However, the *profession* of faith is not necessarily the *outcome* in one's lived reality. Where I once placed great emphasis on following the religious training I was taught from childhood (i.e., get baptized, attend church regularly, and give tithes and offerings to demonstrate my faith), spirituality has enlarged my perspective by directing me inwardly within my own self to search my own heart, rather than focusing my attention outwardly to strictly adhere to traditions, rules, and moral codes. This inward intentionality is self-reflexive and ongoing, developing, evolving, and increasing a higher level of consciousness within me, a consciousness that better understands the wielding power of humbleness.

Cone (2011) speaks of the power of humility and states, "I see humility, as much as I might have it – if I have any – coming from my spirituality"(Kirylo and Cone 2011, p. 206). To be humble is to be without pride and to be prideful is to be without humility. To transcend beyond the natural self's world is to yield to something greater than one's self. Spirituality is the passageway for me to accept, appreciate, and honor diverse others who cross my life path. This guiding presence of Spirit within also encourages me to look beyond what I see with my natural sight and envisions a more loving world where more people are becoming more loving.

The love I speak of "is patient, kind, not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes for all things, endures all things" (I Corinthians 13:4-7, Revised Standard Version).

Spirituality is the essence of my inner soul and spirit, for I believe that humans are spiritual beings, residing in a physical body and having a living soul. Based on Christian theology, this living soul came to be by God as recorded in Gen 2:7: "And the LORD God formed man of the dust of the ground, and *breathed* into his nostrils the *breath* of life, and man became a living being (NKJV)." Because the word *spirituality* derives its meaning from the Latin word *spiritus* meaning "breath," it is interesting to note that Christian theology's first inference to *breath* is recorded in this verse of Scripture. Yet, this may have little to no influence on how spirituality is referenced in the academic literature, perhaps because the Bible is often associated with religion. The word *spirit* can be understood literally or metaphorically with inference to “that which gives vitality and drive for meaning and transcendence” (Canda and Furman 2010, p. 76). Nevertheless, regardless of the rationale for or against biblical scriptures as bona fide literature, one might still agree that without *breath*, there is no spirit *or* mind *or* body *or* soul. Indeed, there is no life without *breath*.

Many perspectives about spirituality exist that include theistic, atheistic, and nontheistic views (Canda and Furman 2010). Yet, in spite of the broad variations of thought, most view human beings as having “an innate drive to stop suffering by developing a sense of meaning, purpose, and fulfilling relationships”(p. 197). Connecting with the whole person encompasses all of one’s intrapersonal and interpersonal world, being sensitive to their diverse ways of being.

When Birdie touched on the whole person’s perspective of looking at her clients, I immediately felt the connection to her words. She spoke on the importance of seeing people as a whole, embodying a spiritual, emotional, and physical self. I could actually feel her deep sense of spiritualness and hear it in her voice. I recall Birdie leaning back in her chair in a contemplative posture and then looking directly into my eyes saying, “So spirituality that is really my... ah...frame of reference. My primary frame of reference.”

I share this commonality of thought with Birdie as I too consider spirituality my main frame of reference in my inner and outer worlds. To me, wholeness is represented by the coming together of one’s intrapersonal and interpersonal selves, which I refer to as the “holistic” *self*. Mackey (2007) writes a description of “self” to which I subscribe:

> self is defined as the sense of one’s bio-psycho-social being in time and space. The word ‘sense’ is used to convey what we think and feel about who we are that may not always be easy to communicate with words. We strive or reach for an integrated sense of ourselves biologically, psychologically and socially; that is, a sense of wholeness characterized by the integration among body, mind, and social role behaviors in relationships. (p. 232)

I believe that the *self*, described here, is “holistic” and also includes a spiritual dimension that is expressed through and in our thoughts, actions, and behaviors. One’s holistic self exists in time and space, always present whether one is alone or with others in the community or workplace.

Although I am careful not to talk openly about my faith in public spaces, such as in the classroom or with clients, on numerous occasions, some people, including strangers in public venues, have come to me and said that they can tell I am a spiritual person.

How can that be? How can someone who does not know anything about me come to such a conclusion? Because of these seemingly, unexplainable occurrences, I somehow sense that spirituality has a voice of its own that requires no words. I sense that behaviors, attitudes, and dispositions have some connection to such a knowing, even with those who do not *know* you at all. I sense that being kind, caring, genuine, loving, merciful, forgiving, empathetic, patient, nonjudging, and affirming to others may all be observable attributes of one's transcendental spirituality which reaches beyond the natural world and yet connects to it.

One example comes to mind from an experience working as a therapist with court-ordered clients. On several occasions, I was told by several clients how I made them feel valued and respected, something they readily shared as a rarity in their past experiences. Another time I was attending a conference and a professor whom I did not know prior to that day called me "Miss Zen."

While interviewing Beth, I recall her talking about her challenge to accept the sexual orientation of some of her clients because she had been raised in a Christian home that taught the Bible was against homosexuality. Although she admitted her initial incongruence with this population, she credits her spirituality as helping her understand that respecting diversity includes all of humanity. Similar to Birdie, I recognized in Beth a genuineness that seemed to illuminate her spiritualness.

Spirituality was key factor in how I responded to a hostile workplace environment some years ago. I had an authoritative boss who bullied the employees under her supervision. The work environment was hostile, and many of the employees there were extremely unhappy and felt uncertain about whether they would have a job based on the instability of the supervisor. Ironically, she was a religious official in her denomination, but her behaviors reflected polar opposite values of those associated with workplace spirituality. Determining one's true motivation is unlikely to be known by outside others.

Thus, those in the workplace environment, whether management, colleagues, or clients, cannot accurately assess another person's heart, intentions, or level of spirituality. However, this experience brought heightened awareness to help me better understand those who view religion with disdain. Such behaviors as bullying, being mean-spirited, and deliberately sabotaging of others, demonstrated by this individual, do not align with attributes associated with healthy spirituality. Another consideration in this regard goes back to the Biblical stance about "Spirit." Based on this supervisor's own profession of Christian faith, perhaps one might be able to identify if she possesses attributes of Spirit, known as "fruit of the Spirit" in the Bible. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22-23, NKJV). One might surmise that healthy spirituality for professing Christians would reveal the fruit of the Spirit. I believe that religiosity alone can give a false sense of spirituality that bears no such Spiritual fruit. The presence of Spirit then should be recognizable by its fruit, for how can one be "spiritual" and not have the fruit of the Spirit?

No words or language can provide a universally acceptable definition and understanding of "spirituality." The main commonality that seems to unite the phenomenon of spirituality to the interpersonal and intrapersonal self is an experiential one. The natural nature of humanity may not understand Spirit essence or make sense of it by intellect alone. I believe that is because spirit transcends the natural order of logical living.

For professing Christians, the question to ask is "How do I express who I am without expressing Who God is to me?" My profession is "God is in me and I am in

God." That is my truth. All that I am is because of God. The external can never adequately satisfy the internal spaces that one's spirituality occupies. If we live in the Spirit, let us also walk in the Spirit (Galatians 5:25).

My spirituality has kept me peaceful through not only that experience of racism but countless times of discrimination, prejudice, and outright disdain toward me due to the color of my skin. Spirituality has been the source of physical and emotional healing in my body and mind. When I experienced a near-death situation with my health, it was a supernatural miracle from Spirit that restored me to wellness. My spirituality helps me to seek harmony with others in relationships at home, community, and the workplace. My spirituality helps me to forgive those who have done wrong to me and to ask for forgiveness in those times when I may have caused hurt to someone else. My spirituality transcends the natural world of people, places, and politics, for I believe it connects me with the Creator and Source of all things known and yet to be known.

My spirituality provides a safe place any time, day or night, in any situation or circumstance for me to commune with my Creator through prayer, praise, and worship. Through stillness and quiet moments, a path of right-directed guidance leads me to positive, life-giving realities. My spirituality helps me to be self-reflexive, inspiring me to consider more deeply matters of the heart, mind, and soul.

This leading of self-reflexive thought involves a continuous examining and contemplational quest for wholeness and meaning in one's inner and outer world. Lastly, my spirituality nurtures the holistic self, inspiring me to embrace the totality of who I am and who I am yet to become.

Final Reflections

Social workers' beliefs about spirituality and how those beliefs impact their workplace continue to be an area of interest in the literature. As the literature points out, more professional employees are now acknowledging some type of spiritual or religious affiliation (Fourie 2014). Schutte (2016) states that "strategic leaders and employees at the workplace already have spiritual beliefs that influence their exercise of leadership and their day-to-day operations in the workplace" (p. 5). Not only did this description fit the two social workers' lives shared here but also aptly apply to my own life.

Social workers as professionals are not necessarily recognized for their beliefs about spirituality and how that plays out in their work with diverse clients. The reality is social work practitioners are human beings with real-life experiences, just like their clients. The literature reflects that spirituality plays a dynamic part in the intrapersonal world of the self and transcends into the interpersonal world of connectedness with others.

Two dominant themes of commonality were extrapolated from our stories: (1) *personal beliefs/values* and (2) *attributes/traits*. Aligned to the first theme were acts related to "having faith in a Higher Being/God," "being self-aware," and "sensing a calling to be in social work." The major theme of *attributes/traits* included the characteristics, "being compassionate," "showing respect toward differences," and "helping diverse others."

The personal values demonstrated through all of our stories aligned to the intrapersonal and interpersonal framework of workplace spirituality. All of our inner identities regarding spirituality are primarily derived from Christian theology as the foundational premise that we grew up believing and being taught. Moustakas (1956) states: “The self is constantly emerging in its own true experiences and is becoming with the transition of change and transformation” (p. 273). Our sense of spiritual identities builds upon this continuum of transformational change, impacting who we are yet becoming. Getting to the heart of the matter begins with a self-reflexive look inwardly, for one’s true motivation is an inner-directed experience.

Moustakas’ (1977) words resonate the beauty of getting to the heart of the matter from a self-reflexive stance, whether it is reflected in one’s spirituality at work or other environments. He states:

> We must not live by instructions, by rules, by social, administrative, or therapeutic directives, but by moral strength, individual and universal value, and spiritual strength that is exercised in creating life with other persons, where what really matters is the internal directive that keeps alive the mind and heart and soul of all humanity. (p. 81)

Along with self-awareness, a major consideration in professional social work is that of awareness of others, particularly within the parameters of the therapeutic relationship of client and worker. In light of the findings, professional social work entails that social workers refrain from biases that may interfere with the provision of client-centered service delivery. Indeed, spirituality may be an aspect of the social workers’ lived experiences, which allows them to enter a space of shared beliefs with clients and to display empathetic and nonjudgmental listening to clients with dissimilar beliefs and values.

The findings raise several questions for future research. For social workers who view spirituality as an important aspect of their urban-based practices, how do they interact with clients who do not share their beliefs? How might social workers who do not value the spiritual strength, as noted by Moustakas (1977), connect to the lived experiences of clients who view spirituality as an important aspect of their lives?

The notion of spirituality is a significant factor that some practitioners consciously or unconsciously hold and interject these faith practices and beliefs in their work. Therefore, self-reflexive awareness is key to maintaining appropriate boundaries that allow the worker to be true to himself or herself while simultaneously honoring diverse others in their outer worlds.

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Cherishing the Wisdom of Community: A Benedictine Model of Leadership for Turbulent Times

Dung Q. Tran and Michael R. Carey

Contents

Abstract

We live in turbulent times: war, refugees, hate groups, and increasing disconnection between the rich and poor, healthy and sick, and self-interest and the common good. Disorder, angst, and malaise often describe the twenty-first century.

Disorder, angst, and malaise may also describe the sixth century in Europe as the Roman Empire fell apart. In those turbulent times, Benedict of Nursia entered a tradition of Christian monasticism that was then over 200 years old and

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eventually led a group of monks who sought to grow in spiritual maturity through their experience of authentic relationships in a life lived together.

Benedict developed a written Rule that set up the conditions by which the individual could grow and become an instrument of God's will in the world. This chapter examines the background and contents of the Rule of Benedict and proposes four key dynamics that may allow twenty-first-century people to learn from the wisdom of the sixth-century monks: community, hospitality, humility, and charity.

Keywords

Rule of benedict · Benedictine spirituality · Community · Hospitality · Humility · Charity

> Society is a house of mirrors, a masquerade, a continuous, self-serving commercial. It is not rational; it is driven by greed, power-seeking, and inflated egos. Even the well-intentioned have no sense of who or what is pulling the strings. Nobody trusts or believes the government or big business. Among citizens, outbreaks of racial, ethnic, and religious violence raise questions about our ability to tolerate pluralism and about the viability of the nation-state which embraces various ethnic and racial groups. (Starratt 1993, p. 102)

Introduction

These are turbulent times. Refugees are pouring out of the Middle East into Europe and elsewhere, driven by violence between governments and radical Islamic forces. Besides antagonism toward the mostly Muslim refugees, a virulent anti-Semitism is on the rise in Europe, and nationalist political parties are gaining power throughout the West. In Great Britain, citizens voted to exit from the European Union; in the United States, the recent presidential election campaign overturned the traditional values of civility and truthfulness, and a candidate who marginalized immigrants and Muslims was elected. Even in one of the richest countries of the world, the disparity between the rich and poor in the United States is increasing, while at the same time, previously created "safety nets" for the marginalized are undone or under attack by politicians who question why the "haves" should help the "have nots," why the healthy should help the sick, and why the wealthy should pay more taxes than the poor and middle class. A growing sense of disorder, *angst*, and *malaise* is gripping more and more countries, if not the entire world.

Disorder, *angst*, and *malaise* are words that may also be used to describe the social, political, and moral climate of sixth-century Europe, where the order established by the Roman Empire had finally collapsed into political and social chaos. It was within this fragmented world that a Christian monk named Benedict of Nursia led a small community of men to nurture stability, receptivity, and a commitment to relationship. Although in the sixth century, Benedict entered into an already existing institutional monastic culture that was 300 years old. In his lifetime, he was able to see how that culture had drifted from the foundations of Christian ascetics who had originally separated themselves from society by withdrawing into the Egyptian desert. These early individuals left society to live in isolated communities in order to disentangle themselves from a society increasingly devoid of respect for human dignity and community: Benedict's insight was that their rejection of society was not a rejection of living in community, but rather a rejection of what they saw as the systematic oppression of people that made living in authentic community impossible.

The early Christians withdrew from the world and the company of others in order to seek the ultimate purpose of their lives in God's eyes, and their search led them back to each other and into communities of meaning. Benedict understood this dynamic and knew that the formation of the individual as an instrument of God's will in the world required a community that would both support and challenge the individual to overcome his or her self-embeddedness and the prejudices, resentments, desires, and fears that came with what might be described today as narcissism. The "life alone" that is the definition of a monk described not an escape from the world because it was evil, but rather a solitary search for how to engage the world as an instrument of God's will and by doing so, help to make it the Kingdom of God.

The valuable gift that Benedict gave to the formation of men and women who desired to become agents of positive growth – and even transformation – was his focus on the practical ways in which a community could be formed and maintained that would nurture the balance between the freedom of the autonomous search for self and the responsibilities of the common life lived together. For the early Christians and for Benedict, the true self was to be found, not through separation from the other, but through relationship with the other marked by love, compassion, and care. For Benedict, the false self was constructed by each man or woman based upon fears, desires, resentments, and anger. The creation of a false self was also an attempt to hide from God, who called the individual to surrender his or her need to control, to die to selfishness, and to become an instrument of God's will in the world.

What are the lessons for today to be learned from the experience of 1500 years of Benedictine monastic life? In the disorder, *angst*, and *malaise* of our current time, how can we create authentic communities that will safeguard the values of service, civility, and civic responsibility that are under attack in an increasingly oppressive world? How can we balance autonomy and the common good in our daily lives in the world? How can we engage the world as instruments of healing, transformation, and love?

Background to the *Rule of Benedict*

The lasting monument to Benedict's leadership is the *Rule* that he wrote for his community, a document that has influenced thousands of monastic communities as well as secular institutions throughout the world for the last 1500 years (Swann 2007, p. xiii). Benedict's *Rule* was based upon a variety of earlier writings which had been used to guide monks living in community, but Benedict reshaped these traditional documents to create a masterpiece of both profound psychological insight and an understanding of organizational effectiveness. Moreover, the insights articulated in his *Rule* underscored the essential connection between the moral and spiritual development of the individual and his or her relationships lived in community. The starting point to reclaim the wisdom contained in this sixth-century document and apply it beyond monastic organizations to business organizations, social services agencies, educational institutions, and large and small communities is to examine the history and values of the *Rule of Benedict*.

The Christian monasticism that Benedict encountered in sixth-century Italy developed out of the experiences of those who were known as the "desert fathers and mothers." These men and women chose to live a solitary life in the barren deserts of Egypt beginning in the third century C.E. Before the emergence of this eremitical lifestyle, there were various kinds of free-form asceticism present in the villages of Egypt, and those who chose to live "on the edge" of the community were known as sarabaites. By the end of the third century, some of these ascetic Christians began the practice of separating themselves from society altogether. These hermits withdrew into the Egyptian desert and were known as anchorites (McGinn 1991).

Why did these anchorites leave society for the isolation of the desert? Although there are as many reasons as there are types of individuals drawn to the desert, a common motive was to disentangle themselves from a society increasingly devoid of respect for human dignity and community. American monk Thomas Merton (1960) described their thinking: "Society – which meant pagan society, limited by the horizons and prospects of life 'in this world' – was regarded by them as a shipwreck from which each single individual man had to swim for his life" (p. 3).

Related to their distress about the lack of respect for human dignity and authentic community was a refusal on the part of the anchorites to accept as normal the dysfunctional leadership and relationships of the age. Their rejection of society was not a rejection of community, but rather a rejection of what they saw as the systematic oppression of people that made community impossible. In Merton's (1960) view:

> [O]ne of the reasons why they fled from the world of men was that in the world men were divided into those who were successful, and imposed their will on others, and those who had to give in and be imposed upon. The Desert Fathers declined to be ruled by men, but had no desire to rule over others themselves. (p. 5)

The anchorites conformed to nothing except the will of God, which was grounded in the ongoing discernment of each individual monk. To become this liberated, however, required the individual to be spiritually mature and acutely aware of his or her own biases, fears, anxieties, and resentments. The end result of the anchorite's struggle was to understand the distinction between the "true self" and the "false self." This understanding was called **purity of heart** – that is, as Merton (1960) stated, "a clear unobstructed vision of the true state of affairs, an intuitive grasp of one's own inner reality as anchored, or lost, in God through Christ" (p. 8).

In 313 C.E., the Roman Emperor Constantine issued the Edict of Milan, which liberated Christians from persecution by the Empire and was the beginning of the move to what would become a Christian, Holy Roman Empire. Once freed from the possibility of martyrdom because of their faith, many sincere Christians looked for other ways to express their radical commitment to God. One of the ways they did this was embrace alternative lifestyles at the margins of towns and cities. Eventually some radical Christians left even the outskirts of civic communities to enter into the surrounding desert. These men and women were the early anchorites who conformed to nothing except the will of God and often found that living alone in the desert brought with it psychological, emotional, and spiritual dangers. In fact, the struggle to be centered in the true self by letting go of disordered attachment was fundamentally related to the withdrawal of the anchorites into the desert. As Bernard McGinn (1991) asserted, the desert was:

> Traditionally the home for demons and not for humans, was the place where the encounter with the spirits of evil – demons of lust, of gluttony, of anger, of desire for possessions, and the like – could be more readily encountered and mastered through the patient penance of the cell. The demonic powers, always present within the soul, became luminously real in the intense heat and introspective atmosphere of the desert. (p. 136)

Asceticism, while of great value, was not promulgated as a goal in itself, but always as a means to the end that was this inner transformation. Because hospitality, humility, and charity were both the essential instruments to and the consequences of purity of heart, gradually a loose community of anchorites in the desert formed to support each other and to learn from those spiritual masters they gave the title of *abba* (father), who had safely traveled the road of self-examination and complete openness to God. For Merton (1960), "there was more real love, understanding and kindliness in the desert than in the cities, where, then as now, it was every man for himself" (p. 17).

These loose desert communities which were centered around the mutual desire for inner transformation eventually developed into communities of individuals who, in order to develop in themselves the capacity for purity of heart, placed themselves under the spiritual direction of an abbot. Since there was a realization among the anchorites that the ability to be guided only by the prompting of the Spirit was the destination of their journey rather than the starting point, there was also a realization that autonomy in spiritual matters was both supported and challenged by authentic relationships. Consequently, the desert hermits formed communities to provide for and nurture such relationships. Monks who chose to live in such communities were called cenobites, and it was for such a community that Benedict of Nursia wrote his *Rule* sometime in the sixth century C.E.

The traditional date of Benedict's birth is 480 C.E., in the region of Nursia, northeast of Rome. He was sent to Rome for education, and there experienced a conversion which led him to renounce the ambitions and narcissism of the world. He lived with a group of ascetics east of Rome for a time, then in complete solitude for 3 years. Eventually, Benedict established a monastery of individuals who sought to develop purity of heart. The *Rule* that Benedict wrote was meant to guide these individuals in living out the dynamics of community.

Content of the *Rule of Benedict*

The *Rule of Benedict* emphasizes charity, not merely as a goal for which to strive, but as a present reality. Throughout the *Rule* can be found a concern for relationships within community and for a fluid, discerning leadership that will develop and guide them. Benedict based his *Rule* on the teachings of earlier abbots and particularly on an anonymous source which has become known to present-day Benedictine scholars as the *Rule of the Master*. Rather than adding to the already existing *Rule of the Master*, Benedict chose to remove two-thirds of it. The measure of what should be removed and what should stay was relationship: How does life in the monastic community protect and nurture authentic relationships that will lead to the growth and development of the individual? In comparing Benedict's work to the *Rule of the Master*, Benedictine scholar Timothy Fry (1981) noted the following:

> It is respect for persons and for the mystery of freedom, once again, that lies behind St. Benedict's concern for inner dispositions of the heart... Whereas the Master is concerned that the law makes provisions for every conceivable case, St. Benedict often contents himself with general statements that leave all kinds of details at loose ends. He is more concerned with why things are done and how they are done than with precise regulations. The motivation behind the observance is the object of his interest – the individual's submission to the action of grace within him. (pp. 93–94)

All of this is related to the original goals of the desert fathers and mothers. The *Rule of Benedict* was there to guide those who lived in community as they sought to develop purity of heart.

Indeed, the *coenobium* – the community – was the place for only the first phase of the monastic experience, which fourth-century monk John Cassian called the *vita activa* (i.e., the active life, as opposed to the *vita contemplativa*, or the contemplative life), and it was only this that monastic rules presumed to regulate. A monk who has successfully reached the goal of ascetical life, which is charity or purity of heart, the state in which his own inner turmoil is quieted so that he can listen to the Spirit within him, is ready for the solitary life. In the desert, there is no rule but that of the Spirit. Thus *vita activa* leads to *vita contemplativa*, and *vita contemplativa* leads back to a new kind of *vita activa*.

The actual content of the *Rule of Benedict* begins with a prologue that proposes that a monastery is "a school for the Lord's service." There follow 73 chapters discussing a variety of issues related to such service, authority, and correction. The majority of what is contained in the *Rule* was already present in previous Rules that Benedict inherited, and he added some ideas here and there and only a few chapters himself to what remained. The creative wisdom of Benedict is that what he retained from previous Rules had to do with the good functioning of a community, with leadership, and with traditional monastic tools for the development of purity of heart. Where he does add something, it is always to emphasize relationship, forbearance, and love.

Chapter 1, "The Various Kinds of Monks" of the *Rule of Benedict* describes four kinds of monks: *cenobites*, *anchorites*, *sarabaites*, and *gyrovagues*. The cenobites and the anchorites are described by Benedict as the former being on the way to achieving and the latter having already achieved purity of heart. The *sarabaites* are viewed more critically by Benedict, however; they will not realize purity of heart because they lack obedience – they follow their own will. Likewise, the *gyrovagues* are judged in an uncomplimentary way by Benedict; what prevents them from reaching the goal of purity of heart is that they lack stability – they follow their desires. For Benedict, the cenobites are to be preferred in the sense that they understand the limitations of the self and seek God through relationships with others in community.

The negative description of *gyrovagues* and *sarabaites* in the *Rule* can be better understood by the fact that stability and obedience are actually two of the three vows that Benedictine monks take when they enter the community (the third vow is that of *conversatio*, or constant conversion). Each vow represents and helps to effect both authentic relationships and the inner transformation required for purity of heart. Taken as a whole, each vow describes one aspect of that which is required for real community to exist, and taken separately, each one sets up the conditions for the next vow to be realized.

In agreeing to live under Benedict's *Rule*, each individual pledges his or her stability. A superficial understanding of stability limits it to the concept that a monk remains in one monastery for life. In fact, the concept of stability goes beyond physical location – and therefore the monastery as well. Stability is about the minimum conditions for the development and continuance of relationship. By stability, the monk makes a commitment to stay in relationship even when it is difficult. In this sense, stability is similar to the marriage vows of a husband and wife who commit themselves to each other "in good times and in bad." Stability also embraces the precept that everything involves relationships. If autonomy or individualism is the operating logic of a group of people living together, then relationship is difficult and real community almost impossible. Stability, therefore, is the foundation of both relationship and community. Having said this, it is important to note that one needs to develop a certain amount of personal autonomy (healthy independence as opposed to being embedded) to be able to contribute to an authentic, healthy, and life-giving relationship.

Stability means that leaders and followers trust each other to want the same things because they are motivated by the same needs and values; it means that they take the best possible interpretation of each other's actions. Stability requires and produces patience, allowing things and people to have the time they need to process events and situations and be productive. Further, stability implies forgiveness and the belief that no past mistake is unredeemable. In all this, stability says to both leader and follower that whatever problems there are to be dealt with must be dealt with here and now. Assuming as an exception a dysfunctional community where withdrawal is required to maintain one's mental or emotional health, the insight of stability is that the individuals who run away from organizational problems will find that the problems run after them.

The second vow made by monks entering the life guided by the *Rule of Benedict* is that of obedience. Obedience has often been characterized as a relinquishment of individual will in favor of mindless submission to a superior. For Benedict, however, obedience means obedience to the truth; the Latin root for the word obedience is *audire*, meaning “to hear” (the Latin root for absurd, or meaninglessness, is “to hear nothing”). Benedict urges the member of the community “to hear” – to listen carefully for the truth as it is present in each situation. Toward the end of the *Rule*, monks are exhorted to mutual obedience; as in stability, this is both cause and effect for authentic relationship and community. By opening themselves to hear how the truth is present in other members of the community, the monks learn how it is present in them. Benedict sees this mutual obedience as essential to purity of heart.

If stability keeps individuals from abandoning each other and the community, then obedience builds upon that commitment to find out what the individual and community response should be made. Obedience is not some ploy to maintain authoritarian leadership, attempting to control (or indoctrinate) the consciousness of followers. Obedience demands more from the leader, requiring the leader to go beyond his or her agendas, bias, and fears to become open to what is best for all. Similarly, obedience demands that followers move past a “stimulus-response” approach to decisions and become open to hear what truth there may be in community policies or plans.

Conversatio has been loosely translated as “constant conversion” and is the third major vow of the monastic life lived under the *Rule of Benedict*. If stability sets up the preconditions necessary for relationship to flourish and community to exist, and obedience defines the attitude of openness that allows members of the community to mutually engage each other, then *conversatio* (continual dialogue) demands that this entire process go beyond occasional acts of friendship or collaboration to become a way of life. *Conversatio* is essential to complete what stability and obedience begin – the realization of mutual and respectful interdependence: Through it, relationship and community become ways of *being*, rather than of *doing*.

Chapter 2, “Qualities the Abbot Must Have” of the *Rule of Benedict* deals with the qualities of the abbot, and here Benedict draws upon the best of the monastic tradition and adds his own emphasis on flexibility. Benedict’s abbot is a leader chosen because he has already traveled far on the road to the attainment of purity of heart. He has a certain sensitivity to the capacity of his followers. In his own freedom from bias, the abbot is to call others to freedom. Building on his own self-knowledge, the abbot understands the motivations of the monks he directs better than they understand their own motivations. In a section unique to the *Rule of Benedict*, Benedict said:

> [The abbot] must know what a difficult and demanding burden he has undertaken: directing souls and serving a variety of temperaments, coaxing, reproving and encouraging them as appropriate. He must so accommodate and adapt himself to each one’s character and intelligence that he will not only keep the flock entrusted to his care from dwindling, but will rejoice in the increase of a good flock. (As cited in Fry 1981, pp. 31–32)

Chapter 3, “Summoning the Brothers for Counsel” continues to describe the abbot’s leadership, this time from the standpoint of collaboration. The abbot is to take the counsel of all the monks in decisions that affect them. In a sense, the one responsible for the community is to understand the frames of reference of each member of it and to call them all to a higher viewpoint where the needs of all may be seen. “In the monastery, no one is to follow his own heart’s desire...” (as cited in Fry 1981, p. 26), and this means that even the leader must avoid the temptation to confuse his or her will for God’s will. Purity of heart is nurtured in relationships of support and challenge, and the abbot must allow that support and challenge of the community into decision-making.

Chapter 4, “What are the Instruments of Good Works” presents the disposition that must be nurtured in all members of the monastic community in order for collaboration to take place. Each individual is to look to the needs of others and not exaggerate the importance of his own needs. A loving self-criticism is recommended: “Day by day remind yourself that you are going to die” (as cited in Fry 1981, p. 28), and “Do not aspire to be called holy before you really are, but first be holy that you may more truly be called so” (p. 28). Benedict reviews what makes the monk holy, and it is not simply prayer – the *vita contemplativa* – but acts of love, of care for others, and of full participation in the day-to-day life of the community, the *vita activa*. For Benedict, then, living a good life is an end in itself and the means to lead a better life.

Chapter 5, “Obedience” discusses the concept of obedience, which was reviewed above in the discussion of the vows that the individual takes when entering the monastic community. The individual acts of obedience a monk undertakes in community life eventual build a fundamental obedience in all things and thus the individual journey further along the path toward purity of heart.

Chapter 6, “On Restraint in Speaking” presents the discipline of restraint of speech, which is less an act of self-denial than the development of the ability to listen to the truth of each situation. Benedict is particularly critical of gossip, destructive remarks, lies, and meaningless conversation, all of which make relationship impossible. Theologian Douglas Burton-Christie (1993) explained:

> The positive power of language was experienced in the capacity of words ... to bring forth life and renewal. However, the monks were also acutely aware of the dangerous, wounding power of language... Silence not only prevented one from using language in a harmful way but also provided the fertile ground out of which words of power could grow and through which these words could bear fruit in lives of holiness. (p. 135)

Chapter 7, “Humility” continues that same theme by identifying humility as the key value for the individual seeking purity of heart through healthy relationships within community. Humility is love, in that it is characterized by a willingness to refrain from condemnation of oneself or others. Humility is not a false humility, nor a self-loathing, but rather an acceptance of the limitations of humanity in general and of the individual specifically. The cultivation of humility becomes the pivot point in the *Rule of Benedict*, since through it the monk understands his or her proper place in the universe and releases the desire to control what happens in the world as if the monk was God. As such, it serves as a precondition necessary for the development of purity of heart or that “vision of the true state of affairs” that Merton described.

After setting out the dispositional foundation for life in the monastic community, Benedict spends the next 13 chapters dealing with the sacramental aspect of community. For Benedict and the monks, a sacrament was that which both represented and brought about that which it represents. For example, in the sacrament of baptism, the individual is submerged in water and rises out of it a Christian. The symbol of being submerged in water – of going into the tomb with Jesus – leads to the symbol of rising again with Christ. A contemporary example of how something can both represent and effect what it represents is the practice of a family eating a meal together: The image of a family at the dining room table is a positive symbol of its closeness and sense of authentic community, and the act of a family eating a meal together helps to make that closeness and authentic community a reality. For the monastery, this involved gathering together to sing psalms and reflect on readings from scripture and the writings of the saints. Benedict takes care to outline the structure and appearance of this essential community activity because it sacramentalized relationship and community: relationship with God, with each other, and with the wider world.

A major part of the *Rule of Benedict* details the actual organization of the monastery, a subject that is developed over the next 50 chapters. Benedict examines authority structures, delegation, and the use of community property, among other things. Underneath all of the *standard operating procedures* outlined in the *Rule* is single-hearted responsibility and care for self, others, and the community in general. Benedict stresses the importance of mentoring, of giving others responsibility, and of forgiving others for their mistakes. The community that is portrayed in these chapters is one in which individual empowerment, collective collaboration, and community dialogue are the goals.

The last two chapters – (Chaps. 72, "The Good Zeal That Monks Ought to Have" and 73, "The Whole of Just Observance Is Not Contained in This Rule") – of the *Rule of Benedict* are unique to the *Rule*. Rather than individuals competing with each other to be the most virtuous (as in the *Rule of the Master*), Benedict stated: "This, then, is the good zeal which monks must foster with fervent love: They should try to be first to show respect to the other, supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another" (as cited in Fry 1981, p. 94). This prescription for relationship and community is then placed in its widest possible context by Benedict's reminder to the *Rule*'s audience that everything is designed to lead them to the freedom that is the consequence of attaining purity of heart. "For the observant and obedient monks," Benedict concluded, "all these are nothing less than tools for the cultivation of virtues. . ." (p. 95).

The Wisdom of the *Rule* for Today

The desert fathers and mothers withdrew from the world and the company of others to seek the purpose of their lives, and their search led them back to each other and into communities of meaning. Benedict's vision was the same as theirs, but he was also aware of the practical ways in which a community could be formed and maintained that would nurture the balance between the freedom of the autonomous search for self and the responsibilities of the common life lived together. For the desert fathers and for Benedict, the true self was to be found, not through separation from the other, but through relationship with others marked by love and care.

Any reflection on the implications of the *Rule of Benedict* for contemporary life must begin with a diagnosis of the possibility for an individual to find existential meaning in a particular community: That is, should it be regarded as "a shipwreck from which each single individual must swim for his life?" (Merton 1960, p. 3). Or is the community, however limited and in need of healing, one within which the individual must struggle for meaning through his or her participation grounded in authentic relationship? If the former is the case, then what is required is the same courage that the desert fathers and mothers drew upon in leaving an oppressive society. If the latter is the situation, then the love of others and the desire for meaning and "purity of heart" are required.

The key, therefore, to applying the ancient wisdom of the *Rule of Benedict* to the contemporary problems of community – disunity, incivility, and fundamentalism – is to recognize that Benedict's monks were not rejecting society, but rejecting the oppression that made authentic community impossible. A recent book called *The Benedict Option* by Rod Dreher (2017a), a senior editor at *The American Conservative*, argues for the creation of new monastic-like communities separated from the world, but Dreher's purpose in proposing this is not congruent with what actually is the purpose of monasteries under the *Rule of Benedict*. Dreher (2017b) wrote in *The New York Times*: "Lay Christians in the twenty-first century are certainly not called to be cloistered monks. But Christians are going to have to step back to some meaningful degree from the world for the sake of building up orthodox belief. . ." (para. 17). Dreher's orthodox belief, however, focuses on the culture wars that actually have led to the disorder, angst, and malaise of our current time. Additionally, his solution serves to further fragment authentic community and undermine the rights of all people to live without oppression. For example, key to Dreher's (2017a) concerns are "the advance of gay civil rights, along with a reversal of religious liberties for believers who do not accept the LGBT agenda. . ." (p. 8). His argument for what he calls the *Benedict Option*: "Rather than wasting energy and resources fighting unwinnable political battles, we should instead work on building communities, institutions, and networks of resistance that can outwit, outlast, and eventually overcome the occupation" (p. 12).

The original Benedict was not trying to outwit, outlast, or overcome others: His *Rule* was designed to assist others to live in real community and through relationship learn how to become a more perfect instrument of God's will for the entire world. Columnist David Brooks (2017) of *The New York Times* reacted to Dreher's book by writing: "My big problem with Rod is that he answers secular purism with religious purism. By retreating to neat homogeneous monocultures, most separatists will end up doing what all self-segregationists do, fostering narrowness, prejudice and moral arrogance" (para. 12).

If Dreher's vision of responding to brokenness by abandoning society is wrong-headed, what is the constructive and creative way to draw on the *Rule of Benedict* and the history of Christian monasticism for the good of individuals and groups? In other words, in the disorder, angst, and malaise of our current time, how can we create authentic communities that will safeguard the values of service, civility, and civic responsibility and allow us to balance autonomy and the common good in our daily life in the world?

Leadership theorist Margaret Wheatley (2017) offers the following response:

> It is the deep knowing that, even in the most dire circumstances, more becomes possible as people engage together with compassion and discernment, self-determining their best way forward. . .
>
> . . .But within our sphere of influence, there is so much we can do. We can train ourselves to see clearly, to fully acknowledge this time in all its painful details; and then, wherever we are, whoever we're with, we can choose actions based on insight, compassion, and wisdom.
>
> If we choose this role for ourselves, we are joining the few who, throughout history, always step forward to serve in a time of collapse. (p. 32)

To that end, leadership theorist Peter Block (2008) proposed five strategies for the transformation of political communities:

> - The essential work is to build social fabric, both for its own sake and to enable chosen accountability among citizens.
> - Associational life is the volitional aspect of community – it is how citizens choose to build connections for their own sake, usually for common purpose.
> - Citizens who use their power to convene other citizens are what create an alternative future.
> - The small group is the unit of transformation.
> - All transformation is linguistic, which means that we can think of community as essentially a conversation. (pp. 30–31)

Wheatley and Block direct our attention to what Benedict understood to be the purpose of monastic life, which is that only a community that nurtures relationships of support and challenge among its members can succeed. Benedict desired a community that was defined by a collaborative – even dialogic – relationship among all its participants. He challenged his community to create the Kingdom of God in the here and now of day-to-day living. By having the first words of the *Rule* that is designed to direct life together in the monastery be "Listen with the ear of the heart," Benedict underscores that the creation of and participation in authentic community is essential for the individual to attain purity of heart and the spiritual autonomy that the desert fathers and mothers achieved in the third century C.E.

In applying the wisdom of the *Rule of Benedict* and of 1500 years of its application in a variety of cultures to our turbulent times, four key dynamics of the Benedictine method illustrate what – to use Block's term – an alternative future might look like: community, hospitality, humility, and charity.

Community

The roots of Benedictine monasticism reach into the early failures of individuals who fled society to live alone in the Egyptian desert. Repulsed by an oppressive culture and longing to live life deliberately, these individuals believed that by living separated from others they could attain a holistic vision. What many of them found, however, was that they were unprepared to see more clearly what God desired of them as their bias, fears, and desires quickly rose to the forefront and overpowered their search for meaning.

What was missing in formation of these early hermits was another person or community of persons to confront and question their oftentimes confused or self-centered thoughts. In the absence of mentors, counselors, and companions, it is likely that even an individual with the purest intentions can unwittingly confuse delusional thinking for wisdom. The recognition of this danger to spiritual, emotional, and even physical health led to the development of informal communities centered around a man or women who could act as a guide to learning how to live life deliberately.

This is the *coenobium* that Benedict encounters two centuries later, and his insight is that spiritual, emotional, and physical health is not only dependent on a wise man or woman – an abbot or abbess – but on the day-to-day relationships that each monk has with others in the community. The *Rule of the Master* that predated Benedict emphasized the influence of the abbot to the point that the measure of successful growth was that a monk was able to beat out the competition to become the next abbot. Benedict removed the language and thinking around competition in the *Rule of the Master* and emphasized the mutual obedience found in relationships.

Today we experience the fragmentation that results when competitiveness is understood as the measure of success. In a recent *Wall Street Journal* commentary, National Security Advisor H.R. McMaster and National Economic Council Director Gary D. Cohn (2017) defended the "America First" approach of the US President they serve. Describing the first official visits to the Middle East and Europe by Donald Trump, they write:

> The president embarked on his first foreign trip with a clear-eyed outlook that the world is not a "global community" but an arena where nations, nongovernmental actors and businesses engage and compete for advantage. We bring to this forum unmatched military, political, economic, cultural and moral strength. Rather than deny this elemental nature of international affairs, we embrace it. (para. 11)

They continued:

> At every stop in our journey, we delivered a clear message to our friends and partners: Where our interests align, we are open to working together to solve problems and explore opportunities. We let adversaries know that we will not only take their measure, deter conflict through strength, and defend our interests and values, but also look for areas of common interest that allow us to work together. In short, those societies that share our interests will find no friend more steadfast than the United States. Those that choose to challenge our interests will encounter the firmest resolve. (para. 12)

Not only do McMaster and Cohn embrace the competiveness of life in the world, but they also underscore the view that those who do not share the interests of the United States are deserving of rejection. The community envisioned by them – especially because it is led by Donald Trump, who embraces competition, confrontation, and conflict in his personal and professional life – is one described by David Frum (2017) in *The Atlantic* as "selfish, isolated, brutish, domineering, and driven by immediate appetites rather than ideals or even longer-term interests" (para. 21).

The alternative to the oppression created by a competitive view of life are small communities that nurture mutual relationships, both for their own sake and to enable others to grow spiritually, emotionally, and physically. Such small communities both represent and bring about an alternative future in which competition is not the means to and goal of a life lived deliberately.

Hospitality

Throughout the history of Benedictine monasticism may be found the offering of hospitality to the stranger, formalized in the *Rule* as "to receive guests as Christ." If the guest coming to the community is to be treated as Christ, this requires more from the monks than simple acceptance of the guest's presence in their lives: Serving the guest becomes a way to operationalize what each individual has learned about who he or she is before God. The relationships that are at the heart of the challenge and support provided by the *coenobium* are further integrated in each monk by welcoming the guest, who often may be a complete stranger.

The *Rule* adjusts the normal rhythm of life in the monastery to provide for the needs of the guest. The assignment of a porter or gatekeeper who is available at all times and the provision of special kitchen and dining facilities as well as lodging areas allow meeting the needs of guests based on the guest's schedules rather than on the monastic schedule. If the guest is to be seen as Christ, then extraordinary effort must be made to make the guest feel welcomed. Given that strangers can also be threats to the well-being of the monastery, Benedict requires that the guests enter into the authentic relationships of the community as well, thus showing their desire – even for a short time – to join the community in its mission and also add fresh challenges and support to community life through their interaction.

Today the stranger is more often viewed not as a possible threat, but as an actual one, by the very fact of not being a member of the community. The identification of refugees from war-torn countries and persona non grata is not only against the concept of hospitality but is oppressive and unjust. The monastic community under the *Rule of Benedict* understood that the stranger brought with him or her new opportunities for growth, both for each individual and for the entire community. The same is true today, as immigrants bring with them new opportunities for growth among those who must adapt their lives to their participation in the community.

Benedictine Joan Chittister (2009) made the connection between Benedict and our contemporary world in the following way:

> Benedictine spirituality says that to become whole ourselves we must learn to let the other in, if for no other reason than to stretch our own vision, to take responsibility for the world by giving to it out of our own abundance, to make the world safe by guarding its peoples ourselves. The world, it seems, has never been more in need of hospitality. Refugees roam the world displaced for political reasons by leaders who live in marble houses, while the soldiers they deploy die in ditches and the people they terrorize run from country to country seeking peace and safety for their children and human dignity for themselves. Tent cities are being built in the United States of America for the unemployed homeless of the richest nation in the world. Children flock to the cities in droves, out of abusive homes and divided homes and poor homes and good homes that simply can't handle them. The elderly are abandoned in old houses with leaking roofs and dirty windows and uncut yards. Foreigners are named enemy simply because they are foreign, apparently, and do not think or live or look like we do. (pp. 125–126)

The lesson of Benedictine hospitality for us is that we must work against the fundamentalism that excludes those who are different than us or the nationalism that seeks to protect the borders from the entry of anyone not of our race, religion, or ideology.

Humility

Growth in humility is at the heart of the formation Benedict envisions for the individual entering the spiritual workshop of the monastic community. If the "why" of living under the *Rule of Benedict* is the attainment of purity of heart – that is, the ability to see clearly what is happening around you and to respond instinctively to what you are called to do – then the "how" of attaining purity of heart is through the cultivation of humility. For Benedict, humility has nothing to do with humiliation (although humiliation can be effectively responded to through humility). Humility means that one sees oneself as one is, with both strengths and weaknesses, gifts and limitations; it is through humility that the monk engages reality on reality's own terms and can then respond appropriately.

Humility is the exact opposite of narcissism, of twisting reality to fit one's selfish ends, of acting in ways that protect one's distorted view of the world. A contemporary re-writing of the 12 steps of humility listed in the *Rule of Benedict* has been made by therapist Rami Shapiro (2009), who uses the language of Alcoholics Anonymous and other 12-step programs for addiction to underscore the wisdom present beyond the original sixth-century language:

> 1. Be aware of God's presence always. Remind yourself that if God is everywhere, God is present as everyone. Each encounter is an encounter with God, demanding your utmost respect and attention.
> 2. Place God's will above your own. What is your will? To control life to your own advantage or – when you realize that this is impossible – to blind yourself to your powerlessness with addictive behaviors. What is God's will? To liberate you from the places in which you are enslaved. Doing God's will is freeing yourself and helping to free others as well.

> 3. Seek guidance only from those who have your best interest at heart, those who support your liberation from the illusion of power and the addictions it carries with it.
> 4. Be patient and still in the face of difficulties and contradictions, and even personal injustice; respond not from a sense of injured pride or frustrated will, but from a place of objective calm and mindful tranquility.
> 5. Recognize when evil thoughts arise in your heart; see them for what they are: the chains of enslavement; and release them by confessing your dark thoughts and secret sins to a trusted confidant. As the Twelve Step proverb puts it, "We are only as sick as our secrets."
> 6. Be content with whatever life brings to you, seeing nothing as reward or punishment, and everything as an opportunity to deepen your capacity for humility and the liberation humility brings.
> 7. Consider yourself lower than others, not in hopes that "the last shall be first" but in order to help lift the other toward freedom.
> 8. Do nothing that serves yourself alone; make all your deeds of benefit to the community.
> 9. Discipline your speech and strengthen your capacity for silence.
> 10. Avoid silliness, mockery, and playing the fool.
> 11. Speak gently and forthrightly, and avoid the fog of words that comes with speech that is designed to deceive.
> 12. Keep your heart humble and your appearance simple, engaging each moment as an opportunity to release fear and the need to control. (pp. 61–62)

Charity

Benedict understood from his reflection on the first letter of Paul to the Corinthians that charity – what we now call love – was the greatest of the three virtues of faith, hope, and charity. The classic definition of charity skirts the concept of love, usually describing it as a feeling of benevolence or being well-meaning to others. It is from that meaning that charity is defined as giving to others in need. Pope Emeritus Benedict XVI (2009) affirmed this understanding in the following assertion: "Charity. . .is the principal driving force behind the authentic development of every person and of all humanity. Love – caritas – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace" (para. 1).

More than 1500 years of monastic communities living under the *Rule of Benedict* gives proof of their concern with providing for the poor who come to their doors. But the real wisdom of the *Rule* goes beyond charity as donations to charity as love. Benedict constantly urges that the other deserves charity not because the monk is a Christian, but because the other *is* Christ. For Benedict, each person the monk encounters – whether a poor person living outside of the monastery, a pilgrim knocking on the monastery door, or another monk sleeping in the same dormitory room – is Christ in the here and now.

By asking that they see the other as Christ in the here and now, Benedict makes sacred every encounter for the monks. This exhortation to make every encounter an engagement with Christ is directed to the ancient goal of the monastic life, the attainment of purity of heart. If the monk understands that God is present in the other, then the monk is more alert, more open, and more willing to respond fully to what he or she is being called to do in each "here and now" moment. Social activist (and Benedictine oblate, or lay associate of a monastic community) Dorothy Day (1997) wrote, "We cannot love God unless we love each other, and to love each other we must know each other" (p. 285). Benedictine scholar Michael Casey (2005) extended the requirements of loving the other to allowing the other to serve:

> Of course, I cannot build community on my own, no matter how heroically I give space to others. There is no such thing as unilateral mutuality. The whole point about mutuality is that it is omnidirectional. This implies that I must be generous in giving but also gracious in receiving, willing to be loved as much as to love, open to being served as much as outgoing in offering assistance. Those who operate under a compulsion to perform good works need to learn the art of stepping back sometimes and letting others acquire merit. (p. 111)

Conclusion

The *Rule of Benedict* has many implications for how we respond to a troubled world. How is language used in community and organizational settings? What does it mean for a leader – whether social, political, or financial – to have humility? How is "sacred space" created within the secular environment of neighborhoods, cities, states, and nations? The wisdom of the *Rule* during the last 1500 years of attempting to live under its direction is that the search for deep personal fulfillment and authentic self-actualization always leads to relationship and community. In the same way that the individual cannot find his or her true self except through relationship with others, the group cannot become productive except through meaning, dignity, and community. While there may be varied interpretations of how Benedict's emphasis on purity of heart and submission to the action of grace can be used in the modern, secular world, it is clear that a new paradigm must be created that can address the spiritual, emotional, psychological, and social needs of those who struggle to find meaning in the contemporary world.

Disorder, *angst*, and *malaise* are words that can define both the sixth-century world of Benedict of Nursia as well as the twenty-first-century world of our day. Perhaps these words describe the consequences of self-centered choices and decisions that are made by individuals at all levels of government, business, civic and religious communities, neighborhoods, and families. If so, the conscious embrace of the Benedictine values of community, hospitality, humility, and charity can lead us to decisions made for the common good, to nurture and protect relationships that both challenge and support us to think clearly and act effectively and to hand to those who come after us a vision of how they can lead effectively in their own turbulent times.

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Genesis and Growth of Workplace Spirituality

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Contents

Abstract

Within the last two decades, organizational scholars and practitioners have paid increasing attention to the concept of workplace spirituality, which draws on the notion that people seek to find a sense of meaning and fulfillment in their performance of work. However, its emergence as a field of interest might also suggest a contemporary approach to an age-old quest of connecting work to a higher purpose, reflecting a trend dating back to antiquity. As a result, this chapter places the development of workplace spirituality within a historical context, tracing the antecedents of the recent emergence of workplace spirituality as a

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field of interest. The chapter also highlights current conceptualizations and key empirical findings in the field and concludes with a discussion of possible directions for future research.

Keywords
Workplace spirituality · Meaning · Connectedness · Genesis · Growth

Introduction

> We have now reached the stage where people need to know what they should be working for rather than just working. (Applebaum 1992, p. 590)

Within the last two decades, organizational scholars and practitioners have paid increasing attention to the concept of workplace spirituality, creating opportunities to explore two subjects not typically associated together in contemporary times – the workplace and spirituality. As an emerging field of interest, workplace spirituality is defined by the search for meaning in the performance of work, crossing over boundaries that hitherto prevented a focus on spirituality in the workplace (Benefiel 2003). Though the definition of a workplace is fairly straightforward – a setting in which an economic or worthwhile activity takes place – spirituality, on the other hand, is open to diverse views and interpretations. Spirituality is derived from the Latin root word, *spiritus* which connotes the vital unseen breath or essence that gives life to all living beings (Cowan 1993). In its broadest sense, spirituality may be regarded as a process through which the purpose for human existence finds expression in the business of living. It is "thought to encompass a search for meaning, for unity, for connectedness to nature, humanity, and the transcendent" (Emmons 1999, p. 877). Also it is often held to be distinct from religion in that it is considered to be a universal human experience that goes beyond the norms and traditions of any organized religious system (Karakas 2010). However, others view spirituality and religion as fundamentally connected and the distinction between both concepts a fairly recent development that reflects the subtle shades of meaning in the ongoing social construction of both terms (Hicks 2003; Hill et al. 2000; Miller 2007). In recognition of the plethora of existing spirituality definitions, Krishnakumar and Neck (2002) organized several of these definitions around three perspectives: *the intrinsic-origin view*, which describes spirituality as an inner force emanating from within an individual; *the religious view*, which associates interpretations of spirituality with a specific form of religion; and *the existentialist view*, which connects spirituality to peoples' search for meaning through the work done in the workplace.

Although work constitutes a central feature in the lives of most people, the integration of the spiritual dimension in an organizational context represents a novel and fairly recent approach, as contemporary organizations are more inclined by orientation to deal with measurable rather than hard-to-define inner realities of employees (Gull and Doh 2004; Laabs 1995). The rest of this chapter takes a broad look at the dynamics facilitating the recent emergence of workplace spirituality as a field of interest. Adopting a historical lens allows for an overview of the field's development and its antecedents and, more specifically, an appreciation of the historical foundation from which the current literature has evolved. The chapter also highlights current conceptualizations and key empirical findings and concludes with a discussion of possible directions for future research.

Tracing Workplace Spirituality in History

> The central value of historical understanding is that it transforms historical givens into historical contingencies. It enables us to see the structures in which we live... as only one among many other possible experiences. (Gutman 1984)

Through the ages, work has remained a constant feature of human existence, although its nature, content, and context have often varied in perspective depending on the prevailing belief system of the day (Applebaum 1992). For instance, in the classical era (c. 950 BC–550 AD) which was first dominated by ancient Greek and then Roman civilizations (Quigley 1979), the disciplined pursuit of philosophical knowledge – a withdrawal from an active to a contemplative way of life – was considered a worthwhile endeavor for developing the independent and perfect nature of the gods (Hardy 1990). Those who for whatever reasons were compelled to work for others or for a living – such as slaves and wage earners – were held in contempt by the established elites and philosophers of that period who adjudged the time devoted to the philosophical discourse of matters of the state, culture, and governance a far more valuable use of human effort than its application to physical labor (Applebaum 1992). Though much of the Roman belief system was adopted from Greek civilization, Lis and Soly (2012) in their book *Worthy Efforts* point out that the populace, in contrast to the political and intellectual elites, regarded productive labor as a sacred obligation to the gods. Work was tied to honor and societal esteem and considered a path to good or virtuous living. An important philosophy that further shaped populist perceptions about work in this era was stoicism, which endorsed labor as a virtue to be embraced and emphasized its performance as the fulfillment of both moral and social responsibilities that were required for leading a virtuous life (Applebaum 1992; Lis and Soly 2012).

Moreover, manual work which contributed to the common good was valued in ancient Roman society, receiving recognition through the agency of the guilds. The guilds were influential associations set up in ancient Roman cities that enabled the development of the handicraft tradition through the practice, supervision, and control of craftwork. These associations regulated and ensured high standards of quality craftsmanship were attained and maintained, thereby bringing respect to the practice of manual crafts in general. In this manner, productive labor and Roman industry extended from the cities to the conquered peoples living in the diverse territories spread across the vast Roman Empire (Applebaum 1992).

According to Quigley, declining civilizations go through at least five stages: (i) an end to law and order leading to decreased political and personal security, (ii) a reduction in long-distance trade, (iii) a general exodus from unstable urban centers to more stable socioeconomic regions, (iv) a decline in the middle class, and (v) a rise in illiteracy levels. By a reversal of these stages also, new civilizations emerge. Accordingly, the fall of the Roman Empire in the early Middle Ages (c. fifth century AD) facilitated the advent of new ideas that flourished as the structures of the previous classical period gave way (Quigley 1979). Along these lines, a distinctive perspective to work shaped by Christian thoughts and debates on the value of work in living a virtuous life began to take root in the Western part of the former Empire. The Christian ideology of work drew copiously from the Hebrew tradition that depicted a working God, laboring for 6 days and resting on the 7th day. Work was therefore a divine attribute, protecting its adherents from the wickedness of idleness and laziness (Applebaum 1992). Therefore, similar to the populist view of the classical era, work was regarded as a sacred duty that facilitated virtuous living; however, unlike the previous era where the performance of work was also valued for the purpose of attaining wealth and prominence in the society, work in the Middle Ages was deemed an honorable task for its own sake. Following the deep Christian understanding of a Savior who worked with his hands when he came to the earth, St. Paul would boast that he worked with his hands (2 Thessalonians 3:8; 1 Corinthians 4:12; The Navarre Bible) to support himself. In this regard, St. Augustine of Hippo (c. 354–430 AD), one of the earliest influencers of the era, stated that, “whatever task men perform honestly and without deception is good” (Zumkeller 1986, p. 169). Therefore, work no matter how humble was to be offered as an act of devotion to God, while the pursuit of wealth and social status was a worldly distraction to be avoided (Lis and Soly 2012). Nevertheless, work came to be differentiated over time along religious and secular lines, with religious work highly regarded above secular forms of work (Tilgher 1930). Religious work was believed to afford holy contemplations of God, providing fleeting insights into the divine. Secular work on the other hand fulfilled only physical needs, with little or no prospect for enhancing a relationship with God.

Thus for an individual to successfully live a contemplative life, it was over time considered expedient to forsake secular work for religious interests, and in keeping with this view, monasteries, which were organized centers of learning, were established to separate those who committed to a calling to religious work from worldly distractions (Hardy 1990). These monasteries provided significant religious and intellectual direction all through the Middle Ages (c. 500–1500 AD), offering instruction in line with Christian tenets and scholarly works sourced from the classical period. Monastic life revolved around worship, study, and physical labor and was defined by rules such as those written by St. Benedict of Nursia (c. 480–547 AD). In particular, the sixth-century precepts of the Benedictine Rule laid much emphasis on the sacredness of work and prayer, emphasizing the primacy of living a life devoted to contemplative prayer as vital in receiving the fullness of God’s blessing. Its principles provided an enduring and influential framework which helped to strengthen monastic establishments and shape both the religious and secular life of the known Western world in the Middle Ages (Clark 2011).

Toward the end of the Middle Ages (c.1400 AD) however, a Renaissance period emerged which over the course of about two centuries spread from Italy to other parts of Europe, engendering a different work perspective from what preceded it (Brotton 2006). Unlike the predominantly religious view of work in the Middle Ages, the Renaissance era stimulated a more secular orientation to work that focused on the development and improvement of man's ability to affect the natural world through creative work. It marked an era of rediscovery of the values and learning of the classical period independent of the influence of the monastic way of learning, culminating in a rich expression and positive reception of creative human endeavors, as well as a growing detachment from religion (Brotton 2006; Hardy 1990).

By the close of the fifteenth and well into the sixteenth century, a wave of religious and sociopolitical unrest precipitated significant societal reformations and a new reversal of the then prevailing work philosophy (Applebaum 1992). Central to what became known as the Protestant Reformation were the views of Martin Luther and John Calvin. Martin Luther, a German scholar and Augustinian monk, challenged the primacy of monastic work above other forms of work, firmly promoting the concept of secular work as a divine calling or vocation that was just as sacred as any religious duty. Luther argued that each legitimate endeavor was a calling from God and all callings had the same spiritual value. Comparable to the Middle Ages' view regarding the pursuit of wealth, Luther believed that workers could earn a wage from their labor to fulfill basic human needs but that a profit orientation was to be discouraged (Tilgher 1930). People, in his view, were expected to accept their station in life as divinely assigned and to work to fulfill the moral obligations assigned to them without seeking to change their lot (Weber 2003).

John Calvin, an influential French theologian, further helped to develop the Reformation ideology on work. Similar to Luther, Calvin viewed work as a holy calling, but also thought it was acceptable for people to freely pursue the highest level of profitability from any given endeavor for the purpose of advancing God's kingdom in the world. Nonetheless, the pursuit of individual self-interest either as an end in itself or for the purpose of achieving worldly glory was to be discouraged; and work was to be done for the purpose of a greater good. The idea then was to encourage enterprise and savings such that material blessings obtained from a lifestyle of hard work, sobriety, and diligence could be reinvested into other profitable endeavors, thereby promoting cycles of further investment for the ultimate glory of God (Gerde et al. 2007; Weber 2003).

Consequently, the Calvinists' view of worldly success and prosperity was that these were indicators of God's blessing and favor and plausible proof of an election by God through predestination for eternal rewards (Tilgher 1930). The influence of the Calvinist view remained well into the eighteenth century, extending across Northern Europe and the American colonies through the instrumentality of seventeenth-century English reformers known as the Puritans (Dik and Duffy 2009; Gerde et al. 2007). According to Weber, the Calvinist ideology and its latter-day expression may have also inadvertently contributed to the conditions which gave rise to the Industrial Revolution and capitalist trends of more contemporary times (Weber 2003).

Inexorably linked to the time of the Industrial Revolution, however, was the Age of Enlightenment (Mokyr 2009). From the late seventeenth to the close of the eighteenth century, a fresh inquiry into an understanding of the natural world and human endeavors from a human-centric rather than a theologically based view fostered a new way of thinking that also heralded a decline in the influence of religious institutions across most parts of Europe (Gay 1966; Squicciarini and Voigtländer 2015). It was a period of political and cultural ferment championed by a generation of intellectuals, inventors, and scientists pushing for change and innovation through the adoption of evidence-based reasoning instead of a simple reliance on religion and the accepted traditions of the classical era. To this end, the Enlightenment movement provided diverse platforms and opportunities for the development and dissemination of viable scientific ideas and beliefs, facilitating over time, a societal shift from religious explanations to more secular rationalizations of human endeavors, altogether setting the stage for a different belief system for the industrial era and modern society (Gay 1966; Mokyr 2009).

The Industrial Revolution of the mid-eighteenth and nineteenth centuries which began in Britain developed from two centuries of economic evolution in the West, and progressed to Europe, North America, and other parts of the world. The era's switch from an agrarian cum crafts system of economy to an industrialized one facilitated the production of goods on a large scale and also heralded extensive socioeconomic changes that laid the foundation for the modern capitalist system (Allen 2017; Quigley 1979). However, it was also a period marked by long work hours, poor working conditions, and monotonous work patterns. Work was regarded an inconvenient necessity and more often valued for the pecuniary benefits it could provide than for any other intrinsic worth or meaning it could offer (Thompson 1967).

Thus by the beginning of the twentieth century, the Industrial Revolution that was so crucial for enhancing the productivity of the industrial society was also responsible for the deskilling of workers through constant control and regulation measures that left very little room for a worker's use of initiative (Applebaum 1992). Specifically, through the use of what was referred to as a scientific management system, Taylor (1911) proposed to break down tasks into their simplest elements so that both employers *and* workers could prosper maximally through the achievement of greater efficiency and higher profits and wages. However, applications of his principles of management – defined by practices such as narrow task assignment, high level of managerial control, and minimal use of employee discretion in the execution of assigned tasks – increased employees' resentment and resistance toward the system (Jacoby 2004). It also gave rise to scholarly works (e.g., Tead and Metcalf 1920; Watkins 1922) criticizing his system of management as being overtly focused on the technical aspects of management without consideration for the impact on its human element (Jacoby 2004; Kaufman 2001).

David Miller suggests that the historical root of what is now known as workplace spirituality, is linked to concerted efforts made by a loose network of individuals and interest groups in the late nineteenth century to tackle the large-scale social and economic problems associated with the industrial age through the application of Christian principles to the workplace and to society as a whole (Miller 2007). Miller organized the efforts undertaken according to three periods. The first period, which was the Social Gospel era (c. 1890s–1945), inspired a series of social reforms, essays, and papal encyclicals such as *Rerum Novarum*, *1891*, *The Condition of Labor* (http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_ enc_15051891_rerum-novarum_en.html). These initiatives were aimed at sensitizing people to assist the working poor in the society, as well as confront the abject labor conditions of the day and increase social justice. During this same period, in 1928, a Spanish priest, Josemaría Escrivá de Balaguer, founded Opus Dei, an organization dedicated to spread the message that all honest work was a divine path to holiness in the middle of the world. Many people liked the idea that they could find God in their ordinary work, and the numbers of people who applied this spirituality in their work and in business (Melé and Schlag 2015) gradually increased.

The second era, the Ministry of the Laity era (c. 1946–1985), emerged as the first excitement about the Social Gospel era waned with the end of World War II. It was organized as a broad Christian movement that recognized the potent role of the laity in shaping the workplace for God through the application of the Christian faith in the corporate world. The role of the laity during this era received further validation through the affirmative actions of the Second Vatican Council (1962–1965) and found expressions in the activities spearheaded by several organized lay groups like the Full Gospel Business Men's Fellowship International (FGBMFI), Fellowship of Companies for Christ International (FCCI), the Coalition for Ministry in Daily Life (CMDL), and the Promise Keepers. Miller's third era (c. 1986–present), termed the Faith at Work era, emerged against a backdrop of pervasive and dramatic changes in the United States that fueled conditions of uncertainty and instability, heightening people's quest to live in a way that encouraged the articulation of their entire selves – physical, mental, emotional, and *spiritual* – at work (Miller 2007).

Similar to Miller's third era classification, Douglas Hicks in the book *Religion and the Workplace* identifies the broader societal issues which began to define the United States in the late 1980s – demographic and religious changes, workplace diversity, the proliferation of secular publications from the popular press, and initial academic essays on people's search for meaning, purpose, and fulfillment at work – as kindling the current interest in the phenomenon (Hicks 2003). As it stands, however, the concept of workplace spirituality has gained traction beyond the US context, emerging as a veritable field of inquiry. This is evident in the creation of the *Management*, *Spirituality*, *and Religion* special interest group within the Academy of Management and the several studies undertaken across diverse organizations in different countries on the subject. Consequently the next section of this chapter focuses on the status of growth, including the empirical research, in the field.

Current Growth of Workplace Spirituality

> Business owners, managers, policy makers, and academic researchers all need to remember, as many surveys indicate, that tens of millions of world citizens are hungry for transmaterial, mind-expanding, soul-enriching, and heart-centered (spiritual) values. (Butts 1999, p. 328)

The current rise and interest in workplace spirituality also draws its existence from broader social contexts than the deepened understanding of work as a forum for finding and serving God. Ashmos and Duchon (2000) identify five of these as (i) the massive layoffs and restructurings of the 1990s and the associated demoralizing effect on employees, (ii) the substitution of the workplace as the primary source of community and connection to other people, (iii) a growing interest in and acceptance of Eastern philosophies and practices, (iv) the aging concerns of the baby boomer generation, and (v) the heightened global competitive pressures on organizations. Setting these trends against an even more complex backdrop of technology-driven change over the years has resulted in organizations and employees struggling to deal with an often hypercompetitive business environment as practicably as possible while maintaining an interest in living a meaningful life at work.

Coming up with one of the first empirical studies published on workplace spirituality, Mitroff and Denton (1999) in their book, *A Spiritual Audit of Corporate America*, attribute the crucial problems most organizations face to a lack of spirituality in the workplace and, more specifically, to deficient organizational structures that result in the spiritual impoverishment of both individuals and organizations. Based on the evidence from their multi-method study, they drew attention to the benefits of creating a spiritually enriching work environment, concluding that individuals and organizations that subscribe to spirituality in the workplace are more productive and thrive better than those that do not.

Conceptualizing Workplace Spirituality

Several attempts have been made to define what ostensibly seems to be an amorphous and complex construct, and as Laabs (1995, p. 63) notes "defining spirituality in the workplace is like capturing an angel – it's ethereal and beautiful, but perplexing." According to Fox (1994), human life comprises both an inner and an outer life, so when employees come to work they do not simply bring their bodies, but also their minds, emotions, abilities, and unique spirits (Duchon and Plowman 2005; Leigh 1997). Workplace spirituality is predicated on the notion that people seek meaning and fulfillment in their performance of work (Ashmos and Duchon 2000; Duchon and Plowman 2005). In the context of the workplace, this could also apply to individuals' capability to gain fulfillment in their inner selves through the performance of meaningful work that is congruent with organizational goals (Milliman et al. 2003). However, unlike the historical antecedents of workplace spirituality that is clearly linked to religious traditions, contemporary conceptualizations of workplace spirituality are split between those that propose a religious orientation (e.g., Hicks 2003; Miller 2007) and those that do not (e.g., Karakas 2010; Mitroff and Denton 1999). Consequently, as interest in the field has grown, so also have diverse conceptualizations emerged that draw on different dimensions yet refer to the same concept. For instance, Ashmos and Duchon (2000, p. 137) define workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community." Milliman et al. (2003) while adopting Ashmos and Duchon's (2000) definition, nonetheless, lay emphasis on employees' "alignment with organizational values" (p. 428), as an integral aspect of workplace spirituality. Stressing the significance of organizational influence further, Giacalone and Jurkiewicz (2003, p. 13) define workplace spirituality as " a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy." Petchsawang and Duchon (2009, p. 461) define workplace spirituality as "feeling connected and having compassion towards others, experiencing a mindful inner consciousness in the pursuit of meaningful work that enables transcendence." Altaf and Awan (2011), on the other hand, regard workplace spirituality as embodying the spiritual well-being of an individual in working settings because this realization of well-being results in an enhanced sense of meaning and significance for the employee, ultimately redefining the workplace as a place of renewal rather than depletion. Although the interchangeable use of workplace spirituality with such terms as *spirituality at work*, *faith at work*, *organizational spirituality*, *and spirit at work* may also have contributed to the definitional challenges in the field. Benefiel et al. (2014) recently suggested a growing convergence around three dimensions: (i) an acknowledgment that employees have an inner life, (ii) a supposition that employees seek meaningful work, and (iii) the presence of organizational frameworks that enable spiritual growth. On a related note, Kolodinsky et al. (2008) streamline workplace spirituality conceptualizations into three approaches: (i) a *micro* or *individual* approach, in which an individual's unique spiritual ideals and belief system influence the interpretations of and reactions to the workplace; (ii) a *macro* or *organizational* approach, which reflects an individual's perception of an organization's spiritual climate or culture; and (iii) an *interactive* approach, which signifies the interface between an individual's personal spiritual values and the organizational spiritual values. Table 1 highlights some of the ways in which the meaning of workplace spirituality has been presented by scholars in the field.

Measures of Workplace Spirituality

A major task encouraged and undertaken by scholars, especially as the field continues to grow, is the unpacking of the meaning of workplace spirituality through the identification and development of measures for the construct (Miller and Ewest 2013). Ashmos and Duchon (2000) developed measures for workplace spirituality at three different levels: (i) individual level, (ii) work unit level, and (iii) organizational level. Specifically, they applied their conceptualization of workplace spirituality to assess three dimensions of individuals' perceptions of workplace spirituality – the inner life, the meaningfulness of work, and a sense of community at work. In particular, the Ashmos and Duchon (2000) workplace spirituality scale has demonstrated good internal consistency ($\alpha > 0.80$) and also inspired several adaptations of the original scale by other scholars (Duchon and Plowman 2005). For instance, Milliman et al. (2003) developed a three-dimensional scale measuring individuals' perceptions of meaningful work, a sense of community, and alignment with organizational values. Rego and Pina e Cunha (2008), also drawing on the prior studies of

Table 1 Definitions of workplace spirituality in the literature

Source	Term used	Definition
Ashmos and Duchon (2000, p. 137)	Spirituality at work	The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community
Giacalone and Jurkiewicz (2003, p. 13)	Workplace spirituality	A framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy
Kinjerski and Skrypnek (2006, p. 12)	Spirit at work	Spirit at work is a distinct state that is characterized by cognitive, interpersonal, spiritual, and mystical dimensions. Spirit at work involves *engaging work* characterized by a profound feeling of well-being, a belief that one is engaged in meaningful work that has a higher purpose, an awareness of alignment between one's values and beliefs and one's work, and a sense of being authentic; a *spiritual connection* characterized by a sense of connection to something larger than self; a *sense of community* characterized by a connectedness to others and common purpose; and a *mystical or unitive* experience characterized by a positive state of energy or vitality, a sense of perfection, transcendence, and experiences of joy and bliss
Kolodinsky et al. (2008, pp. 466–467)	Personal spirituality	The totality of personal spiritual values that an individual brings to the workplace and how such values influence both ethically related and ethically unrelated worker interactions and outcomes
	Organizational spirituality	An individual's perception of the spiritual values within an organizational setting
	Workplace spirituality	The interaction between an individual's personal spiritual values and the organization's spiritual values
Lynn et al. (2009)	Workplace religion	(Definition not specifically given). The authors endorse the inclusion of dogma, religious values, and belief systems in the workplace spirituality scholarship
Pandey et al. (2009, p. 318)	Spiritual climate at workplace	The collective perception of the employee about the workplace that facilitates harmony with "self" through meaningful work, and transcendence from the limited "self" and operates in harmony with social and natural environment having sense of interconnectedness within it
Petchsawang and Duchon (2009, p. 461)	Workplace spirituality	Feeling connected and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work that enables transcendence
Altaf and Awan (2011, p. 94)	Workplace spirituality	The spiritual well-being of an individual in working conditions

(*continued*)

Table 1 (continued)

Source	Term used	Definition
Chen and Sheng (2013, pp. 271–272)	Spiritual awakening	Refers to realizing life's value and meaning via experiences through work or workplaces. It is an introspective process, where individuals connect with other, societies, and all beings in the nature in a profound manner, in order to generate a new set of conceptions, awareness, and perceptions that go beyond usual sensory experiences
	Organizational spirituality	The establishment of the identity and concerns shared within an organization. Employees feel a meaning to life that work creates via conversations, listening, and coping with pressures and challenges through spiritual learning and growth
Adawiyah and Pramuka (2017)	Islamic workplace spirituality	Proposes Islamic workplace spirituality as a function of the extent to which an individual's religious world view manifests at work (i.e., religiosity) and an individual's alignment with organizational values (i.e., workplace spiritual values)

both Ashmos and Duchon (2000) and Milliman et al. (2003), assessed five dimensions of workplace spirituality – a team's sense of community, alignment between organizational and individual values, a sense of contribution to the community, a sense of enjoyment at work, and opportunities for the inner life. Similarly, Pawar (2009) drew on Ashmos and Duchon's (2000) study to assess three dimensions of workplace spirituality – meaning in work, community at work, and positive organizational purpose; Gupta et al. (2014) identified three of their four dimensions – meaningful work, sense of community, organizational values, and compassion from the extant works of Ashmos and Duchon (2000) and Milliman et al. (2003). Finally, Joelle and Coelho (2017) measured five dimensions of workplace spirituality – sense of community, alignment with organizational values, meaningful work, opportunities for inner life, and emotional balance and inner peace – sourcing four of these dimensions from the previous works of Ashmos and Duchon (2000) and Milliman et al. (2003).

Apart from Ashmos and Duchon's (2000) workplace spirituality scale which appears to be the most cited measure to date, other scholars have also contributed to the development of workplace spirituality measures. Kinjerski and Skrypnek (2006) proposed a four-dimensional scale at the individual level comprising engaging work, spiritual connection, sense of community, and mystical experience. Kolodinsky et al. (2008) assessed three dimensions at the organizational level – larger context (i.e., meaning and purpose), awareness of life, and compassion. Petchsawang and Duchon (2009) developed a measure for workplace spirituality in an Asian context consisting of four dimensions – compassion, meaningful work, mindfulness, and transcendence. Pandey et al. (2009) assessed workplace spirituality as a climatic construct broadly organized into three dimensions: harmony with self, harmony with the work and natural environment, and transcendence. Lynn et al.

(2009) approached workplace spirituality from a Judeo-Christian perspective, suggesting a five-dimensional scale comprising relationship, meaning, community, holiness, and giving. Chen and Sheng (2013) measured workplace spirituality as both an organizational- and individual-level construct. At the organizational level, workplace spirituality was assessed on five dimensions as organizational initiatives that promote inner satisfaction, self-growth, diversified experience, pro-social attitudes (i.e., helping others), and competitiveness (i.e., pressures/dynamics) in the workplace. At the individual level, workplace spirituality was assessed as spiritual awakening, also made up of five dimensions: realization of the meaning and value of life, inner explorations, mutual assistance, transcendence experience, and mental challenges. Also, Adawiyah and Pramuka (2017) developed a measure for assessing workplace spirituality from an Islamic perspective. These identified two dimensions comprising religiosity and workplace spirituality values. In sum, despite the several conceptualizations of workplace spirituality that have resulted in different dimensions of the construct, the recurring themes that keep emerging suggest that at the heart of the workplace spirituality definition is a search for meaning and a (higher) purpose at work, in connection with others. In the next section, some of the empirical studies undertaken in the field are considered.

Empirical Research in Workplace Spirituality

Extant research in the field provides extensive empirical evidence of the various ways in which workplace spirituality ostensibly promotes desired employee and organizational outcomes, ranging from positive employee workplace attitudes and behaviors to employee well-being and workplace productivity and performance. Afsar and Badir (2017), drawing on a sample of 434 employees and 59 supervisors from 5 leading hotels in Southern China, found that workplace spirituality influenced innovative work behavior through the mechanism of person-organization fit. Zou and Dahling (2017), in a two-part study of service workers in South China and the United States, observed that workplace spirituality attenuated the negative relationship between surface acting and subjective well-being and, specifically, that employees reporting high levels of spirituality at work were shielded from the damaging effect of surface acting on subjective well-being. Petchsawang and McLean (2017), using a quasi-experiment approach together with inferential statistics conducted on eight different public and private sector organizations in Thailand, found that workplace spirituality fully mediated the relationship between mindfulness meditation and work engagement. Gatling et al. (2016), based on a study of 190 supervisors working in a large international hospitality company, reported that workplace spirituality had a significant and negative indirect relationship with the supervisors' intention to quit, and this relationship was fully mediated by organizational commitment. Pawar (2016) showed from a study of 123 employees drawn from a variety of organizations that positive relationships exist between employees' experience of workplace spirituality and employees' emotional, psychological, social, and spiritual well-being. Daniel (2015), in a two-country study of the relationship between workplace spirituality and work stress, conducted in both the United States and Mexico, found evidence of a negative and significant relationship between a dimension of workplace spirituality – meaningful work – and work stress. Gupta et al. (2014), in a study of 100 payroll employees in private insurance companies in Punjab, India, observed a positive relationship between all the dimensions of workplace spirituality tested in the study – meaningful work, sense of community, organizational values, and compassion – and job satisfaction. Chen and Sheng (2013) tested the influence of workplace spirituality on financial accountants' motivation to misrepresent financial information to interested stakeholders and found a negative relationship. Petchsawang and Duchon (2012) provide empirical evidence of a significant and positive relationship between workplace spirituality and work performance. Table 2 provides a highlight of these empirical studies.

Notwithstanding the growing stream of research suggesting a wide range of individual and organizational benefits, an emergent critical stream equally highlights the challenges associated with the field in its current state. For instance, scholars in the critical domain raise concerns about building workplace spirituality research on a predominantly positivist tradition that effectively reduces the scholarship on workplace spirituality to a set of hypotheses, measures, and statistical relationships that trivializes its essence (Benefiel 2003; Driscoll and Wiebe 2007; Fornaciari and Lund Dean 2001; Gotsis and Kortezi 2008); other critical scholars query the legitimacy of linking spirituality with business interests and economic ends (Case and Gosling 2010; Kamoche and Pinnington 2012), raising concerns of a "darker side" to the current narrative, in which the interest in workplace spirituality is potentially manipulated and exploited so as to advance an organization's profit-centered and instrumental motives (Driscoll and Wiebe 2007; Lips-Wiersma et al. 2009). Although the positive and critical perspectives on workplace spirituality appear to be diametrically opposite, some scholars have begun to advance an integrative perspective which goes beyond either a positive or critical narrative, in order to achieve a more holistic perspective of workplace spirituality (Karakas and Sarigollu 2017; Lips-Wiersma and Mills 2014). In a way, these different perspectives have implications for how workplace spirituality is currently understood, challenging researchers to engage the field in even more comprehensive ways. The next section highlights some possible future directions in this regard.

Future Directions in the Field

Although some conceptual and measurement progress have been made since the early days of scholarship, underlying the concept of workplace spirituality are multiple dimensions and meanings that require acknowledgment and proper scrutiny, suggestive of new ways of scholarship in the field. To this end, there is a need to support the ongoing development in the field by properly theorizing and delineating what workplace spirituality is while addressing current concerns about the current reductionism that tones down the essence of the concept. However, this does not suggest that workplace spirituality scholars are to jettison the current quantitative

Table 2 Empirical research in workplace spirituality

Study	Instrument used	Sample and method	Major findings
Milliman et al. (2003)	Adapted from Ashmos and Duchon (2000)	Cross-sectional survey. Final sample consisting of 200 part-time MBA students from a business school in southwest United States (response rate, 88.11%). Structural equation modeling (SEM) analyses conducted	Workplace spirituality has a significant predictive effect on individual experiences of organizational commitment, intention to quit, intrinsic work satisfaction, job involvement, and organization-based self-esteem
Duchon and Plowman (2005)	Ashmos and Duchon (2000)	Sample taken from six work units of a large hospital network in southwestern United States. Nonparametric measures (Mann-Whitney test) used due to small sample size of the work units	Workplace spirituality predicts work performance at the unit level
Kolodinsky et al. (2008)	Wheat (1991)	Five studies comprising students enrolled for Masters in Business Administration program (MBA) and Masters in Public Administration program of two large universities in the United States (sample size range between 68 and 124)	Organizational spirituality significantly predicted positive associations with job involvement, organizational identity, and rewards satisfaction. Similarly predicted a significant and negative relationship with organizational frustration
Rego and Pina e Cunha (2008)	Ashmos and Duchon (2000)/ Milliman et al. (2003)	Study designed in Portuguese for 361 individuals from 154 organizations. Correlations, regressions, and cluster analyses conducted	The five dimensions of workplace spirituality used in the study predicted higher affective and normative commitment and lower continuance commitment
Pandey et al. (2009)	Designed for the study	Employees in 28 branches of an Indian public sector bank responded to questions about the spiritual climate of their workplace. 462 customers drawn from the same 28 branches responded to assessments of their service experience in the bank. Correlation and regression analyses conducted on the average	Spiritual climate positively related to customers' experience of employees' service

(*continued*)

Table 2 (continued)

Study	Instrument used	Sample and method	Major findings
		scores obtained for each construct	
Pawar (2009)	Adapted from Ashmos and Duchon (2000)	156 out of the 171 working employees attending programs at an educational institute in India provided valid responses (response rate, 91.23%). Hierarchical multiple regression analyses conducted	Workplace spirituality has significant predictive effect on job satisfaction, job involvement, and organizational commitment
Petchsawang and Duchon (2012)	Petchsawang and Duchon (2009)	Two-part study conducted in a large food and baking company in Thailand. Study I involved the random administration of a survey to 250 employees of the company to establish a relationship between meditation practice and a measure of workplace spirituality. Study II was a quasi-experimental study consisting of 60 participants from the same company. Participants in the experimental group completed workplace spirituality questionnaires at three points in time: before, during, and after the meditation training. Participants in the control group completed workplace spirituality questionnaires at two points in time only: before and after the meditation training. Work performance measured on the basis of the company's standard evaluation procedures. Correlation and multiple regression analyses also conducted	Significant positive relationship between workplace spirituality and work performance
Chen and Sheng (2013)	Designed for the study	Two sets of questionnaires administered to financial/accounting personnel and the supervisors at each	Workplace spirituality negatively related to motives to unethically adjust/manage earnings

(*continued*)

Table 2 (continued)

Study	Instrument used	Sample and method	Major findings
		sampled organization. Sampling drawn from the databank of the *Taiwan Economic Journal*. Questionnaires distributed to a total of 902 companies, 265 companies responded (response rate, 29.38%). Furthermore, 338 valid questionnaires received from supervisors, 650 financial/accounting personnel equally completed the questionnaire. Multilevel analyses conducted using HLM	
Gupta et al. (2014)	Adapted mainly from Ashmos and Duchon (2000)/ Milliman et al. (2003)	Cross-sectional study. Sample drawn from 100 payroll employees working in private insurance companies in the Punjab area in India. Correlation and regression analyses	Workplace spirituality has a significant and positive relationship with job satisfaction
Daniel (2015)	Adapted from Ashmos and Duchon (2000)	A total sample size of 304 individuals drawn from a variety of industries in the United States and Mexico was used in this study. SEM analyses conducted	A single dimension of the workplace spiritual measure – meaningful work – was found to be negatively and significantly associated with work stress
Gatling et al. (2016)	Adapted from Ashmos and Duchon (2000)/ Milliman et al. (2003)	190 supervisors working in a large hospitality company responded to the request to participate in the survey (response rate, 89.62%). SEM analyses with maximum likelihood estimation method used	Workplace spirituality had a significant and negative indirect relationship with supervisors' intention to quit, and this relationship was fully mediated by organizational commitment
Pawar (2016)	Adapted from Ashmos and Duchon (2000)	The data for the study was collected from 123 participants employed in a variety of organizations and attending a postgraduate program at a management institute in India. Regression analyses conducted to assess the	Workplace spirituality had a significant and positive relationship with employees' emotional, psychological, social, and spiritual well-being

(*continued*)

Table 2 (continued)

Study	Instrument used	Sample and method	Major findings
		relationship between workplace spirituality and the four well-being types investigated in the study	
Afsar and Badir (2017)	Milliman et al. (2003)	700 survey packs were distributed to the employees of 5 international 5-star hotels in Beijing, China. Although 495 surveys were returned by the employees (response rate of 71%), the final sample size consisted of 434 employee surveys suitably matched to the survey response of 59 supervisors (approximate supervisors' response rate, 67%). SEM analyses with maximum likelihood estimation procedures conducted	Workplace spirituality influenced innovative work behaviors directly and indirectly through person-organization fit
Petchsawang and McLean (2017)	Petchsawang and Duchon (2009)	The study drew its sample from 8 different public and private sector organizations in Bangkok, Thailand. The organizations were further split into two groups of four companies, differentiated by the adoption of mindfulness meditation programs. In all, 563 employees participated in the study, with 248 employees (response rate, 82.7%) participating from the four organizations offering meditation trainings and 315 employees (response rate, 78.8%) participating from the group not offering meditation courses. Quasi-experiment approach adopted together with correlation and SEM analyses	Workplace spirituality has a positive association with work engagement. Workplace spirituality also fully mediated the relationship between mindfulness meditation and work engagement

(*continued*)

Table 2 (continued)

Study	Instrument used	Sample and method	Major findings
Zou and Dahling (2017)	Rego and Pina e Cunha (2008)	The data for the two-part study were collected in Southern China and the United States, respectively. In China, the data were collected at three points in time, over a period of 1 month. The final sample size consisted of the feedback received from 324 front-line service workers (approximately 85% response rate), employed in four luxury hotels and three privately owned banks. The US sample, on the other hand, was recruited online and consisted of 95 participants engaged in various client-facing jobs (response rate, 86.36%). Multiple regression analyses were conducted using the PROCESS macro in SPSS (Hayes 2013)	Workplace spirituality moderated the negative relationship between surface acting and subjective well-being such that employees reporting high levels of spirituality at work were better protected from the adverse effect of surface acting on subjective well-being relative to employees reporting low levels of spirituality at work

approach which at the moment seems to be fairly developed, rather, scholars are encouraged to theorize and incorporate mechanisms and processes that will advance the field beyond direct relationships that simply focus on just the predictor and criterion domains. For instance, this could include work that enhances the understanding of the moderating and mediating influences of workplace spirituality on the relationships between already widely studied constructs - such as organizational culture, workplace health, leadership, human quality of treatment and organizational citizenship behavior - and their antecedents and their outcomes.

Conclusion

He waits for us every day, in the laboratory, in the operating theatre, in the army barracks, in the university chair, in the factory, in the workshop, in the fields, in the home and in all the immense panorama of work – Escrivá (1968, p. 114).

Interest in finding God or other sources of meaningfulness at work waxed and waned over the centuries for different reasons and in different contexts all over the world. Eventually, the complexities of the modern society and the modern workplace converged to reemphasize the need for people to do meaningful work in order to live a fulfilling life. Due to this development, within the last two decades, organizational scholars and practitioners have paid increasing attention to the concept of workplace spirituality. In this chapter, an attempt has been made to take a broad look at the dynamics facilitating the recent emergence of workplace spirituality as a field of interest from its historical foundation to the more current literature that has evolved. Though this chapter underlines the fact that the concept in itself is not new, the ways and means by which it is evolving do call for new research approaches and methods that encourage conversations from multiple perspectives to further develop the field.

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Part VIII

Workplace Spirituality and Organizational Performance

Spirituality's Relationship with Ethics and Religion and Its Role in the Workplace

Jean-Claude Garcia-Zamor and Kira Haensel

Contents

Abstract

This article reviews the literature on workplace spirituality, pointing out emergent theories and examining the links between this phenomenon and organizational dynamics. It also examines workplace spirituality in a historical context and compares it to religious beliefs and to established ethical theories and moral principles. The article also looks at organizations in which an emphasis on spiritual values has had an impact on work productivity. While some corporations have institutionalized spirituality, public agencies are reluctant to follow suit for fear of violating the principle of church–state separation. Finally, the article suggests ways that managers and administrators in both the public and the private sectors can use workplace spirituality to increase performance and develop ethical organizations.

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Workplace spirituality · Organizational performance · Spirituality · Ethics and religion

There is a spiritual awakening in the American workplace. In the 1990s, more than 300 titles on workplace spirituality flooded the bookstores. Many corporations are encouraging the development of this trend because they believe a humanistic work environment creates a win– win situation for both employees and the organization. If members of an organization are happy, they will be more productive, more creative, and more fulfilled. The idea is that personal fulfillment and high morale are closely linked to outstanding performance and, therefore, have a direct impact on an organization's financial success. In contrast, a dispirited workplace can manifest itself in low morale, high turnover, burnout, frequent stress-related illness, and rising absenteeism. Despite the definite link between spirituality, religion, and ethics, they are quite different. A clear definition of the boundaries of (workplace) spirituality has been elusive. For this reason, public agencies have been reluctant to follow suit for fear of violating the principle of church–state separation.

What Is Spirituality? A Definitional Muss

The spirituality movement seems to be a reaction to the corporate greed of the 1980s. A religious scholar believes the environment, corporate responsibility, and spiritual movements all got a big boost after the 1980s because people were unhappy. They were making money, but their personal values had to be checked at the door. Some left the corporate world; others stayed and said they would bring their values to work. Statistics from the Gallup Organization in New York appear to support such claims. In 1998, when Gallup asked 800 Americans whether their jobs had influenced their spiritual lives, 33% credited work with "greatly improving" or "improving" their spirituality, suggesting the nation's interest in matters of faith has transcended church and home and entered the workplace (Lewis 2001).

Those who write about spirituality in the workplace do not always agree on what the term means. Many authors associate it with religion. Yet, according to some, including Robert Bellah, professor of Sociology at the University of California, spirituality is traditionally part of religious life, however at the same time in contrast to religion or institutional religion. That is based on the assumption that "Spirituality in this new sense is a private activity, although it may be pursued with a group of the like-minded, it is not 'institutional' in that it does not involve membership in a group that has claims on its members" (Bellah 2004).

Webster's defines spirituality as "of, relating to, consisting of, or affecting the spirit; of or relating to sacred matters; ecclesiastical rather than lay or temporal; concern with religious values; of, related to, or joined in spirit." Even the dictionary definition is cryptic – and translating it to the workplace is even trickier. Those who are encircled in the spirit-at-work movement often have trouble defining it

(Laabs 1995). According to another definition, spirituality comes from within, beyond the survival instincts of the mind: "It means engaging the world from a foundation of meaning and values. It pertains to our hopes and dreams, our patterns of thought, our emotions, feelings and behaviors. As with love, spirituality is multidimensional, and some of its meaning is inevitably lost when attempts are made to capture it in a few words" (Turner 1999).

Several historians acknowledge spirituality and trace its interconnection with culture. Massam believes that in doing so, they are simply pointing to the mutability and diversity that characterize the relationship of individuals and groups with their god. She argues that within the wide diversity of Catholic spiritualties, there are two distinct approaches to the divine: "In broad terms, lay Catholic spirituality in the forty years before the Second Vatican Council was characterized on the one hand by a passive and highly emotive piety centered on personal holiness for the next world and, on the other hand, by an active apostolic spirit which called for an analytical understanding of this world in order that it might be transformed" (1996, p. 3). These two strands of passive and active spirituality tugged against each other, they were woven together, and their priorities and concerns were threaded through the choices, which ordinary people made about the way they expressed their faith (ibid.).

Another intellectual historian sees spiritualism as a fundamental doctrine of mainline Protestantism in America (Conkin 1995). Carmody and Carmody study the manifestation of spirituality in many religions from those of oral peoples to Hinduism, Buddhism, Chinese and Japanese religion, Judaism, and Islam. They offer a balanced view of world religions by tracing elements in the varied religious traditions: respect for the sacred, love for beauty, and the interaction of the divine in human destiny. They find the key aspects of Christian spirituality reflected in these world religions and equate Christian spirituality with Catholic spirituality, observing that it has two major concerns: prayers and actions to improve the world and to increase social justice (1991, p. 7, 153). As a companion to a public television series, three other authors edited interviews with 28 spiritual leaders from around the world, who also describe the close link between spirituality and the various world religions (Tobias et al. 1995).

Cultures may affect the manifestation of spirituality. In one culture, the natural attributes of spirituality may be enhanced, while in another, they may be denigrated. North American culture tolerates a great range of diversity, enabling a variety of spiritualities to come into creation. It also values action – quick thinking, fast pace, utilitarianism, achievement, and competition (Finn 1990, p. 225). American culture has countless examples of diverse manifestations of belief in a higher power that are regularly proclaimed not from church pews but in Alcoholics Anonymous meetings, books, magazine articles, weekend retreats, and hotel seminar rooms (Taylor 1999, p. 3). A voluminous reader published in 2001 by a university press documents the variety of approaches to spirituality in America. It traces the concepts and presence of spirituality in America's past and explains the strong attraction to spiritual themes in the present, with attention to questions of definition, historical usage, and connection to religion (Albanese 2001). In many developing countries, uneducated peasants are not familiar with the word "spirituality," although quite often their expressions of spirituality abound. A missionary who worked with the indigenous Indians in the Peruvian Amazon illustrates this point in his writing (Laur 1987). The author of this article had the same experience during a lengthy trip throughout numerous small towns and villages in India.

Interestingly, one may encounter different cultural trends within a single location. This is particularly true in the United States, which is in fact a nation made up of a multitude of immigrants, some very anxious to be integrated and others more willing to keep their ties to their origin. African American spirituality, for example, has played a vital role in the formation and practice of black freedom in America. Black Americans have managed to create a unique experience of freedom that embraces black spirituality and black culture as essential elements for building personal identity, consolidating community, and determining their values and destiny. According to a black American scholar, black spirituality affirms, negates, and transcends aspects of Anglo-American culture, creates and sustains African American culture, and establishes psychological and spiritual relocation in response to oppression and various systems of devaluation in American society (Stewart 1999). Along the same line, another black American scholar writes that black religion and black spirituality influenced and informed the framework of social norms and values by which people ordered their lives and their relationships to others (Bridges 2001, p. 9). Good expressions of black American spirituality can be found in Martin Luther King Jr.'s famous "I have a dream" speech (Sterba 2000, pp. 549–551), and in the lengthy letter, he wrote to fellow clergymen from a Birmingham jail. He challenged the conventional morality of Anglo-American society: "One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law" (2001, p. 354).

Several authors have written about the distinctive ways that men and women express their spirituality. These works are relevant here because both genders are well represented in the workplace. One of these authors, David C. James, believes there is a hunger on the part of men to understand the potential of their masculine spirit and to answer questions of identification, empowerment, connection, development, and relationship. He writes, "the scope of men's deliberation is not limited to issues related to personal gain, but rather embraces communitarian, familial and societal renovation. In other words, men are interested in appropriate uses of masculine power to contribute to the advancement of humankind" (1996, p. 5). Another author, Carol Ochs, writes that a woman can bring a unique perspective to spiritual questions based on experiences that are unique to her, such as insights she derives from her capacity to bear and nurture children: "What is required is a consciousness that will reflect on an experience and not let go until its value has been understood. Many experiences undergone only by women can be quite ordinary, yet nonetheless reveal the nature of reality and shed lights upon the questions of meaning and value" (1983, pp. 27–28). Since one of the main aspects of spirituality addresses inclusiveness, culture, gender, and other features that make us different from each other should not be an issue. Crucial is to find the right composition to which extent one can express himself/herself spiritually without restricting others' spiritual freedom.

There is a thin line between superstition and spirituality, one that is becoming difficult to negotiate in today's workplace. Ironically, just as management and workers are being called upon to be more rational and productive, human nature dictates that issues of faith and nonrational ritual will assume a far greater presence in the workplace. For example, feng shui, a design scheme of Chinese origin, gives an ordinary office an unexpected touch of character by placing a desk in the corner with an odd angle and unusual exposure to natural light. But it is more than just interior design: Many people believe such rearrangement of their physical space helps in their quest for spirituality in the workplace. Regardless, managers will have to spend more time and ingenuity balancing the spirituality that people bring into the workplace and the culture the firm is trying to create.

The theory that personal issues should be left at home is simply not realistic, especially when so many people link their personal self-image with who they are in the professional world. Spirituality seems to be working well where the motivation industry has failed. That multibillion-dollar business, in which top gurus command fees of up to $65,000 for a speech, has been declining. Billions of dollars of rewards were sold to companies – from t-shirts to exotic vacations – to be dangled in front of workers to boost performance. However, there has been exhaustive academic research trying to find out what motivates workers, and it has turned up almost no evidence that motivational spending makes any difference (Jones 2001).

Increasingly, major corporations, retailers, and advertisers are seeking out trend spotters for information that might give them an edge in shaping strategic planning. Professional trend spotters are growing breeds who spend their working days gathering information – through surveys, interviews, and observation. Marian Salzman, a professional trend spotter who has made a career of predicting market trends and how they will influence the economy, observes that "we are living in a very antisocial time. Divorce is keeping people apart. Families are not spending time with each other. And to a large degree, telecommunications has become a barrier for people to interact face to face." She believes we are becoming a barrier culture, and as a result, more and more people are seeking out things of a spiritual nature to find solace or to fill some void (Daidone 2000). Whether there is a connection between telecommunications or not, the increase in offers for spiritual practices such as yoga and meditation over the last decade is undeniable. A survey conducted by the Yoga Alliance and Yoga Journey reveals that the number of US citizens exercising the over 5,000-year-old Indian practice has doubled between 2012 and 2016 totaling a number of 36 million people. "In addition, nine out of 10 Americans have heard of yoga, one in three Americans have tried yoga at least once, and more than 15% of Americans have done yoga in the last 6 months" (Wei 2016). A number of large-size corporations such as Google or Apple Computers incorporated the offer of yoga classes into their employees' daily schedules. Accordingly, Google, for example, offers classes before and after work as well as during lunch breaks several times per week. Thus, "Google is committed to promoting a work/life balance and believes that great things happen more frequently within the right culture and environment" (Mardesich 2007).

Spirituality and Religion

The spiritual revival in the workplace reflects, in part, a broader religious reawakening in America, which remains one of the world's most observant nations. Depending on how the question is asked, as many as 95% of Americans say they believe in God; in much of Western Europe, the figure is closer to 50%. The Princeton Religious Research Index, which has tracked the strength of organized religion in America since World War II, reports a sharp increase in religious beliefs and practices since the mid-1990s (Gunther 2001). The Global Index of Religiosity and Atheism reports that "atheists are a small minority in the early years of 21st century" (Gallup International Association 2012, p. 2). Geographically, most convinced atheists live in China and Western Europe (ibid.).

When the Gallup Poll asked Americans in 1999 if they felt a need to experience spiritual growth, 78% said yes, up from 20% in 1994; nearly half said they had had occasion to talk about their faith in the workplace in the past 24 h. Sales of bibles and prayer books, inspirational volumes, and books about philosophy and Eastern religions are growing faster than any other category, with the market expanding from $1.69 billion in 1995 to $2.24 billion in 2000, according to the Book Industry Study Group. Literally hundreds of those titles address spirituality at work, from Christian, Jewish, and Buddhist, and nondenominational perspectives (ibid.).

The Civil Rights Act of 1964 explicitly prohibits discrimination in the workplace based on religion. Thus, the refusal to accommodate an employee's religious beliefs and practices is illegal unless it poses more than a minimal burden on the operations of the business (U.S. Equal Employment Opportunity Commission 2017). Some businesses openly advocate religious practices, such as prayer in the conference room. An increasing number of business owners and chief executive officers are bringing their Christian faith to work. Research undertaken by the Society for Human Resource Management (SHRM) reveals that 43% of employers surveyed do allow flexible scheduling to accommodate employees' religious practices at work (e.g., meditating, praying, worshiping, etc.). Fifty-five percent of organizations take different religious beliefs of employees into account when planning holiday-related events (Society for Human Resource Management 2008, p. 7). The study also revealed that religiously and spiritually diverse employees work predominantly cooperative. Seventy-four percent of all organizations surveyed grant religious accommodation requests such as food variety, dress codes, areas for religious and spiritual practices, etc. Religious and spiritual accommodation was further found to have significant impact on employees' morale and employee's retention. Georgette Bennett, Ph.D., president and founder of the Tanenbaum Center for Interreligious Understanding, and member of the SHRM's Workplace Diversity Special Expertise Panel, explains that morale goes hand in hand with loyalty and ultimately retention, since organizations accommodating religious and spiritual diversity at the workplace signalize "that employees are welcome to bring their whole selves to work—including their religious identities" (ibid., p. 12).

Many workers in the United States and Canada have access to a full-time corporate chaplain. The Rev. Diana Dale of Houston, who heads the National

Institute of Business and Industrial Chaplains, estimates there are about 4,000 corporate chaplains in the United States. Some of them are full-time employees of one organization; others are involved in individual workplaces as outside contractors. Marketplace ministries, based on Dallas, provides chaplain teams to 148 companies in 35 different states. The company has a resource staff of 1,000 representing Protestant, Roman Catholic, Jewish, and Buddhist faiths. In addition to these formally trained chaplains, another group of in-house consultants – no one knows how large – sees their work as having a specifically spiritual element. Anything that resembles religion in the workplace makes some people nervous. But there is widespread consensus among corporate chaplains that they are there to present spiritually based alternatives, not to push religion (Walker 1998).

Michael Schrage (2000) writes that the expanding quest for corporate meaning recalls Emile Durkheim's landmark work, *The Elementary Forms of Religious Life*. At the core of the French sociologist's work almost a century ago was his belief that there is something valuable in fervent religious experiences, even if one does not necessarily believe in the existence of a supreme being. Instead of studying the main religions such as Judaism, Christianity, or Islam, Durkheim looks at primitive religions that used totems. Under totemism, a clan or tribe had a sacred object or totem, usually something found in nature. Durkheim finds that the tribe usually valued the image of the totem more than the totemic item itself. The totem was not sacred because of any intrinsic properties it possessed, but because of its role in the community. It provided a sense of unity – of oneness – among the tribes. The totem was both the symbol of the community and an expression of what it found sacred.

Spirituality and religious belief are compatible, though not identical; they may or may not coexist. In office settings, it is absolutely crucial to understand the difference between the two. A study of spirituality in the workplace published in the Sloan Management Review (Mitroff and Denton 1999b, p. 83) describes spirituality as "the basic feeling of being connected with one's complete self, others, and the entire universe. If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is interconnectedness." These authors published a larger study of spirituality, religion, and values in the workplace after conducting surveys and more than 90 interviews with high-level managers and executives.

Among their findings: People differentiate strongly between religion and spirituality; religion is viewed as intolerant and divisive; and spirituality is seen as universal and broadly inclusive (Mitroff and Denton 1999a). Another study in the Academy of Management Executive (Cash and Gray 2000) clarifies that advocates of spirituality in the work environment often view spirituality and religion as very different concepts; while they generally oppose the promotion of formal religion in the workplace, they openly defend spirituality as a workplace practice. They assert that spirituality looks inward to an awareness of universal values, while formal religion looks outward, using formal rites and scripture. Spirituality is definitely not about religion. "It's not about converting people. It's not about making people believe a belief system or a thought system or a religious system. It's about knowing that we're all spiritual beings having a human experience. It's about knowing that every person has within him or herself a level of truth and integrity, and that we all have our own divine power" (Laabs 1995, p. 60).

Some go even further and describe spirituality as an alternative to religion. Accordingly, "workplace spirituality involves adherence to a particular way of thinking about self, work, and organizations" (Hicks 2003).

Spirituality and Ethics

A growing body of literature dealing with spirituality and the workplace has been emerging and has become part of some ethics course syllabi. But spirituality and ethics are quite different, although it is easier for a spiritual person to be ethical. Spirituality encompasses the same topic, which is so important in ethics: character and the giving of oneself for the benefit of others. There are many spiritual practices that are practically lifted from prominent ethical theories and moral principles, such as the discipline of "dealing with others as you would have them deal with you"; the discipline of "balancing our work, personal, family, community, and church responsibilities"; the discipline of "working to make the system work"; and the discipline of "engaging in personal and professional development" (Pierce 1999, p. 24). Behaving ethically is a necessary – but not sufficient – component of integrating faith and work. Ethics, or moral philosophy, aims to explain the nature of good and evil. It is important because the human world is dominated by ideas about right and wrong and good and bad. Most ordinary conversation consists of value judgments (Teichman 1996, p. 3; Bond 1996, p. 1).

Ethics is primarily concerned with shedding light on the question of what should count as morally good behavior and what is the good life and justifying the sorts of rules and principles that help to assure morally good decisions. To this end, it employs arguments and theories to convince others that certain claims are the best ones to hold (Liszka 1999, p. 4). Thus, ethics is viewed as a way of behaving that can be prescribed and imposed by the work environment. It is often presented as a code of conduct that new employees must accept before they are hired. The code of conduct or ethics is the collection of ethical principles that guide the actions taken by individuals working for a company or organization. Programs, policies, and decisions regarding the business thus should be in accordance with the business's code of ethics that defines its ethical philosophy. A code of ethics is insofar important as "it can affect the reputation, productivity and bottom line of the business" (Kelchner 2017).

It further has become more popular to ask candidates how they will handle ethical dilemmas in job interviews. It is understood in the workplace that each individual has a basic understanding of what kind of behavior is morally acceptable (and sometimes obligatory) and what is considered morally inadmissible. But within this broad framework are a multitude of variables that often are rooted in the individual's own spirituality. An individual's spirituality will determine his or her understanding and interpretation of ethical behavior. This is why some employers think that ethical commitments are personal. They believe that some employees have it and others don't, and they do not consider ethical behavior a skill to be learned.

However, several books have been written to provide a framework that allows for the clear identification and implementation of strategies to improve the ethical climate of the workplace (Costa 1998; Clark and Lattal 1993; Lewis 1990; Hitt 1990). Organizations such as the Institute for Global Ethics provide services to businesses that intend to integrate ethics into their workplaces. These services include assistance with the creation of ethical codes, climate assessments, communication tactics, etc.

The US federal government requires a yearly ethics refresher for most employees, with more rigorous training for employees involved in contracting. In several county and city governments throughout the United States, "ethics awareness training" has been initiated. In Miami–Dade County, the mayor mandated ethics training for all 30,000 county employees in 1998 after a series of corruption scandals at the seaport and elsewhere rattled county government, prompting outcries from business and civic leaders (Garcia-Zamor 2001, pp. 44–45, 48). As of June 2013, all municipal and county elected officials are required to complete an ethics course offered by the Miami–Dade County Commission on Ethics and Public Trust within 90 days after being sworn into office (Commission on Ethics and Public Trust, Miami-Dade County 2017). Ethics training there included explaining the rules pertaining to communication with lobbyists, receiving gifts from vendors, conflicts of interest, outside employment, and policies that regulate the procurement and contracting process. The ethics manuals distributed in the training served as a resource guide for employees concerned about possible misconduct by their colleagues. They listed telephone numbers for the state attorney's office, the Miami–Dade Police, and a hotline for the county's Office of the Inspector General.

There is a little doubt that it is difficult to change people's character in terms of personality traits. It is not sufficient for employers to point out the benefits of behavioral change. Some employees may not be willing to do the hard work required for ethical change. Their individual greed and flawed characters might dispose them to unethical behavior. But organizational culture may also play a role. In their multimedia course, Robert Mertzman and Peter Madsen (1992, p. 86) pointed out that "[i]f the opportunity presents itself and the risk of not getting caught is low, if the organization does not foster an ethical climate, then chances are fairly good that corruption will take place. This organizational explanation of governmental mischief, then, sees such conduct as less the function of individual, psychological disposition and more the result of institutional dysfunction." Therefore, the organization should conduct an "ethics audit" to redesign work settings, create proper incentive systems, and modify patterns of interaction among employees. Such an audit would identify sensitive situations that may tempt an individual to act unethically.

In addition to or in lieu of ethical training, some companies now offer training courses in spirituality in the workplace. In 1997, helicopter manufacturer Sikorsky Aircraft began offering a professional development program designed to boost retention and productivity among women. During the 2-day course, participants explored their personal and professional goals, on the premise that success in one area strengthens the other. After the course, many felt renewed and ready to tackle challenges – and retention rates rose accordingly. Some participants felt that after the course, they had a new sense of contributing more in the job, at home, and the community. Values have begun to be part of the workday. The movement has spawned a push for managerial concession and programs that help to redefine life goals. After the demoralizing downsizing of the early 1990s, some businesses are recognizing that cultivating employee fulfillment is important to the bottom line. In addition to Sikorsky, companies such as the GE Industrial Systems have said that development courses have helped to raise productivity by increasing job satisfaction (Hua 1999).

The trends in today's Christian spirituality are quite different from the concept of ethics. Like ethics, these trends have evolved over time and are different from the trends expressed in other times. A scholar on Christian spirituality writes that it is now oriented toward four trends: it responds to life, to its beauty and its injustices, and leads to action; it looks to the universe – the whole world becomes a part of the spiritual person; it is responsive and responsible to the poor and oppressed; and it is socially oriented. Not only the persons (coworkers) but also the society in which a person is living (the organization) is important in a relationship with God (Missinne 1990, pp. 150–151). The relationship between work and the spiritual life is more complex than just good ethical behavior. Seeing work as more than a livelihood – and surely more than a means of amassing wealth – can bring peace to the many who must work at apparently unsatisfying jobs. In this view, their work becomes a part of the vision of the whole of humanity cooperating, one with all the others, in the common pilgrimage through this world. Father Dominic Hoffman (1976, pp. 299–300) warns that many of us waste our lives trying to be something we cannot be and ought not be. "We eat ourselves up with envy and die a thousand deaths of frustration. But from the doctrine of the Mystical Body we see that we all have our place, that we are useful in some way, perhaps mysteriously hidden from us, to the whole of God's plan." Thomas and Cynthia Lynch (1998, p. 127) wrote a book, which demonstrates the common spiritual wisdom messages of the five largest religious traditions, in which they ask, "Once spiritual wisdom is learned, what must we do with it?" Their brief answer: "We must live it with our words through our actions."

Spirituality in the Workplace and Organizational Performance

A tension between rational goals and spiritual fulfillment now haunts some workplaces around the world. It is not enough that workers feel productive and effective. Survey after management survey affirms that a majority wants to find meaning in their work. For a long time, employers compartmentalized workers, carefully separating business concerns from personal identities. But productivity waned because people's personal lives affect their work. That's why companies are adding work-and-family programs and a variety of other benefits aimed at helping employees to achieve balanced lives (Laabs 1995). The provision of certain practices, policies, and programs that address personal and professional needs of employees has gained importance over the last two decades.

Lewis Richmond, a former Buddhist monk turned catalog software tycoon and an author of the *Work as a Spiritual Practice*, points out that the Buddha himself found enlightenment out of a "serious case of job dissatisfaction" as an Indian prince 2,500 years ago (McDonald 1999). Spirituality is about acknowledging that people come to work with more than their bodies and minds; they bring individual talents and unique spirits. For most of the twentieth century, traditionally run companies have ignored that basic fact of human nature. Now they explore spiritual concepts such as trust, harmony, values, and honesty for their power to help achieve business goals (Leigh 1997). Spiritual needs are fulfilled by a recognition and acceptance of individual responsibility for the common good, by understanding the interconnectedness of all life, and by serving humanity and the planet. Therefore, when one speaks about bringing spirituality into the workplace, he or she is talking about changing organizational culture by transforming leadership and employees so that humanistic practices and policies become an integral part of an organization's day-to-day function.

The Industrial Age concept of "a day's pay for a day's work" is yielding to the postindustrial perception that work itself should be a medium for self-expression and self- discovery. People are entitled, encouraged, and even expected to find meaning in their work (Schrage 2000). Among recent factors that have increased apprehension in the workplace are massive corporate downsizing; mergers that have reduced the workforces of many large corporations; and more work moving offshore. Uncertainty in the workplace has been magnified by the fact that some successful companies are laying people off. As Rutte (1996) points out, that's never happened before: "The understanding used to be that when a company was in fiscal trouble it would lay off people and when the company was successful, it would keep and even hire people. But with re-engineering and new advanced technology, there is a need for less people, so successful companies are downsizing."

Spirituality in the workplace may manifest itself in several ways but at two different levels: the personal and the organizational. At the first level, the people involved are spiritual ones who may have had concerns about the adequacy of their workplace for their spiritual life even before accepting employment. John Cowan (1993, pp. 59–60) writes that the Latin word spiritus means "breath." He defines a spiritual person as one who is conscious, who is aware of the special breath of life in all creation (particularly in humans and certainly in oneself), and who acts accordingly. These individuals, according to Cowan, would ask questions such as these when entering the workplace: Is this work worthy of the human spirit? Is this the work that expresses my spirit? Am I respectful of the spirit within my fellow workers? Do I assent to and assist their call? Is this place beautiful enough to be worthy of the presence of the human spirit? Do I make my work a worthy expression of my spirit?

This type of spirituality does not necessarily have to be associated with a specific religion. Some workplaces could be less productive only because people cannot find a way to breathe their spirituality into work. But when spiritual people join a workplace that fits their expectations, they will support their colleagues. They will seek quality. They will do good work. Cowan admits these results can be achieved without a sense of spirituality. But they are not seeking these results in themselves: They believe in the spirit and see these as ways the spirit expresses itself. In his hierarchy of being, “the spirit does not exist as the servant of the workplace; rather the workplace exists as the playground of the spirit” (ibid.).

At the second level, the organization emphasizes spirituality in order to improve productivity. Most workplaces understand that employees bring to the job personal moral core values that are linked to their cultural backgrounds and religions. They try to connect faith and work ethics. A growing literature reveals this practice already exists in the business sector.

A study conducted by the Family and Work Institute in 2014 reports that the most common reasons by employers for the provision of employee-supportive programs are business as well as employee centered. In total a number of 1,051 employers with 50 or more employees were questioned regarding their practices, programs, and policies supporting employee engagement. The results show that while the retention of employees, the recruitment of new employees, and the increasing productivity were the most important business-centered aspects, helping employees to manage their work and family life, meeting employees’ needs, and doing the “right” thing were just as important. Furthermore, the provision of job satisfaction and improved morale was among the top ten reasons for employers to support their employees (Matos and Galinsky 2014).

The motivation employers have for the implementation of practices supporting employees’ personal as well as professional interests is one aspect; the potential affects another. An article written by Kent Rhodes, a faculty at Pepperdine University and specialist in the area of organizational behavior, theory, and leadership, suggests six potential effects linked to models of workspace spirituality. Firstly, the consideration of spirituality at the workplace can emphasize sustainability, meaning awareness of shortage of resources, since spirituality “seeks to contribute to the greater good in the world” (Rhodes 2006). Secondly, workplace spirituality can positively affect the values of the business as well as its employees in a charitable sense. Thus, a spiritual organization “promotes work outside of the organization that contributes to and “gives back” to society through community and volunteer service” (ibid.). Thirdly, a spiritual workplace enhances employees’ creativity. Inclusiveness is another aspect a spiritual workplace promotes. Accordingly, a spiritual organization worships individual experiences and skills and has an interest in including people with different backgrounds as long as there is a shared vision. A spiritual workplace furthermore develops ethical principles that promote “personal growth, long- term character development, and personal connections of faith and work development” (ibid.). Finally, a spiritual workplace promotes vocation. This means that “such companies emphasize the discovery and appropriate utilization of individual giftedness and encourage employees to use their unique skills within the organization” (ibid.).

A questionnaire surveying the interests of members of the Council for Ethics in Economics in Columbus, Ohio, asked: “How do you view the role of your personal religious belief and heritage as you make business decisions?” Virtually all of the business people responding circled “very important” (Childs 1995, pp. 5–6).

This may explain the proliferation in the 1990s of books on stories and strategies for building self-esteem and reawakening the soul at work (Bracey et al. 1990; Canfield and Miller 1996; Chappell 1993; Walsh 1999; Ulrich et al. 1999; Bennis 2000).

The following are some examples of companies that have increased their organizational performance after adopting workplace spirituality:

Don Jensen, owner of Jensen DJ Construction in Portland, Oregon, establishes company policies, both written and informal, that address spirituality, including a policy on meditation. Employees are allowed to meditate 20–30 min during the workday. It is a meditation break in addition to the normal breaks that employees receive. It is up to them whether they want to take it or not. Employees are paid for this time (Finlayson 2001).

The retired chief executive officer of Medtronic, Bill George, was convinced by his wife to take instruction in transcendental meditation some 25 years ago. He got into it. He now sets time aside twice a day for meditation. Often, he found the time after boarding a plane, waiting for takeoff. In 1993, George attacked a column by Tom Peters, a well-known motivational speaker and management consultant. Peters had written there is no room for spirituality in today's corporations, declaring: "Let's leave the bible, the Koran and facile talk of spiritual leaders at home" (Beal 2001). George fired back, saying that spiritual leadership in the workplace has nothing to do with religion. Most corporate employees, he wrote, "[a]re motivated not by 'balloons in the atrium,' as you often suggest, but rather by making meaningful contribution to others through their work. At Medtronic, we don't mix religion and business, but we certainly do not shy away from the spiritual side of our work and the deeper meaning of our mission to save lives" (ibid.).

Richard Barrett, a principal urban transport specialist for the World Bank in Washington, DC, started the Spiritual Unfoldment Society there. The handful of participants who showed up for the first meeting has now grown to several hundred employees, as well as people from nearby companies. The society meets once a week at lunchtime to discuss a variety of spiritual topics. In collaboration with the World Bank's management, the society sponsored an international conference on ethics and spiritual values. Prodded by Barrett, the World Bank recently began an institutional values assessment. Barrett is now working at the bank as a "values coordinator." Among his initiatives is the creation of a value tool kit – a compendium of instruments that is being used to bring about a shift in culture of the World Bank (Leigh 1997).

A Summing Up

How does spirituality affect the goal of every business, which is to make a profit? A Harvard Business School study examined 10 companies with strong corporate cultures (spirited workplaces) and 10 with weak corporate cultures, drawn from a list of 207 leading corporations. In an 11-year period, the researchers found a dramatic correlation between the strength of an organization's corporate culture and its profitability. In some cases, the more spirited companies outperformed the others by 400–500% in terms of net earnings, return on investment, and shareholder value. A Vanderbilt University Business School study resulted in similar findings, using the Fortune listing of “The 100 Best Companies to Work For” (Thompson 2000). Chief executive officers, now and in the future, must realize they need to focus on the individual. Corporations also need to establish themselves as worthy organizations, that is, organizations with a higher sense of business purpose.

There has been ample empirical evidence that spirituality in the workplace creates a new organizational culture in which employees feel happier and perform better. Bringing together the motivation for work and the meaning in work increases retention. Employees also may feel that belonging to a work community, which is an important aspect of spirituality, will help them when things get rough in the future. Furthermore, a culture of sharing and caring eventually will reach all of the organization’s stakeholders: suppliers, customers, and shareholders. In such a humanistic work environment, employees are more creative and have higher morale, two factors that are closely linked to good organizational performance.

In conclusion, several studies presented in this work show that workplace spirituality is a serious aspect considering employees’ satisfaction with their workplace and in many cases also with their personal lives. A problem is the definitional imprecision of the term which creates leeway and raises issues such as a clear distinction between spirituality and religion. Yet, companies have the opportunity to clearly define aspects related to workplace spirituality with the help of a code of ethics that ideally gets revised regularly with the contribution of employees. Yet, workplace spirituality is more than the establishment of a code of conduct. It implies the transition of the entire workplace from rigid structures toward an atmosphere that supports employees’ individual professional as well as personal interests, as diverse as they may be. Only under these circumstances professional and just as important personal growth can take place, two aspects that, as this chapter outlines, are closely linked.

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Change Management: Considering a Peniel Approach for Managing Change in Organizations

Joseph J. Bucci

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Abstract

This chapter addresses three related premises. The first premise is that organizational change is only mildly effective unless individuals within the organization receive and accept the need to change. The second premise is that the Biblical narrative promotes transformational change that has the potential to be real and lasting. It is a change of the heart, similar to the patriarch Jacob's Peniel experience. The final premise seeks to link both of the former concepts by comparing conversion methodologies and the research on transformational

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change, and suggesting ways that each methodology can inform the other. Finally, a new model for change management based on the research from these divergent methodologies will be introduced, along with recommendations for helping individuals navigate the change process.

Keywords
Change management · Organizational change · Transformational change

Introduction

In the Bible, in order for the patriarch Jacob, whose name means "supplanter," or "deceiver" to become Israel, whose names means "contender" or "fighter" and is also said to mean "prince" or "prevailer" (Biblical Names: Jacob 2008), there had to be a transformational change: there had to be a Peniel.

Jacob had sought to overcome his brother Esau and uncle Laban through manipulation and cunning. But God's purposes for Jacob and his struggle against God (Genesis 32:24–28 New International Version) brought Jacob to a point of choice: either continuing on his current path; or choose complete dependence on God (Manser 1999). A change needed to occur in Jacob's self-directed behavior in order that God's redemptive plan would continue on the course which He had identified. This place of change would be named "Peniel" by Jacob (Genesis 32:30). Jacob did not become the great example of a patriarchal leader overnight. He continued to make mistakes and made some poor decisions. The validating of his name change as declared by the man at Peniel would come after an act of obedience, and his decision to ask his household to put away all of their foreign gods (Genesis 35:1–10). However, in the process of becoming the man God wanted him to be, there had to be a Peniel.

Peniel comes from two root words in the Hebrew. The first part of the word means to turn, perhaps toward someone or something, while the remaining part (el) of the word represents God, specifically Elohim (Klein 1987). Peniel was the place of change, the place of transformation, named thus by Jacob after he wrestled there with a Man whom he would later identify in Genesis 32:30 as a manifestation of Deity (Ellicott 1905).

Organizations today are places of rapid change. Szamosi and Duxbury (2002) in their work to develop a measure assessing the effects of organizational change began their article by stating that change is very much a regular part of life for individuals, and has become synonymous with upheaval in organizational settings as well (Szamosi and Duxbury 2002). This place of change can also be found today in the contemporary church or in para-church programs. It could be at an altar, or in a Bible study, or could be at a homeless shelter or in a drug treatment program sponsored by a faith-based organization. The place of change has always been significant for members of the faith community.

When we consider turning around performance and managing change in organizations, whether in a corporate setting or at an old wooden altar, might there need to be a Peniel moment to ensure that the change actually sticks? Does scripture provide a framework that could be useful in managing people and organizations through change? Does it matter in directing secular organizational change movements whether there is a Peniel moment?

The current chapter addresses three related premises:

1. The first premise is that organizational change is only mildly effective unless individuals within the organization receive and accept the need to change. A literature review will examine research to support this premise. A common approach will be identified from among several models by which the process of change management has been demonstrated to be successful with individuals.
2. The second premise is that the Biblical narrative promotes transformational change that has the potential to be real and lasting, a process similar to Jacob's Peniel experience. Scholars have codified the stages by which this change occurs, which is more detailed than anecdotal evidence on individuals. A common approach will be identified which will summarize similarities in documented spiritual conversion experiences.
3. The final premise seeks to link both of the former concepts, comparing conversion methodologies and the research on transformational change, by suggesting ways that each methodology can inform the other. In other words, conversion models in the church and in para-church programs have the potential to offer recommendations for how transformational change can more effectively work both through individuals and by extension in organizations.

There is evidence that scripturally based change management processes have demonstrated success in helping people to navigate organizational change. Commonalities and discrepancies in these approaches will be highlighted, and finally a new model for change management based on scripture and the research on these divergent methodologies will be introduced. The chapter concludes with application exercises that build off this new approach to change management.

Background: The Study of Transformational Change

Organizational life often requires its members to adjust to changes in the competitive landscape, which include adjusting prices or adding services to acquire new customers, intensive competition to woo and keep old customers, approaches to innovation which require internal changes in methodology (Barsh et al. 2008), new staff alignments to "do more with less," new tactical initiatives which aim to reduced budgets and remain competitive, or the acquisition of a firm and the subsequent procedural changes (Downey 2008 and others). One professional association, in training and preparing its adherents for the contemporary workplace, noted that change in organizations is endemic, and organizations need to change rapidly to respond to the many environmental pressures they face in conducting business (Downey 2008).

According to Zenab Kazmi and Naaranoja (2013), the first effort to define the process of change and the management of change in organizations was made by Lewin in 1947 (Zenab Kazmi and Naaranoja 2013). Lewin was a psychologist and humanitarian who encouraged the resolution of social conflict in order for people to grow and learn and restructure their perceptions of the world around them, thereby improving their status in life (Burnes 2004). According to Burnes, Lewin's planned approach to change comprised of four elements, including Field Theory, which was understanding the starting point of the change; then Group Dynamics, which was seeking to influence the group to change; and Action Research, where research on the forces inhibiting change met the behaviors of the group needing to change. These first three elements are still in effect in research today (Burnes 2004). According to Burnes (2004), Lewin's greatest contribution, which is typically taught in management texts today, is the fourth element of his recommended approach, which is Lewin's three-step model: *unfreezing*, where individuals work to discard old behaviors by destabilizing them; then *moving*, which seeks to create a motivation to learn new approaches; and then *refreezing*, where leaders would seek to stabilize the new behaviors within the group (Burnes 2004). Here Lewin seems to see the success of change as creating new collective group behaviors (Lewin 1947).

According to this author, a very close contemporary revisiting of Lewin's original work would be the book, *Switch: How to Change Things When Change Is Hard*, written by Dan and Chip Heath (Heath and Heath 2010a). The Heaths' book draws on research from the fields of psychology, sociology, and additional behavioral studies to highlight the premise that transformational change follows a pattern. Their outline presents as a simple, three-step model very similar to Lewin's fourth element and three-step approach. So, for example, their first main point is directing the rational side the individual needing to be changed. They use the reference of a rider on an elephant (our emotional side) as being the rational thinking part of us (Heath and Heath 2010a). This corresponds with Lewin's "unfreezing" stage and the thoughtful consideration of the need to change behavior (Burnes 2004). In order to direct an individual's rational side, according to the Heaths, we have to convince people that there is a reason to change and present some examples of what change could do and what it might look like (Heath and Heath 2010a). It is also important to script some of the change and point to the destination for the rational side in order to envision what the overall objective would be (Heath and Heath 2010a).

The Heaths' second main point, similar to Lewin's "moving" stage, is in motivating the emotional side of the individual, where a person feels the need for change (Heath and Heath 2010a). As will be seen later in the chapter, individuals are rarely persuaded to make significant change based on reasoning alone (Deutschman 2005; Heath and Heath 2010a). So the emotions are strongly considered in this process. With Lewin, motivation to change was unleashed but not necessarily controlled (Burnes 2004). The Heaths suggest that the way to motivate the emotional side is to make the change not seem so great but to start small (Heath and Heath 2010a). The Heaths also recognized that it was important to be clear with people and help them to engage the process of change with small achievable goals.

The Heaths' final major point had to do with creating an environment which supports change and building habits to reinforce the change (Heath and Heath 2010a). This also clearly resembles Lewin's "refreezing" stage, in which Lewin seemed to focus on the group processes and reinforcement needed to cement the change. For the Heaths, the focus remains on the potential for individual change, with an element of the social system also in consideration, by tweaking the environment and rallying the herd by having new behavior imitated by others to reinforce the change movement.

So there is evidence here that both the origination of change management theory in the form of Lewin's work (1947) and a contemporary view of change management based on the Heaths' research (2010a) follow very closely the same approach. Overall, the Heaths' model seems unique in its development but tends to mirror the other organizational change research as will be highlighted later. Their approach is a good process, although very similar to Lewin as noted (Burnes 2004). Their approach is psychologically based and seems to build on the way that God has designed us. There is evidence that several faith-oriented leaders have encouraged the review of and the usage of the Heath book (Wertz 2010; Heath and Heath 2010c; Jones 2014 among others). The Heaths reimagining of a contemporary approach to managing change was extremely well received, as the book remained on the *New York Times* best seller list for nearly a year, and received numerous other awards (Heath and Heath 2010b).

Now, with the specter of Lewin's classic work (1947) seemingly validated in the well-researched work by the Heaths, why continue with this inquiry? Several reasons, including additional research, state that changing individual behaviors are key to directing and reinforcing change in organizations (Kotter 1996; Deutschman 2005). The Heaths' approach and Lewin's approach tend to be more organizational and group based, although they do allow for individual change elements. So one reason would be that individual behavior change needs to be considered as part of the change management process. Branch (2002) suggested that Lewin's model had an individual component where managers needed to work on changing individuals and reinforcing the change (Branch 2002). But most of the focus of the Lewin model was on influencing and adjusting organizational structures and systems while also managing change in the culture. Also, there is the question with which this chapter began, that of whether there needs to be a Peniel moment to assure that change takes root. Can the faith-influenced manager bifurcate organizational change and God's sovereign oversight? The faith-influenced manager must ask a more fundamental question: Can real transformational change occur if God is not involved?

A Lack of Change Management Research by Faith-Oriented Authors

Since the Bible is so strongly focused on redemption, new life, and behavior change through the power of Christ (2 Corinthians 5:17), and since by extension the church is a place where people regularly experience the need to change and where we are accustomed to the change process of discipleship, this might suggest that more articles focusing on change management from a faith-oriented perspective would be generated by managers and scholars within the Christian academic community. Yet in a search of research articles published in the *Journal of Biblical Integration in Business* (*JBIB*), a leading source of academic articles by faith-influenced professors teaching at Christian Universities, when entering the word change as part of journal content, out of 145 items only two articles had the word "change" in their title. One title was called "Let's Quit Thinking About Integration for a Change" (VanderVeen 1997). Organizational change did not seem to be the emphasis of that article. The emphasis was on using a variety of techniques to help students put on the mind of Christ.

The second article was by Yvonne Smith who wrote "A Rock in the Whirlwind: A Changeless God in A Changing World" (Smith 2000). Smith's article was in response to another article and focused on the changing world around us and the immutable God who does not change. It is not so much an article about change management, although it does discuss God as the rock for people to embrace change in the midst of the sea of change around us.

Michael Cafferky, a retired professor and prolific author of faith-based business books and articles, has written an entire chapter in his textbook, *Management: A Faith Perspective* (Cafferky 2012), focused on change, power, and conflict (Chap. 13). Cafferky references some key Biblical leaders who led groups through change, including Joseph, Moses, Joshua, and David. He references King Josiah and a significant change effort (2 Kings 21–23), citing the fact that age is not an important factor for leading people through change (Cafferky 2012). He describes the early church and the stressful process of societal and theological change (Cafferky 2012). Cafferky ultimately moves away from scriptural examples toward the historical research on change management, and finally to the moral implications of change leadership, citing White and Wooten (1983).

Cafferky's six points on managing change are instructive:

- Change comes about when someone or a group sees the need for change.
- Solid values are central to the reason for change.
- Change leaders use existing reporting relationships to affect change.
- Commitment of resources such as time and energy are made as individuals submit to each other and their beliefs in God's will.
- Leaders listen to others in the change process.
- Leaders are themselves willing to be changed (Cafferky 2012).

Of the six items, only one item discusses God's sovereignty over the process of change, where individuals submit to each other and to their belief in God's will in this process. This might not be something which is considered in a secular approach but would certainly need to be considered in a Peniel approach to change. Cafferky's points are thoughtful, but is there more to God's sovereign oversight of the change process? In the next part, we will investigate the three premises upon which this scriptural model for lasting transformational change is built.

Premise 1: The Importance of Individual Change to the Success of Change Management Programs

According to Appelbaum et al. (2012), John Kotter's book *Leading Change* (1996) became a business management bestseller in describing the process for leading change in organizations. Kotter himself, in the updated version of his book (2012), was surprised that it would be listed as one of the 25 most influential business management books ever written (Kotter 2012). And yet according to Appelbaum et al. (2012) and as confirmed by this author, the original text contained neither footnotes nor references, save for references to Kotter's consulting work which was the basis of the original book (Appelbaum et al. 2012). Kotter's material was developed from his own research and his own consulting work.

Kotter advocates that the critical issue in change has to do with individual change, and building "a sense of urgency" to capture individual employee's heads and hearts in recognizing the need to make changes (Kotter 1996). Szamosi and Duxbury (2002) acknowledge in their research that authors whom they have reviewed placed a great importance on human factors as being very critical to the success of organizational change efforts (Szamosi and Duxbury 2002).

One other article cited research that suggested that most change efforts fail because they are conducted "top-down" and miss what Kotter described as being the significance of impacting the individual heart (Lawrence and White 2013). Nadler and Shaw (1995) opine that individual employees need to be the central focus in change management efforts, not simply the adjustment or redefining of responsibilities (Nadler and Shaw 1995). Palmer et al. (2009) describe the importance of considering individual perspectives in the implementation of change initiatives (Palmer et al. 2009). These authors suggest that complex organizational forces can hinder individual initiative as well as the seeds of behavior change from taking root. These authors acknowledge that problems or crises do not always induce change, using the case of the Challenger explosion in 1986 as an instance where individuals were not heard in calling for cancellation of the launch. A significant disaster had to bring the problems and internal conflicts to light, and even then, change was slow to occur while the organization resisted (Palmer et al. 2009).

Alan Deutschman, *Fast Company* senior writer, used the occasion of a Global Innovation Outlook conference to investigate the effectiveness of organizational change efforts (Deutschman 2005). Deutschman reported that the biggest challenge for organizations seeking to transform themselves and to be more competitive was the challenge of changing individual behaviors among employees in these organizations (Deutschman 2005). Deutschman wrote that the data on individual change efforts among people with serious medical conditions suggested the odds are 9 to 1 against people making changes, even when their life is at stake (Deutschman 2005). So if people facing a serious life-or-death crisis in their health are not so quick to change, how about those employees who have been doing their job the same way for several years, and who are now challenged to "Change or Die" as the *Fast Company* article is entitled?

Rhetorically, Deutschman asks why change is so difficult, and why crisis is not a significant motivator to help people understand the need to change, as was reinforced by Palmer et al. (2009). Deutschman then interviewed the aforementioned John Kotter about the effectiveness of organizational change efforts. Kotter suggested that the central issue in change is always about individual change, and changing the behavior of people (Deutschman 2005). According to Kotter, even in organizations which are focused on the need to change and can support this urgency with strong analytics, in order for this change movement to be successful, individuals need to see a problem and own the responsibility to make some behavior adjustments as a result. It has to be more than just head knowledge, according to Kotter – it has to touch the individual hearts (Deutschman 2005).

One change model widely used is based not on organizational change dynamics but instead on death and the grieving process. The Change Curve is a change management model originally developed from the writings of Elisabeth Kubler-Ross. Kubler-Ross's book *On Death and Dying* (Kübler-Ross 1969) was written to help explain the grieving process. The model became a familiar tool for helping people understand their reactions to significant change or upheaval. Kubler-Ross wrote that a terminally ill patient would progress through five stages of grief when informed of their illness. Kubler-Ross suggested that these coping mechanisms as she called them (Connelly 2015) could be applied to other dramatic life-changing situations. This approach was adapted by change management practitioners (Connelly 2015). The Kubler-Ross model has distinctive attributes which mirror one particular scripture passage, the Beatitudes (Matthew 5:3–10) in defining dramatic change (see Table 4 in the Appendix).

The Kubler-Ross Change Curve is a familiar tool to assist individuals through dramatic change events, and this is perhaps why the model is so widely used (Connelly 2015). In a similar approach, Haines and Aller-Stead (2005) in their consulting work offer a change management model called the "Rollercoaster of Change" which closely follows the Kubler-Ross stages (Haines and Aller-Stead 2005).

As another example, the ADKAR change model is a research-based approach, according to its author (Hiatt 2006), which focuses on helping individuals manage change. The model and the steps in it represent milestones or key steps through which an individual must go in order to change successfully (Hiatt 2006). Practitioners who use the ADKAR approach (Zenab Kazmi and Naarananoja 2013) state that they use this model because it helps determine the level of readiness among employees at each phase in the change process. It also supports managers in helping employees walk through the process by developing action plans (Zenab Kazmi and Naarananoja 2013). The model also helps managers in understanding barriers that individuals are facing as they proceed through the change process (Zenab Kazmi and Naarananoja 2013).

Kristi Branch (2002) was an often-referenced source on change management, cited by many of the publications reviewed for this chapter. Branch writes that change at the individual level was a concern of many theories describing the process of organizational change (Branch 2002). Branch references a seminal work by author Warren Bennis and others (Bennis et al. 1985), *The Planning of Change*, as offering three strategies on how managers might guide individuals to better respond to change management initiatives. Nickols (2010) classifies these strategies as follows:

1. *Empirical-rational strategies*, which postulate that individuals are rational and will pursue self-interest. So in order to succeed, change strategies will need to offer incentives to encourage change.
2. *Normative-re-educative or persuasive strategies*, which postulate that individuals are social beings and who adhere to cultural norms and values. So in order to succeed, change strategies will need to re-define and re-explain or freshly interpret cultural norms and values while developing new norms and values and encouraging commitment to these new influences. According to Kotter (1996), two factors help to anchor change movements in organizations. One is linking new behaviors and new attitudes introduced in the change process to improved performance, so that constituents see how this different approach really does work (Kotter 1996). Cafferky (2012) also suggests that change must begin at the level of specific behaviors which migrate to shared group thinking among organizational members, and ultimately become rooted in shared values (Cafferky 2012).
3. *Power-coercive strategies*, which assume that individuals are generally compliant and will do as they are directed or made to do. So in order to succeed change strategies will be based on the exercise of authority and the introduction of progressively more punitive sanctions.

Nickols (2010) adds to this list a fourth strategy, that of *environmental-adaptive* strategies. These strategies present a picture of loss to people, but also offer the opportunity of newness in terms of a new structure where the assumption is that people will quickly adapt (Nickols 2010).

Branch suggests that Meyer et al. (1990) also offer a fourth recommended approach, which is defined as the *mimetic* or an *imitation* strategic approach, where change is promoted through positive examples and new models (Meyer et al. 1990). So this proposal has some similarity to the Nickols' fourth recommendation.

In order to step back and consider the aforementioned unique approaches to change management on an individual basis, a collection of the aforementioned strategies in total are listed in Table 1. The use of colors/letters in the table is meant to draw attention to similar types of approach.

Based on the comparative model map as represented in the table, and the previous review of Lewin (1947) and the Heaths' (2010a) change models, it seems that there are similar phases that change management on an individual basis must address. These phases are summarized here:

Several models suggest (1) a shock or surprise which makes individuals aware of that a change is at hand. The shock must lead to an (2) awareness of the need for change; the shock itself does not motivate change. This harkens back to Lewin (1947) and the Heaths' (2010a) understanding of a rational acceptance of the need to change. In some cases (3) anger or frustration seeps into the change process because

Table 1 Individual-based models of change management (Bucci 2018). Colors suggest areas of similarity

Individual Change Strategies: based on Chin and Benne (1985), Meyer et al. (1990) and Nichols (2010)	The Prosci® ADKAR® Model (Hiatt 2006)	Rollercoaster of Change Model: (Haines & Aller-Stead 2005)	Kubler-Ross Change Curve (Craig 2014)
Empirical-Rational: Change is based on the communication of information and the proffering of incentives.	A – Awareness of the need for change.	Shock/Denial (Stage 2); involves emotions	Shock and Denial: surprise, disbelief
Normative-Reeducative: Change is based on redefining & reinterpreting existing norms and values.	D – Desire to participate and support the change	Anger/Depression (Stage 3);	Frustration and Depression: anger over change; low mood
Power-Coercive: Change is based on the exercise of authority and the imposition of sanctions.	K – Knowledge of how to change	"Hang in" point (Stage 4); either persevere or quit (continue down)	Experiment: initial engagement with new situation
Environmental-Adaptive: Change is based on building a new organization and gradually transferring people from the old one to the new one.	A – Ability to implement required skills & behaviors	Hope and Readjustment (Stage 5); through involvement, seeing vision for future	Decision: choosing; learning how to work in the new situation
Mimetic: Change is induced by providing examples, models, and instances of change.	R - Reinforcement to sustain the change	Rebuilding (Stage 6)	Integration: new patterns integrated; renewal begins

of the perception of loss. Just as in the sales process (Nickels et al. 2013), where the seller seeks to make the buyer aware of what it is going to take to make this purchase, along with the consequences – we call this avoiding "buyers' remorse" – in the change process (4) the individual must come to an acceptance of some level of loss of the things outside of their control. If not addressed early in the process, these become resistance barriers (Haines and Aller-Stead 2005; D'Ortenzio 2012).

Then within this change process (5) there is either a transition to an emotional understanding of the impact of the change and a view of hope for newness; or the individual will continue to experience frustration (Haines and Aller-Stead 2005; Craig 2014). The emotions need to be addressed, in order for the individual (6) to grasp and feel a part of the change process. This point is addressed by Lewin (1947), Kotter (1996), and the Heath brothers (2010a). The emotional reckoning of the change (7) supports both a hopeful outcome by the individual and the acceptance of new responsibilities. (8) This stage is supported by examples, models, and some ownership of the change by the individual (Haines and Aller-Stead 2005; Craig 2014).

Finally, managers and employees who more readily adjust to the change serve as models, while the manager reinforces the opportunity for the individual to see themselves as part of the transition, with (9) the opportunity to learn new skills and to integrate into the new patterns.

These assimilated steps mentioned here in the management of individual change are listed sequentially in Table 3.

In this chapter we do not detail well-known organizational change models like Peter Senge's Learning Organization (Zenab Kazmi and Naarananoja 2013), or the McKinsey 7-S model (D'Ortenzio 2012). D'Ortenzio summarizes several theoretical and practical change models such as those previously mentioned by saying that these organizational change models identify some of the internal and environmental issues existing in organizations, in order to alert managers to hindrances or obstacles to change, as well as to the importance of conveying the expectations of the change process, and a cultural acceptance of the newly learned behaviors.

What is most critical in these organizational models is the need for constant communication, as well as the fact that often times a manager will need to shepherd several processes at one time (D'Ortenzio 2012). For example, it is understood by Branch (2002), as well as Rose (2002), that Kotter's model is sequential and must be followed as such. But several of the stages might need to be managed at the same time (Branch 2002).

D'Ortenzio also discusses resistance to change, which is really based more on a lack of understanding and the fear of loss (D'Ortenzio 2012). This refers back to the example of "buyers' remorse." Without sufficient preparation, individuals will not be able to cope with the change in the expectation that they will lose something of significance or that the change will ultimately not make sense (D'Ortenzio 2012). For this adjustment, it is recommended in several articles that small incremental changes and employee participation in the process is critical (D'Ortenzio 2012).

In all of this, as was demonstrated in the Deutschman article (2005), shock and awe are not the things that promote real change, as much as getting the employee's attention, enlisting their understanding and then helping them to see implications of the change (Deutschman 2005; and D'Ortenzio 2012). It is from this choice to receive the change that the individual comes to grips with that Peniel moment.

Premise 2: Scripture Promotes Transformational Change That Has the Potential to Be Real and Lasting

It seems that those in the evangelical community would be well-versed in behavior change, based on their understanding of the "born again" experience and the admonition in 2 Corinthians 5:17, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" Participants have a front-row seat to some of the most exciting transformational change processes known to man.

One of the major tenets of Evangelicalism is the belief that lives need to be transformed through a sanctification process, including a "born-again" experience and an ongoing process of discipleship (NAE n.d.). Many articles reviewed for this chapter, when speaking of the "born-again" experience of change, utilized personal anecdotes to describe the change process. Ackers and Preston (1997), in an article describing the impact of religious experiences in the lives of employees in the workplace, move beyond personal anecdotes and support with data and outside resources the fact that a transformation does occur in the lives of individuals who express having gone through this born-again experience (Ackers and Preston 1997). The authors cite Martin (1993) and write that there is little doubt that a religious identification with becoming a new creation can be a significant and life-changing experience (Ackers and Preston 1997).

What is the value of the offer of a new life through Christ's redemptive work if not accompanied by a complete change in behavior? It was our sinful state, evidenced by selfish behavior, which required not only atonement for sin but also transformational change. When described by many pastors and linked to confession of sin, they describe repentance as a 180° change of direction (Giorgio 2008). The redemptive act of Christ in taking our place to pay the penalty for our disobedience to God creates a response by those understanding this selfless act, who then acknowledge their sinful state and then receive this new life through a confession of sin and an expressed desire to change their behaviors. We have historically called this the "ABC's of Salvation" (LifeWay Church Resources 1984).

Most people leaving the altar after praying the sinner's prayer do not recognize that while all things have become new in the spiritual realm (2 Corinthians 5:17), there are still some habit patterns which must be changed, as well as new habit patterns learned to support this transformation. So there is a combination of spiritual renewal, sometimes accompanied by an emotional response, combined with a recognition that something has changed in the relationship between God and man, followed by the admonition that behavioral change needs to occur to complete the transformation (John 8:11; Romans 6:1). In repentance and its related renewal process, there is strong spiritual support on which to build true behavior change (Hebrews 4:12), with the Holy Spirit as advocate and teacher guiding this process (John 14:26).

It would not be overstating the obvious to acknowledge that organizational change is much less spiritually informed. Up to this point, the author has not found any documentation to suggest otherwise. Yet we are triune beings created in the image of God (Genesis 1:26; 1 Thessalonians 5:23), and scripture seems to support the fact that our three parts must act in unison in the process of transformational change (James 3:9–12), or perhaps then the change is not really transformational. It has also been noted that there is in organizational change, a Peniel moment when a decision to accept and receive the change must be made. Therefore, in consideration of the Spirit Man inside all persons, there may be examples in the conversion experiences evidenced in church and para-church programs which could inform how transformational change can more effectively work both through individuals and by extension in organizations.

Conversion Models Which Qualify the Scriptural Admonition in 2 Corinthian 5:17

There is a need to move beyond anecdotal evidence of the spiritual transformation of individuals in order to make a valid research comparison to the process of transformational change which occurs in the lives of corporate employees forced to cope with dramatic organizations change. A literature review revealed both academic and para-church-related research articles on the process of religious conversion, which is how the literature refers to this spiritual transformation.

One academic approach identified was developed by Louis Rambo (1993), professor of Psychology and Religion at San Francisco Theological Seminary in his book, *Understanding Religious Conversion.* Rambo identified seven distinct stages in the conversion process (see Table 2). Rambo proposed that the conversion process begins with some sort of crisis. Several of these conversion theories have this as a consistent phenomenon. This is also similar to what happens in organizations when change occurs: something unnerving or unsettling occurs which threatens

Table 2 Individual-based models of conversion (Bucci 2018). Colors/letters suggest areas of similarity

Rambo's Stages of Conversion (Rambo 1993)		**(Lofland and Stark 1965)**		**Levels of Individual Religious Activity (Gooren 2007). No particular order**		**Thresholds of Conversion (Everts and Schaupp 2008)**		**Approach to Conversion (Snow and Machalek 1984)**	
1. Context: Starting Point; what has brought them to this point.	-	1. Experience enduring, acutely felt tensions;	A	Preaffiliation: the worldview of potential members in their first contacts with religious groups	B	Distrust to trust: believing a Christian	B	Radical personal change: sudden, gradual, or multiple and serial changes	-
2. Crisis: a de-stabilizing event	A	2. Within a religious problem-solving perspective;	C	Affiliation: becoming a formal member, but not a part of one's identity.	D	Apathetic to curious: provoked to inquire	C	Empirical Indicators: • Membership Status	D
3. Quest: search for alternative approaches	C	3. Which leads him to define himself as a religious seeker;	C	Confession: forming a core member identity; high level of participation	E	Closed to open: this is an openness to change	B	• Demonstration Events	E
4. Encounter: meeting someone devout in practice	B	4. Encountering the group [the cult] at a turning point in his life;	B	Conversion: a comprehensive personal change of worldview & identity	F	Meandering to seeking: integrating and investigating	D	Rhetorical Indicators: ○ Biographical reconstruction	F
5. Interaction: integrate and observe	D	5. Wherein an affective bond is formed (or pre-exists) with one or more converts;	D	Disaffiliation: a lack of involvement in an organized group	-	Lost to saved: repentance and commitment	F	○ Adopting a master attribution scheme	E
6. Commitment: taking on the obligations of membership	F	6. Where extra-cult attachments are absent or neutralized;	F					○ Suspension of analogical reasoning	E
7. Consequences: participating and learning the ways of this new path.	E	7. And, where, if he is to become a deployable agent, he is exposed to intensive interaction.	E					○ Embracement of convert role	F

the status quo and causes organizational members great anxiety; although as earlier stated, the shock itself may only inform the individual of the need for change (Harrow 2002).

Don Everts and Doug Schaupp, although not academics by trade, interviewed some 2000 adults who had made a decision to follow Christ. In their book, *I Once Was Lost*, they draw from their research major themes and decision points along the process of individual conversion. See Table 2 where these stages have been identified. While the book is really meant to help those people on the front line conducting camp programs and other types of evangelism, it does again give data support and context for what causes change to occur in the lives of people going from not believing that change was necessary to a point of accepting the transformational change introduced to them.

Snow and Machalek (1984) have described their own theoretical constructs related to conversion (Snow and Machalek 1984). These researchers assess the stages of conversion along the lines of the rhetoric or communication of the transformed individual (Snow and Machalek 1984). The first stage or phase is described as *Biographical Reconstruction* (Snow and Machalek 1984). This refers to the idea that individuals going through change will reconstruct or reinterpret past lives from the perspective of the current context of the present day (Snow and Machalek 1984). After this, the next stage is called *Adopting a Master Attribution Scheme* (Snow and Machalek 1984). Here the converted person begins to make sense of themselves, others, and experiences in the change context (Snow and Machalek 1984). The third phase or stage includes the *Suspension of Analogical Reasoning* (Snow and Machalek 1984). In this stage, the convert avoids using analogy when discussing their beliefs because here, if the change is not attributed to or like anything else, it becomes sacred and personal (Snow and Machalek 1984). The final stage is the adoption or the *Embracing of a Convert Role* (Snow and Machalek 1984). Here the convert connects with or creates an alliance with the new group and is willing to associate with that group (Snow and Machalek 1984).

In critiquing the Snow and Machalek research, Staples and Mauss (1987) suggest that this conversion process is a radical change in self-concept and involves a change in the way individuals think and feel about themselves (Staples and Mauss 1987). This is very much in alignment with some of the previous discussion about change as developed by Lewin (1947) and the Heath Brothers (2010a).

Snow and Machalek (1984) suggest that, although conversion is a radical personal change, whether or not it is sudden, gradual, or serial in terms of its scope is up to interpretation, and they cite numerous other researchers in support of this (Snow and Machalek 1984). The example of scripture and Christian history can be instructive in this, by giving us several different types of conversion experiences: The Apostle Paul mentions Timothy growing up in a household of faith (2 Timothy 1:5), which certainly had some support for his adopting the faith. St. Augustine acknowledged that he was worn down by his mother's persistent convictions until his conversion (Samples 2001). Then there was the dramatic conversion of the Apostle Paul on the road to Damascus (Acts 9).

Whether ultimately the conversion experience is sudden, gradual, or serial in scope, there is evidence of a profound personal change through this process of conversion. Table 2 summarizes several academic and surveyed models of conversion. Colors/letters were added to the table to present similarities of approach.

Some common themes evident in the conversion theories listed and those investigated would include the following: (1) the tension or anxiety of crisis which would cause an individual to consider changing from their current status and consider transformation or change. This is followed by (2) a search for an acceptable truth outside of their normal frame of reference. Then (3) the individual might encounter someone or somehow be made aware of a new set of beliefs which they investigate. (4) There is then the engagement with others from this new group to discover more, and (5) then a willingness to convert to except these alternative teachings. (6) The transition becomes more solidified with the convert learning the new ways of the group; meanwhile (7) the new group begins modeling and interacting actively to bond with the convert. These assimilated steps in the conversion process are listed sequentially in Table 3.

The conversion of a person to a faith commitment – whether through the power of the Holy Spirit in a traditional church setting, or to a new lifestyle or even to a cult group – reflects similar change management stages as noted with individual change within restructured organizations. In several of the models, including many evangelical settings, it is noted that a Peniel moment would be a significant part of this process. Yet as has been seen with the example of Biblical and historically Christian characters, the process of conversion could include a dramatic event, as in Jacob wrestling with an Angel; or the process could move more methodically

Table 3 Comparing an assimilation of change model and conversion model stages (Bucci 2018). Colors/letters suggest areas of similarity

An Assimilation of Change Model Stages		An Assimilation of Conversion Model Stages	
(1) a shock or surprise which makes individuals aware of that a change is at hand; (2) an awareness of the need for change;	A	(1) the tension or anxiety crisis which would cause an individual to consider changing from their current status & considering transformation or change;	A
(3) on occasion anger or frustration seep into the change process because of the perception of loss.	-		
(4) the individual must come to an acceptance of some level of loss of the things outside of their control.	B	(2) a search for an acceptable truth outside of their normal frame of reference;	B
(5) a transition to an emotional understanding of the impact of the change;	C	(3) the individual might encounter someone or somehow be made aware of a new set of beliefs which they investigate;	C
(6) the individual grasp and feel a part of the change process;	D	(4) the engagement with others from this new group to discover more;	D
(7) emotional reckoning supports both a hopeful outcome by the individual and the acceptance new responsibilities;	E	(5) a willingness to convert to except these alternative teachings;	E
(8) this is supported by examples, models and some ownership of the change;	F	(6) that becomes more solidified with the convert learning the new ways;	G
(9) the opportunity to learn new skill and to integrate into the new patterns.	G	(7) modeling and interacting actively by the new group to bond with the convert.	F

through to a gradual acceptance. The fact that the processes reflect similar stages begs the questions of what stages are different, and whether there is some significance to this?

There is no expectation that employees would have anything like a religious conversion experience when moving through change in organizations facing market pressures or significant loss of business. Yet a place of deep reflection, similar to Jacob's Peniel moment, could be a significant step in an overall change management strategy in leading individuals to a recognition of and to a heart acceptance of the need to change. If managers do not consider something akin to a Peniel experience, will true and lasting change take hold in organizations and be embraced by individual employees?

Premise 3: Assimilation of Conversion Experiences as Types to Assist in Approximating Change Management Schemes

It has so far been documented that managing individual change is key to having change stick in organizations. There has also been evidence that transformational change through a conversion process has been shown to mirror many of the steps in the individual change management literature. A common approach will be identified which will highlight similarities between the organizational change management stages seeking to impact individual change and the research on conversion experiences below. What can be learned about helping people successfully adapt to needed organizational change based on scripture and the experiences of a Peniel transformation?

In an article for the *Harvard Business Review*, Keith Ferrazzi (2014) wrote of conducting a change management program as a part of his training and consulting work. He was approached by several people who related his methodology for helping organizations manage change to similar methodologies used by Alcoholics Anonymous (Ferrazzi 2014). Ferrazzi did not realize that the approach which he applied in supporting organizational change on an individual level seemed to parallel traditional treatment programs which successfully helped people manage addiction, lose weight, and modify their behavior (Ferrazzi 2014). Ferrazzi's consulting team did some research into traditional 12-step programs and therapies for troubled youth. They determined that there were similarities in their training in terms of leveraging human nature to modify individual behavior (Ferrazzi 2014). Ferrazzi's particular practice focuses on managing organizational change by drilling down to focus on changing individual behaviors. But the implications for organizations guiding employees through significant cultural change were striking and held some promise for organizations traversing major change. According to Ferrazzi:

> "At the simplest level, the comparison is this: Organizations can't change their culture unless individual employees change their behavior – and changing behavior is hard. Many change programs focus on providing strategies, technologies, and training. But often that's not enough. When it comes to modifying deeply ingrained behavior, 12-step programs have a

> superior track record. They use incentives, celebration, peer pressure, coaching to adopt new habits, negative reinforcement, and role models – things organizations can draw on." (Ferrazzi 2014, p. 23)

Clients who have been through Ferrazzi's training have suggested that systemic change cannot happen in organizations without changes in individual behavior (Ferrazzi 2014) as has been discussed. In the process of encouraging individual change, there may be faith-neutral practices applied by leaders or consultants which assist the change initiatives, such as support groups, using candor in performance discussions, and honest self-assessment (Peck 2008). These same techniques are used by large companies and smaller team-based organizations (Biech 2012).

Ferrazzi's consulting team researched several successful 12-step programs. One program which directly reflected their approach as mentioned was the change management training program used by Alcoholics Anonymous (Ferrazzi 2014). According to their website (http://www.aa.org/pages/en_US), Alcoholics Anonymous is an international fellowship of men and women who have had a drinking problem. Alcoholics Anonymous's 12-step program is famous all over the world. Since the founding of the program, some efforts have been made to ameliorate the "God concept" from the original program, and some programs built on this model have gone ahead and recommended this adjustment, while other attendees have simply rationalized their way through the "God-focused" steps (Castleman 2011). The AA organization itself has sought to remain true to the principles of the program, affirming this in a book on the 12 steps written by one of the cofounders of the program (see the Introduction, *Twelve Steps and Twelve Traditions*, Wilson 1953) which has recently been reviewed and gone through its 75th printing. These change principles have work in the lives of hundreds of people since the first meetings were held in 1935. This is a program which leads participants to a defined Peniel moment.

Charles Duhigg, author of *The Power of Habit* (Duhigg 2012), while discussing change in a radio interview, suggests that there is no practical reason why AA works. According to an interview on the Fresh Air radio program (Duhigg 2012), the author was quoted as saying there are only 12 steps in AA because, "the guy who wrote them was thinking about the 12 apostles" (Duhigg 2012). Duhigg suggests that there is no logic as to how it was designed. Duhigg posits that the reason AA works is because, "it essentially is this big machine for changing habits around alcohol consumption and giving people a new routine" (Duhigg 2012). For all practical purposes, the 12 steps are not amazing or dramatic in themselves. There is an acknowledgment of helplessness, and the need to look for something greater than oneself for restoration. But there is also a Peniel moment, with a deep reflection and the submission of the will to one's "Higher Power." This submission to the will of God was a point made by Cafferky in his writing on managing change (Cafferky 2012). Submission to God and another person, a fearless moral inventory, confession of faults and restitution are other keys to the AA process (Wilson 1953).

Author Duhigg does not acknowledge the spiritual implications of AA. Its success in his view is more attributed to connecting people who have an alcohol consumption problem with those who have beaten the problem (Duhigg 2012). And there is truth in the importance of the support network provided by AA. Yet for many who have overcome this addiction, it is the spiritual nature behind the Alcohol Anonymous program with its Peniel moment from which it derives its power. Here again is the point of the article: Can real change occur without a Peniel moment?

What is the difference between the research on change management at an individual level and the research on individual conversion stages? If we suggest that perhaps the key, in the conversion methodology, is the choice of devotion to a cause greater than oneself, as compared to one devotion to 40-hours of hard labor, then we face two challenges: first of all, passion is not accurately measured in any of the research. Secondly, our work, according to Wong and Rae (2011), is not a necessary evil but a way that God has designed for mankind to fulfill a part of its destiny (Wong and Rae 2011).

Do we simply say that the conversion process of change works because of the spiritual nature of the model? The research has not yet found any empirical evidence suggesting this distinctive as a major difference in the approaches. These approaches are very similar in terms of engaging the rational and emotional side as well as the modeling of behaviors, hearkening back to the Heaths' work (2010a). In Table 3 there is an effort to compare the collective results detailed in the previous Tables 1 and 2 between the change model processes and the conversion model processes.

There are some empirical observations which can be drawn from the comparison of the two unique tracks: that of traditional change management training as compared to conversion theories.

Business requires a commitment but not devotion. Conversion requires a solid belief in the new path, while business requires a tacit understanding of what needs to be done. In conversion, individuals are looking for a change; yet while on the job we do not really want to change. In conversion, individuals are looking for security, while changes at work bring insecurity.

Both approaches require much communication and a clear idea into what people are getting themselves because they will develop a mental picture of the new state themselves if not given a clear image of what this change will represent to them (Kotter 1996). Also, learning and coaching are necessary in any transformational process, to help individuals make the change adjustment. Just as in business, even a person who comes forward to an altar looking for change does not necessarily lose all bad habit patterns. This new convert may need coaching or counseling in order to overcome some habit patterns which are inappropriate in the new culture (Ferrazzi 2014). The irony of this situation is that all the while in the Heavenly Realms their spiritual transformation has taken place (2 Corinthians 5:17).

What can Christian conversion learn from change management? Pastors and altar worker can apply better communication about the change process, engaging both the rational and emotional sides of individuals (Heath and Heath 2010a). There can also be a more pronounced use of good patterns of behavior demonstrated and mentored through individuals who have successfully navigated the process themselves, to help people through the change. There is also the issue of loss (Kübler-Ross 1969). Individuals must come to an acceptance of some level of loss of the things outside of their control.

What can change management facilitators learn from conversion experiences? We know that people are triune beings. They have bodies, minds, and souls. They need to be engaged at the deepest level to view the future state of the change and be involved in understanding the impact of the change in order to help them take greater ownership of the early ambiguous change process (Haines and Aller-Stead 2005). Is this not an aspect of the Peniel moment that has been discussed?

There also may be anger and frustration that spills out at the specter of major change: Some individuals will need to "feel" their way through the change process (Heath and Heath 2010a). So a process of discovery to find this new truth or new reality should not be discouraged due to time constraints, but instead encouraged for people to take ownership of this new path. If managers do not address "WIIFM" (what's in it for me?), individuals may decide that there will not be anything in it for them, and they may resist the change (D'Ortenzio 2012). Peniel takes a person to the point of what their lives were up to the present state and reveals the potential in the future state. But Peniel requires deep trust, and managers may seek to build change at the organizational level with tacit support from group members, all the while seeking cultural reinforcement but not significant individual commitment (Burnes 2004).

Helping Individuals Navigate the Change Process

We know clearly from scripture that only God can change a heart (Ezekiel 36:26–27); yet the actions of managers and pastors through motivational psychology and counseling can better help individuals to understand how and why we react to certain people and situations and they work through the process of change. These insights are important and necessary, whether we have encountered the need to change through an organizational change program or through a conversion experience. Scripture also presents a vivid process outlined by Jesus Himself which speaks to the need for dramatic change to occur, both individually and socially. Table 4 in the Appendix offers this scripturally based change management approach, known to His followers as the Beatitudes (Matthew 5:3–10), where the research in this chapter has aligned the assimilation of data regarding both change management stages and conversion stages from Table 3.

Most of this chapter has described theories of change management and theories of conversion with the goal of identifying a common path for creating and sustaining true change in organizational life. True change here is described as more than process change, but change that is embraced in the heart of the organization's stakeholders. The author has attempted to identify where each of the separate streams of thought from change management theory and theories of conversion can inform the other, and from this, to recommend a spiritually based model which supports both organizational change and internal transformation. Processes can change and systems will change. But the people of the organization are at the heart of accepting and embracing the dynamic of change if it is to be successfully implements.

Consider the implementation of significant software systems or updated technology business systems. It is understandable that the changing of software processes and systems to accommodate new software and the technological changes in implementing such systems would be daunting and would present challenges to existing staff. But there is a significant cost to the failure of a software system implementation. One website offered several studies which noted the failure rates of major project implementations, and more specifically of IT project implementations (Calleam Consulting 2017).

In a survey conducted by IBM Global Services 2008, it was noted that almost 60% of technology and systems projects failed to meet at least one major project objective, while some failed entirely (IBM Global Services 2008). It was noted in the survey that the major obstacles in implementing these systems was not the difficulty of the IT system itself nor the barriers of the new technology. The main obstacles identified were the changing of mindsets and attitudes in the organization 58%, the impact of corporate culture – and resisting change 49%, and the underestimation of how to adapt the system and its complexity to the existing culture 35%. Conversely when the implementation initiative led to success, it was noted in the research that the support of top management was the most critical area in ensuring the successful implementation of the new systems. Ninety-two percent of executives in the survey noted that senior management's involvement and support was the most important factor in the implementation of change. This was followed by the involvement of employees at 72%, timely and transparent communication of the status of the change initiative at 70%, and finally the impact of a culture which promotes and support change at 65% (IBM Global Services 2008).

One of the recommendations for beginning the change process was discovered in an interview with a victim of domestic violence. In seeking to escape from the violent behavior in which the victim had lived for some time, as part of the transition away from the offensive environment, the victim was met by and connected with local law enforcement. At that time, the victim wrote out in great detail a statement to law enforcement of all of the actions that were occurring in the home, which included certain criminal offenses such as dealing with drugs and weapons possession, as well as some of the victimization that occurred. But the exercise of writing out the details of the difficulties in the environment from which she was escaping was the first step in helping the victim to own the need for change and to surrender the denial. By writing down the dysfunctions of the current environment, this exercise made the need for change real to this person, and this was the first step in the healing process.

Conclusion

The conclusion of the research is that any change apart from a Peniel experience represents a type of change, similar to the types of love the Apostle Paul presents which are similar but distinct from true agape love (1 Corinthians 13). But unless there is a Peniel moment, organizational change is nothing more than, “a resounding gong or a clanging cymbal” (1 Corinthians 13:1b).

As this chapter was being finalized, a colleague’s review was so precious that the entire text is included here:

> “It seems that for true change to occur – the change in the individual that will contribute to the transformation of the organization – there has to be this moment when the person turns from the old goals and ways to the new ones that the organization must embrace to survive.”
>
> “In business, the only change that is really necessary is behavior: a person cannot want to change or may think the change is stupid, but as long as they change their behavior, then the organization will change. This is best accomplished with a heart change first, but it is not necessary.”
>
> “This is not true in spiritual change. In a Peniel change, the heart must change; outward behavioral change will not reap salvation if not accompanied by heart change.” (M. Pregitzer, June 1, 2016, personal communication)

Since human beings are made in the image of God, we are wired to truly change in a certain way: from the inside out and by turning from something toward something else. Managing and facilitating that turn is at the heart of change management. For true change to occur, Peniel change should be our focus. In other words, managers should have the heart of the employees as their focus, not simply the tasks at hand.

Since the manager’s role is perceived to be one with a “sacred responsibility” toward their employee, to competently manage and train their people for success (Banks and Stevens 1997), it is the solemn responsibility of those of us educating the future generation of new managers to consider both the tasks and the hearts of our employees. It was God’s purpose for Jacob which brought Jacob to Peniel, and to a choice between continuing in his old destructive habit patterns or to a complete dependence on God (Manser 1999). Through the ministry of business, as we vicariously teach the process of change management with a spiritual sensitivity, we have a great opportunity to present this sacred choice as well.

Appendix

See Table 4

Table 4 A suggested scriptural approach to change management based on research (Bucci 2018). Colors/letters suggest areas of similarity

An Assimilation of Change Model Stages		The Beatitudes as a Change Model: Matthew 5:3-10 (Bucci 2016)		An Assimilation of Conversion Model Stages	
(1) a shock or surprise which makes individuals aware of that a change is at hand; (2) an awareness of the need for change;	A	3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.	A	(1) the tension or anxiety crisis which would cause an individual to consider changing from their current status and considering transformation or change;	A
(3) on occasion anger or frustration seep into the change process because of the perception of loss.	B	4 Blessed are those who mourn, for they shall be comforted.	B		
(4) the individual must come to an acceptance of some level of loss of the things outside of their control.	C	5 Blessed are the meek, for they shall inherit the earth.	C	(2) a search for an acceptable truth outside of their normal frame of reference;	C
(5) a transition to an emotional understanding of the impact of the change;	D	6 Blessed are those who hunger and thirst for righteousness, for they shall be filled.	D	(3) the individual might encounter someone or somehow be made aware of a new set of beliefs which they investigate;	D
(6) the individual grasp and feel a part of the change process;	E	7 Blessed are the merciful, for they shall obtain mercy.	E	(4) the engagement with others from this new group to discover more;	E
(7) emotional reckoning supports both a hopeful outcome by the individual and the acceptance new responsibilities;	F	8 Blessed are the pure in heart, for they shall see God.	F	(5) a willingness to convert to except these alternative teachings;	F
(8) this is supported by examples, models and some ownership of the change;	G	9 Blessed are the peacemakers, for they shall be called the sons of God.	G	(7) modeling and interacting actively by the new group to bond with the convert.	G
(9) the opportunity to learn new skill and to integrate into the new patterns.	H	10 Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.	H	(6) that becomes more solidified with the convert learning the new ways.	H

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Dark Spirituality: Its Impact on the Strategic and Operational Efficiency of Organizations

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Contents

Abstract

This chapter defines the nature of spirituality and uses a structural understanding of natural design to define who we are and who we can be as spiritual beings. As living examples, we offer a particularly unique set of experiences to establish a basis for spiritual understanding and define the nature of people who walk in either spiritual darkness or spiritual light.

Because an abundance of theological research is grounded in the "salt and light" of spirituality, we offer perspectives from both academic and practical sources to better understand how spirituality can be re-identified and in turn reinforce "dark" behavior within an individual or organization. We construct a pattern of behavior

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through real-life examples to explain how the use of spiritual language masks true identifiers of inner spirituality and to understand how this practice conflicts with our understanding of how spirituality shapes and influences the lives of people. This research provides specific insight within the context of the business environment because of its impact on workplace efficiency and overall productivity. In this chapter, we discuss approaches to identifying the dark and light of spirituality as manifested in various forms and scenarios. Through examples and discussion, we will propose approaches to assist managers in properly defining spirituality at the individual and firm level and how this information can be incorporated into policies and practices that add value to an organization.

The key objectives of this study are to:

- Define the concepts of dark spirituality and spiritual identity and provide comparative examples to encourage theoretical studies to support management research.
- Promote academic rigor and credibility through storytelling within disciplines to study forms of spirituality as a foundation to achieve positive, sustainable improvements in management outcomes.
- Discuss opportunities to introduce evidence-based research methods around themes of spirituality in cross-disciplinary research.

Keywords
Spirituality · Dark spirituality · Spiritual identity · Spiritual light · Transparency · Spiritual deficit

Overview

Interest continues to grow in applying spiritual themes to management research (Ashmos and Duchon 2000; Benefiel et al. 2014; Bufford et al. 1991; Mitroff and Denton 1999; Volf 2015). Understanding spirituality and its impact on individuals as part of a business community and its collective impact on the organizational environment has grown to become a burgeoning research topic. What was once considered experiences within the realm of the mystical or simply personal religious tenets (i.e., sermon on the mount experiences, salt and light influence – Matthew 5:13–16; Anderson 2013; Eberhard 1998) has drawn much interest considering the prevalence of practices and outcomes not explained by management theory.

This interest stems from an increasing trend for both individuals and firms to view spirituality as a positive moderator to overall personal well-being (Levine and Targ 2002; Somlai and Heckman 2000; Wheeler and Hyland 2008) and organizational outcomes (Carroll 2013; Giacalone and Jurkiewicz 2003; Gotsis and Kortezi 2008; Grant et al. 2004; Neal and Biberman 2004). The 2017 theme at the Academy of Management – "*At the Interface*" – suggests many opportunities to apply research in spirituality as an interface to organizational value in defining and shaping individual and firm level identities. However, a one-sided view of "good" spirituality is comparable to viewing life through only one side of a prism. As such, we know only the ideal form as we live in the realm of spiritual reality.

In this chapter, we consider another form of spirituality that manifests itself as a deficit in character, a “nothingness” (Ataria 2016), one that is often masked by words and actions that do not properly represent the true spiritual state of the individual, group, or organization (Ataria 2016; Kämmerle et al. 2014; Koteles et al. 2016). While studies in health psychology have associated this form of “dark” spirituality as connected to health anxiety and subjective somatic symptoms (Andersen and Jensen 2012; Filipkowski et al. 2010; Freyler et al. 2013; Indregard et al. 2012; Koteles and Simor 2013, 2014; Rief et al. 2012), the reference to spirituality is most often related to higher levels of well-being (Grant et al. 2017; Levine and Targ 2002; Somlai and Heckman 2000; Wheeler and Hyland 2008) and mental health (Mascaro et al. 2004; Wheeler and Hyland 2008). However, Wisdom literature refers to a state of darkness that “masquerades” as good, where evil forces represent themselves as “angels” and servants of righteousness (I Corinthians 11:14, 15, NIV). As such, in this chapter, we suggest a definition of “dark” spirituality that works through questionable behavior and personal motives, which ultimately works against the growth and development of an organization and the common good.

Spiritual Identity

> How are you spiritual? What is the meaning of spirituality, when it includes you and when it does not? Is everyone spiritual? Is any one person truly spiritual?

These are important questions to consider at a time when a 360-degree lens has focused on defining spiritual identity, both inside and out, in heart and deed, in profile and practice (Cain 2012; Hegeman et al. 2011; Miller and Ewest 2013; Moberg 2010). The boundary between Spirit and spirituality is often blurred in literature, and certainly in life examples, leaving spirituality characterized by words and physical dimensions that dilute its intended influence. As a result, spirituality becomes meaningless as it is cross-listed with religious tenets, and thus hijacked by the dominant culture (Haidt 2012).

Research from the medical field offers a compelling distinction between religion and spirituality. In claiming the benefit from an integration of the two, Davis et al. (2003) makes this statement:

> Those scoring high in religious beliefs – who went to church regularly, had a strong religious faith, and prayed often – also scored high in happiness and purpose in life. . . a spiritual path outside of organized religion works in the pursuit of happiness, too. . .Religion is only one path to sense of purpose (Davis et al. 2003).

Individual identity and spirituality are often shaped by cultural or group norms as established by a religious body or defined by denominational preference (Moberg 2004). In this study, denominational preference does not refer to a particular religious group, but, instead, to institutions that operate under the rules of men (Colossians 2:22; Mark 7:7; Matthew 15:9, NIV). Alternatively, forms of individual spirituality can be shaped by factors and choices outside the realm of religion.

Similarly, institutional spirituality is often an extension of the individual and can be shaped by group norms which may or may not be governed by any religious structure or teaching. For example, the extant literature makes a sharp distinction between spirituality and religion that must be considered when defining spiritual influence (Mitroff and Denton 1999; Neal and Biberman 2004; Pargament 1999).

Moberg (2004) references Sinnott (2001) in clarifying the differences between religion and spirituality:

> Spirituality is the broader concept. Out of it emerged the countless religions and pseudo-religions of the world. Their rituals, belief systems, ideologies, and institutions developed out of the original incentive to awaken, stimulate, nourish, and satisfy the desires and drives that originate in the spiritual essence of every person.

In the development of spirituality within institutions, individual spirituality is often lost as personal bias and group dynamics become the drivers of identity. As a result, many of the benefits of true spirituality are not realized or fully embraced in the business environment. For example, since the beginning of the Women's Movement, although new factors of interest in human capital management (HCM) have emerged, research suggests that the increase of women into the workforce, occupying "traditional" male roles, has merely displaced men in ever-demanding jobs rather than created positive transformation of the business environment. Instead, women and other individuals have become objects within the original context of business.

Although this outcome could be viewed as a hindrance to efforts to improve the organization through diversity initiatives, it furthers the need to identify drivers of adverse conditions within the organization by recognizing the contributing role of individuals as self-identifying agents of darkness. Such agents act as boundary spanners and participants in organizational change strategies that enhance personal gain and limit organizational growth. These individuals become participants in the change process with others identified as either gate-keepers or targeted objects to satisfy personal gain within the dominant organizational structure.

As participants, boundary spanners' influence must be captured using evidence-based research approaches that capture the richness of truth when fully operationalized through discourse (Wetherell et al. 2001). Because all research methods (e.g., quantitative or qualitative, laboratory experiment or field study) are naturally limited by data or procedural boundaries, a research philosophy should make such a choice unnecessary and instead emphasize triangulation across methods and forms of data (Hodgkinson and Rousseau 2009). Ackroyd and Karlsson (2014) suggest research strategies that are useful in capturing the richness of truth, with the more intensive strategies to include case studies, action research, and intensive realist evaluation. More extensive strategies include generative institutional analysis, historical research, research using surveys and census data, and extensive realist evaluation (Ackroyd and Karlsson 2014; Bhaskar 2016).

In this chapter, we stress the importance of storytelling versus case study methodologies to capture accurate identifiers of spiritual behavior. In this work, we define storytelling as shared expressions of personal or real-life experiences. Consistent with our definition, health care workers can better portray confrontations with illness and death in spiritual terms through storytelling (Grant et al. 2017). As suggested in health care research, the way in which nurses and other practitioners tell stories about their experiences not only identifies the attachment of spiritual significance to them, but also whether they perceive spirituality and medicine to be compatible (Grant et al. 2017).

In the last decade, scholars have argued that storytelling plays an important role as a standard of knowing and establishing spiritual meanings, whether in social, business, or professional communications (Driscoll and McKee 2007; Hall 2007; Marques et al. 2014; Wadham and Warren 2014). Rentz (1992) asserted that narration as a mode of discourse and storytelling is valuable because it is read faster, comprehended more easily, and remembered better; is more persuasive and engaging; provides a more complete record; and enables a kind of reading that goes beyond information processing. Although case studies are regularly used to investigate and capture how the actions of people influence the research environment, we suggest that case studies are not reliable or accurate indicators in capturing true outcomes without considering the natural bias of the researcher. Similar challenges in emphasizing the use of quantitative versus qualitative measures have been reported in educational research efforts (Gemmell 2009). As a result, a sense of equality or sameness between individuals is being promoted through cases that could generate different outcomes when evaluated through personal storytelling.

In this chapter, we represent various examples of individual and group actions using storytelling to understand the nature of dark spirituality and how it operates through three characterizations:

1. The use of spiritual words, interpretations versus explanations, and established euphemisms that mask or shadow the true darkness that resides within an individual. Such persons work for personal gain within the organization and, either directly or inadvertently, hinder beneficial gains for the business environment. Through storytelling, we discuss factors that suggest differences and similarities in identity that occur through words that mask the true spiritual identity of such individuals.
2. The use of long-standing systems that protect the underpinnings of dark spirituality, under the pretense of protecting a God-ordained gate-keeper society.
3. How dark spirituality defends itself by seeing its own evil as in a mirror through the behavior of others.

Blind Spots and Spiritual Euphemisms

Our research community struggles with not having a guiding-light definition of spirituality. Much of this difficulty derives from efforts to craft words of meaning versus understand the many dimensions that reveal the true nature of spirituality (Driver 2007). Although an academic study may cover many dimensions of spirituality, a continuity of thought is needed to effectively capture and record the domain and establish a collective meaning of spirituality that can define the duality presented when we consider both the "dark and light" of this concept.

However, we do have a working definition of spiritual darkness. Wisdom literature presents it as a state of transparency, where what I do is not hidden because it reveals the truth (John 3:20–21, NIV). In other words, spiritual light will acknowledge its actions whether they are good or bad, because what matters is that truth is known. As a result, good is continued, and bad is corrected. However, spiritual darkness works to hide the truth. Its intent is to hide the truth because I do not want the bad that I do to change.

At the 2017 Academy of Management conference, we presented the concept of Blind Spots, or spiritual euphemisms that hide intentionality and the true nature of spiritual light. In this workshop, we asked questions using Nominal Group Technique (NGT) (Tague 2004) regarding the what, why, how, and impact of blind spots that mask the true identity of spirituality. The traditional NGT procedure was followed:

1. The subject of the brainstorming session was stated and clarified as needed until everyone understood the process.
2. Participants were given quiet time to think of responses and write down as many words as possible in a set period of time (10–12 min).
3. Each member in turn shared one idea out loud. One facilitator kept a record of all responses. The presenting facilitator shared them with the entire group through a word cloud generated on a computer. Sharing continued around the group until the end of the agreed upon time.
4. Responses were discussed in turn. Wording was changed only when the originator agreed to the change. No words were removed from the list as generated. Discussion was used to clarify meaning, explain logic or analysis, raise and answer questions, or state agreement or disagreement.
5. Words were prioritized through the word cloud.

The resulting word cloud effectively captured and prioritized the responses of participants who added their insight in an effort to characterize the cause and effect of blind spots that inadvertently hide truth.

The results are presented in Fig. 1.

Words with the most entries appear larger than other input. As a result, the word "love" stood out as the most common reason for lack of transparency around spirituality. As such, the indication is that a lack of love tends to fuel the development of blind spots and thus dark spirituality in our personal lives and in organizations.

Data Collection: Context Stories

To capture the context of how dark spirituality is manifested through blind spots, we gathered examples from the conference attendees of stories representing this condition as one that operates through the void of love. From this discussion, we identified three story categories:

Fig. 1 Word cloud: what, why, how, and impact of blind spots

1. Category 1: The use of spiritual words that mask real intentions
2. Category 2: The use of long-standing systems that create a social "gate-keeper" construct
3. Category 3: Defense mechanisms that see its own intent, as in a mirror, by redefining the behavior of others

We consider the following stories as examples shared from this group.

Category 1 Context Stories: What Is in a Name? Framing Our Intentions

Rescue Slavery

There are charitable efforts that focus on emergency relief programs to improve the living conditions of people around the world. Such worthwhile "salt and light" efforts are without a doubt to be encouraged and supported. However, in any human service, there is a need to discern true charitable efforts from various degrees of opportunism that result when the conditions of people pose opportunities for exploitation. For example, opportunism in the form of modern slavery operates on the extreme dark side of spirituality as both sex and labor trafficking, in the USA and in countries around the world. However, one consideration regarding the woeful condition of sex trafficking is that most people are aware of it, which means it is a situation that is readily identified and, thus, more likely to be addressed. However, labor trafficking does not enjoy the same degree of visibility, although it is also a massive problem (Haltiwanger 2014). Charitable efforts guided by spiritual light should focus on the real, balanced needs of people (e.g., socially, economically, psychologically, and spiritually), although such altruistic choices can also trim the labor budgets of even well-meaning institutions. For example, there is a practice in the business community where people, from mostly war-torn African countries, are brought to the USA under the intent of offering asylum through the refugee program. To support the orientation of refugees into US jobs, some employers are offered training and reference material to legally hire, train, and employ people from these countries under church mission programs. However, when considering the many examples of people who are in the USA under these programs, the greater benefit is to the employer versus the refugee. It is morally rational to assume that people want better opportunities when living under conditions of violence, oppression, and hunger. However, dark spirituality often masks personal motivation that acts in the best interest of the employer. In this example, the refugee employment handbook implies that the people who utilize this program can be professionals, e.g., doctors and others with degrees and professional skills. However, the handbook also suggests that refugees can fill low-skill, labor intensive jobs, those typically performed by people who understand that a fair wage is needed to live here in the USA. However, because of the desperation of the refugee, employers often pay them the lowest wages possible and can substitute wages for base housing or other benefits. Are such dealings wrong or relegated to spiritual darkness? Ultimately, it is a personal or organizational decision, hopefully made transparent under the guidance of spiritual light. Considering that people under desperate living conditions are mostly used to perform base labor, it conveniently provides an employer with very affordable labor under the guise of being missional. But is it slavery? Perhaps, perhaps not. Unfortunately, slavery falls under hazy definitions when mixed with good intentions. However, love seeks the greatest good for others (Lewis et al. 2001; I Corinthians 13, NIV). Considering the reality of being transported across the ocean and given a job and provisions under an agreement to perform work for an employer, this may not be the same type of slavery characterized in American history. However, despite the words used to define the process, being rescued for the personal benefit of a business or another person comes at the risk of being chained to a circumstance outside of my control.

Prison Ministry

Prison Ministry is a mission-based concept that has been practiced for many years. Understandably, there are people and organizations who have a genuine interest in helping people who are incarcerated in prison systems (See Chuck Colson's efforts at https://www.prisonfellowship.org/about/justicereform/landing-pages/justice-declaration/#JusticdeclareForm). Such support, when performed from the view of those in prison, can be helpful, considering that an alarming number of people are incarcerated in the US every year (Folsom and Folsom 2015; Huling 2002). However, most of this help is performed by people who have never been imprisoned nor can they relate to such an experience even in a vicarious way. As such, help is defined by people who have their own perceptions of prison life, mixed with their own personal mission and agenda. Help comes in the form of Bible studies, classes to help prisoners manage finances they do not have, or even family studies to help them take responsibility for their role in a family setting. The problem is that such ministries are offered without identifying the real needs of the people in the system. If Prison Ministry was properly operationalized, perhaps assistance such as free and dedicated legal counsel where people would not be subject to indifference and railroading through the justice system. Instead, they would consider the needs of the families of those incarcerated who no longer have the support and attention of their fathers and mothers. Unfortunately, many prison ministries operate under the assumption that all families who have someone they love in prison are somewhat dysfunctional. It would show true love in action if both personal and institutionally organized ministries would use their own resources to get family members out of prison and end the injustice that operates within the entire prison industry.

Religion as a Business Name

Many big brands and small local businesses put their religious or spiritual identity out in the open, using God and biblical scriptures in their mission statements or on product packaging (Petersen 2013). For example, In-N-Out Burgers places Bible verses on its packaging, while Forever 21, a clothing retailer, printed "John 3:16" on their shopping bags. Interstate Batteries' mission statement is "to glorify God" while Tyson Foods's founder John Tyson openly speaks about its business identity "to honor God and be a faith-friendly company." Often, we see local businesses using their religious or spiritual identity in business names such as Hallelujah Diner, the ARK Daycare Center, Trinity Bank, Big Fish Tackle Shop, Joseph's Coat Store, Heaven Rocks Music Shop, Everlasting Life Bookstore, and more. While words and names are appropriate as visual identifiers, creating a brand incorporating religious beliefs should be manifested in daily operations and management practices. However, religious and spiritual identifiers are often used for marketing and advertising purposes or even deterrents to exclude nonreligious customers. Amish businessmen commented, "Oh, being an Amish helps. . .we joke around here. . .even if you have a dog from an Amish farm, you will promote your business as Amish." Non-Amish business people will use Amish names on their businesses, restaurants, and furniture stores to make customers believe the business has a strong work ethic and product quality generally attributed to Amish businesses. Mike Hershberger (an Amish businessman in Berlin, Ohio) commented, "You don't 'get faith' in order to get more customers. . .we talk about God in our newsletters. . .but we don't believe in just putting it in for a sales promotion." In other words, associating religious or Biblical words or names in a business does not ensure sales or that ethical practices are part of the business ethos. For example, a store owner of a local business in a small town in Ohio recently fled after his business was charged with several counts of a major tax fraud. As such, consumers often witness evidence of spiritual darkness when a business does not translate religious words into core spiritual values and actions.

Summary: Dark spirituality manifests itself when the spirit and intent of both business and humanitarian practices do not align with a spiritual truth. Because the motivation of dark spirituality is personal gain and gratification, the impact on those being served or helped invariably results in their own personal loss. If our religion informs a true salt-and-light version of spirituality, the outcomes in peoples' lives and in businesses would not carry the burden imposed through a dark influence.

Category 2 Context Stories: Objects of Scorn

Offender Forever

Recently, the story of ex-congressman Anthony Weiner stands out as a tragic outcome to what appeared to be a successful family and career. Weiner was recently charged with “sexting” to a minor and sentenced to 2 ½ years in federal prison. Although the sentence may seem light to someone who acknowledged his guilt, for those familiar with the justice system, Weiner’s punishment only begins with his prison sentence. Because the young lady Weiner communicated with on the Internet was underage, he is now regarded as a sex offender, a pedophile, who will serve the rest of his life on the sex offender registry. This means that he will be limited to where he can live, as sex offenders cannot live within a certain distance from schools, parks, or other places where children frequent. He also can no longer travel freely and must register his driver’s license and automobiles every year for tracking purposes. Sex offenders cannot live in neighborhoods without their location being shared to the public through Internet GPS services. In many cases, notification cards are sent to all the neighbors informing them that a sex offender lives in the area. Offenders are required to be on probation where they report weekly to an officer to maintain their whereabouts. They are also required to attend (and pay for) weekly counseling sessions where they must tell everyone present what they did to their “victims.” They must take and pay for polygraphs at least twice a year where they are asked questions regarding violations committed since their last test. If they fail the polygraph, they are subject to being fined or serve additional time for the violation. Considering the drastically changed lifestyle, the family suffers along with the offender. Weiner’s wife apparently understood the intensity of this change and filed for divorce. Although certainly not the best situation, it does save them the embarrassment of having to request approval from the court for him to be with his own child. It also saves him from not being able to go places with his son where other children are present; there are no exceptions to this requirement. This includes picking him up from day care, taking him to playgrounds, school, and more. And this is a lifetime requirement, even if Weiner completes his parole.

Are you familiar with the concept of the Death Star in the movie Star Wars? It is considered the ultimate harbinger of death for an entire planet or solar system. This is the outcome of being labeled a sex offender. Also, what about the death penalty levied against universities for sports violations? The death penalty is a term associated with the National Collegiate Athletic Association’s power to ban a school from competing in a sport for at least 1 year (http://www.ncaa.com/search/death%20penalty). It is the harshest penalty that an NCAA member school can receive. Like the sex offender registry, the intent of these and other sanctions is to slowly kill a program, to destroy the lifestyle of an offender, and ultimately destroy the existence of the offender. It is a process that kills the offender under the intent to punish the offense. And it is very effective.

Consider an alternative approach that is practiced by the Amish community. This story was told by Marie Monville, the wife of Charlie Roberts, a man who entered an Amish schoolhouse and shot ten girls before turning the gun on himself. Marie, in her book, “*One Light Still Shines: My Life Beyond the Shadow of the Amish Schoolhouse Shooting*,” acknowledged the power of love and forgiveness that she received from the Amish community after the incident. On October 2, 2006, at approximately 10:26 AM, Charles Roberts entered an Amish schoolhouse in the rural Pennsylvania town of Nickel Mines. He rapped on the door armed with chains, clamps, and guns, and then shot 10 girls – aged 6 to 13 – killing five, before taking his own life. Marie recalled:

> At Charlie's funeral. . .I was devastated. The intrusion into our privacy by reporters only added to the agony. I wanted to shout, 'Let my children weep by the grave of their father in private!' One after another, a line of Amish men and women began walking in our direction. . .I watched unbelieving, tears streaming down my face, as that line of Amish friends formed a wall in front of us, hiding the grave site from our view-and from the view of the reporters and photographers. . .The Amish were shielding the family of Charlie Roberts. The cameras of the world could see only one thing- the backs of the Amish people. The Amish do not have their pictures taken. To do so violates their belief that picture-taking creates a graven image. . . This act was a true sacrifice, unconditional love poured out upon the wife and children of the man who had taken their daughters from them. That they would choose to give such a gift to us was beyond comprehension.

In considering these examples, we may agree that justice requires Weiner, Roberts, and others who commit such acts to receive sentences that carry the full weight of the law. However, consider the reality that both men have or had families who would live with the shame or embarrassment of self-inflicted or court ordered punishment for the rest of their lives. Certainly, the intent of court-ordered punishment is to impose sentences that protect other people from experiencing similar harm. However, is there a higher level of justice that does not render evil for evil, that seeks ways to bring light into a dark situation? The justice system traditionally imposes punishment and fines according to a legal standard that is shaped by spiritual darkness. Such sentences are not established to protect the victim, but to impose strict punishment on the offender. Unfortunately, punishment has no limits in a legally dark system.

Another issue that fuels the darkness in injustice is that laws are not equally applied. For example, in cases involving sexual assault, the registry applies to all situations where the victim is underage. It makes no distinction between a consenting individual, those who initiated the contact, those who pursued the consenting individual, those whose relationship was a normal attraction between two consenting individuals, etc. It considers all relationships the same, where an individual receives the same sentence even when no physical contact occurred. It is a system that says you are guilty by the numbers. Unfortunately, sexting has damaging effects, and there are true pedophiles in the world, just as there are true psychopaths who work every day destroying the social, economic, and emotional livelihoods of those around them. However, the latter group does so without criminal infraction. In essence, any system, organization, or entity that acts to destroy a human being is still in darkness.

The fact is, our times have changed, and our systems, whether legal or otherwise have not kept up with the pace. Young people are influenced by the most provocative and degrading shows that are broadcast around the world without censorship on televisions and mobile devices. Women of all ages are presented as physical and sexual powerhouses. Men are presented as successful only when they achieve wealth, yet are morally weak otherwise, with no allegiance to family or moral codes of conduct. Their allegiance is only to wealth and physical desires.

Young people often engage in risky behavior for which they have no accountability. Unfortunately, their response too often becomes an exercise in who is to blame. Because blaming is a response from the dark side of spirituality, such a response does not repair the heart of either party. Finding fault on either side ties both to a psychosis of internal punishment.

Wisdom teaches us that freedom comes only through forgiveness, first for myself, and then for the other person. Blogger and author Sarah Mae wrote an article entitled, "*Five Ways to Forgive When It Feels Unfair.*" (Sarah Mae, retrieved September 28, 2017, http://www.incourage.me/2017/09/5-ways-forgive-feels-unfair.html). Her story communicates a pure, redemptive spirituality that honors a higher calling and creates true healing. Excerpts from her work appear below:

> Don't let anyone tell you being a Christian is easy, or a crutch.
>
> When you come to Christ, you come with all of yourself, surrendering everything to Jesus. And that's not easy, because 'I want what I want.' But in the surrender, you lay down your 'wants.' And one of those wants is the ability to be judge and to hold onto anger when we've been wronged. 'I deserve to be angry! I will not forgive! They don't deserve to be forgiven!'
>
> As someone who has wronged others and has been wronged in deeply painful ways, I offer you 5 ways to forgive when it feels unfair:
>
> 1. Trust God with the Person and the Situation
>   Say to God, 'Lord, I feel like this situation is so unfair and I feel so wronged and I don't know what to do with it, but I trust that you do know what to do with it. You know me, you know them, and you see all the things I don't. Plus, I know you love me and have my back (as well as theirs's), so here you go God, it's all yours.'
> 2. Nobody Gets a Free Pass at the Pain of Life
>   Would you agree that life is hard? It is, and the fact is, nobody gets a free pass to skip the battle, not even the person who wronged you. When I remember that truth, that everyone is facing a hard battle, I can have compassion for the person who wronged me. Also? Think about all the times I have wronged someone. Yeah, that helps me to be more compassionate as well.
> 3. Do I Need to Be Forgiven?
>   Is there something I have done that I should ask forgiveness for with the person who wronged me? Ask it. And ask without the expectation that you will be asked for forgiveness in return. Free and clear, ask genuinely; ask God to show you where you may have gone wrong or offended.
> 4. Choose to Be a Person of the Light
>   The enemy wants nothing more than to keep you in the dark – seething, feeling vengeful, getting worked up, having a major lack of peace – he wants you far away from forgiveness, because forgiveness shines blindingly, beautifully bright.
> 5. Release the person to God.
>   When you forgive someone, you are not forgiving the sin they committed against you, you are forgiving the person who sinned against you. This is an important distinction. The sin does not get forgiveness. The sin is wrong, and you are right to hate it. In fact, to hate evil is to fear God. So, when you forgive, you are not saying you're okay with evil or sin, and in fact, you can hate the offense or evil that was brought to you.
>
> What you cannot do is hate the person. What you must do is forgive them.
>
> And when you do, you will be free, free to deal with the effects of the sin and free to live your life without the rage and bitterness you carry. You are releasing that person to God. You

will hold them and their sin no longer. They are not your responsibility and they will no longer steal your joy.

You will be free.

Because you have chosen to obey Jesus and trust Him when He tells you to forgive. Let Him handle the rest; let Him handle the person and their offense.

You go free.

'Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.' Ephesians 4:31-32

'Darkness cannot drive out darkness; only light can do that. . .' Martin Luther King, Jr. (https://www.drmartinlutherkingjr.com/mlkquotes.htm)

'To forgive is to set a prisoner free and discover that the prisoner was you.' Lewis B. Smedes (Smedes 1984)

Rather than allow a dark inner spirit to define our response to injustice, a redemptive balance brings healing to both parties and their families. The gravity of the punishment for those labeled as an offender also shipwrecks everyone related to them. Such punishment does not heal the person who was offended and only creates a multiplicity of pain on both sides.

No person's life should be destroyed because they are struggling with their own darkness. Recently, a young man with known mental issues was shot and killed by a police officer despite the fact that he was not lethally armed to harm the responding officers. As he shouted for them to "Shoot me!," something other than a response to do so should have occurred.

When inner darkness overcomes the average person, they become self-defeating, even self-destructive. Wisdom that comes from love tells us that these people need help rather than assistance in ending their lives. Anthony Weiner acknowledged that his life had become a downward spiral and welcomed the sentencing, although severe, as a much needed life correction. Alternatively, there are people who are spiritually dark and intentional in satisfying their own desires at the expense of others. They have no concern for their actions or how their choices impact other people. They are simply doing what they want to do. They have no guilt or remorse that would make them want to destroy themselves because they embody the darkness they desire.

Summary: When we see darkness in others, we often think that darkness should be reciprocated. An environment of dark spirituality manifests itself in how we respond to those who offend us. It is also revealed in how we manage the darkness in our own lives. Wisdom literature says that darkness should be handled carefully, with confession, repentance, forgiveness, and love, looking at our own lives first and making the call we would have made for ourselves. Otherwise, the result is that darkness reigns over us all.

Category 3 Context Stories: Fighting Against the Mirror

Academic Identities

Storytelling is a compelling approach to knowing truth. There is a story in Wisdom literature where Jesus says, "*Everyone on the side of truth listens to me.*" To this, Pilate, the Roman governor, replied: "*What is truth?*" (John 18:37b, 38a, NIV). The quest of the academic community is to contribute to the existing body of knowledge so that a complete story of truth is revealed. As Pilate described, our problem as humans is that we see truth through our own mirror.

Professional by Race and Gender

A female marketing professional shared her story regarding the outside sales department's response to her receiving the sales person of the year award. While several of her male peers had received the award, this was the first time an African American female had received such a prominent recognition. Part of the recognition was a write up in the company paper, sharing photos and insights about the recipient. However, when her write up appeared, the editor chose to use a caricature with accentuated features to represent the young woman and highlighted the article in such a way to make it comical to the reader.

Such responses are typical for women and people of color. The prevailing response to achievements from these groups is jokes and masked ridicule to make light of their accomplishments. In some instances, women are not even recognized for their contributions to the business environment and are thus seen as non-contributing members of the organization.

How a person is viewed through the lens of another can define, in their eyes, not only their identity but also a perception of their ability. The institutional setting in this story was supposedly a Christian-led organization. As such, the concept of religion and spirituality can be narrowly defined by an institution of people with similar religious views representing human perspectives versus being governed by divine influence (Ashforth and Pratt 2003; Ashforth and Vaidyanath 2002; Miller and Ewest 2013). Wisdom literature associates this as the following of man-made practices, taken from living within a community that sets policies and practices for their own purposes, based on the personal cravings, and following individual desires and thoughts (Ephesians 2:3, NIV). As such, it becomes acceptable in some environments to let the prevailing culture govern both institutional and religious practice (Bell 2008; Pawar 2009; Weaver and Agle 2002).

Another story was shared by a faculty member in a university setting. Like a number of other female faculty, she felt that her accomplishments were not being recognized by her department. She finally received the most acknowledgment from a core group of her peers when the first showing of the movie "The Help" was released. However, the comfort did not come from an appreciation of the challenges and history of people of color. It was because they were now comfortable with confirmed proof of the role expected of an African American female, and, with this comfort came acceptance, not as a professional, but as the Help.

Sometimes reality is skewed by the person in my mirror, which could in fact be the framing of my own image imposed on someone else. However, sometimes it is actually a bad reflection of the dark spirituality that resides within the viewer. What do others see when they look at you? Do they see a professional person with the skills and abilities of their professional peers, or, do they see the image of someone on television, in a magazine, or, worse yet, from the darkness in their own personal experiences?

Grenny (2017) tells the story of how change managers frame a different reality for their employees through storytelling. It involves using "*concrete examples that reframe a moment by personifying human consequences*" (Grenny 2017). The organizational behavior literature substantiates that people's feelings about their work are only partially defined by the work itself (Bandura 2001). They are equally, if not more so, about how they frame their work. "*Do they see what they're doing as a mindless ritual? Do they see it as empty compliance? Or do they see it as sacred duty?*" In the end, the light or dark spiritual capital we possess determines how we frame the concept of work.

There is a current albeit somewhat political example that illustrates this point. Recently, the president and others responded to incidents of NFL players kneeling versus standing during the national anthem to protest national indifference to police brutality and shootings. The response from those who misread the players' actions was to make demands for the NFL to fire or suspend these players or risk a boycott by fans. Unfortunately, the common response was one of framing NFL players as workers with no real attachment to their personal convictions, their professional career, or to their team. Instead of seeing them as professionals who cared about the social environment in their country, they were regarded as expendable workers to fire, not for not doing their job, but for not agreeing with the established status quo.

Without a shared personal experience behind a story, we have no connection with those guided by a life-changing event (Bonanno 2004). It would be far more likely for us to relate to the players' concerns if one of our family members or a personal friend had been unjustly murdered or unfairly incarcerated by a justice system that profits from the circumstances of inmates and their families. The NFL players were motivated because they had a personal or vicarious experience with the human consequences of a system that practices brutality and indifference toward people of color. These players' actions did not imply that the entire police force or that all of the middle class are racist, although this interpretation was promoted through a yard sign campaign to "Support the Blue," i.e., support the police system in its entirety. These players' actions and those of numerous people who followed their example were simply attempts to tell a story of hurt and injustice that continues to be received with a blindness spurred by the hatred and contempt that occurs when looking through a different mirror. As Grenny (2017) states: "*If you change the frame you change the feeling. And nothing changes frames faster than a story.*"

Discussion and Summary

The topic of dark spirituality is relevant to the goals of research in management, spirituality, and religion and adds relevance to the application of research conducted within the domain of spirituality. It is best translated into practice when theoretical definitions are expressed in practical terms through storytelling. Storytelling is a compelling approach to uncovering spiritual darkness and coming to know truth as revealed in spiritual light. Although some of the details of the stories shared in this study are difficult to discuss and process, we chose them with the intent to openly and collaboratively recognize a better response to darkness.

Research suggests that once an experience becomes familiar, our brains devote far less cognitive effort to it (Bandura 2001). This implies that the more we understand and practice a salt-and-light form of spirituality, the more it becomes second nature to us. Understanding the true nature of spirituality will therefore help us examine our intentions and make informed leadership decisions.

One of the downsides to this neurological response is that, because of our uniquely individual lifestyles, we can have little or no connection with the adverse experiences of others. In other words, we see only through our own personal lens and fail to relate or empathize with the experiences of others. As such, it is important for leaders to listen to and associate with people from all backgrounds represented within an organization and not gravitate to people who share only in similar experiences and cultures.

In organizations where there is a strong sense of moral motivation, leaders tend to be storytellers (Grenny 2017). This implies that leaders need to listen to the stories of those under their leadership. Rather than encourage disunity, good leaders seek to understand and act on their responsibility to overcome the inevitable discord between socioeconomic circles by connecting people with something greater than themselves.

While the examples in this chapter may broadly characterize traits associated with different forms of spirituality, such examples do not apply to all people. These examples also do not suggest that darkness only applies to people with certain titles or positions, as spirituality – whether dark or light – is a variable state that can exist at any time in any of us.

This research contributes particularly to the MSR domain which focuses on developing a better understanding of elements of spirituality. This domain uniquely seeks a deeper understanding of the impact of spirituality and spiritual leadership in the workplace, i.e., what defines and shapes the intentionality and purpose of business, how to evaluate the effects of religious pluralism in the workplace, and in understanding how to characterize the distinctive elements of individual religious and spiritual beliefs that cultivate inner awareness and promote wisdom for the common good.

The development of theories using a research method that sheds light on the extremes of spirituality will help advance the research domain and add credibility to our research. As such, the purpose of this effort is to establish a practical perspective to study within the domain of management and present a balanced concept of spirituality, thus adding academic rigor and credibility to both sides of spiritual development. As such, we add another lens to develop a 360-degree view of spirituality. We consider research conducted within various disciplines to promote positive spirituality as a foundation to achieve versus a standard measure of membership, to create sustainable improvements in both academic and business outcomes.

Finally, this chapter is a practical effort to express and clarify differences in spiritualities, and to reveal elements of dark spirituality that are sometimes overshadowed when associated with good intent. As a result, this research uniquely coincides with the intended design for business to provide for the needs and wants of people. To do so, businesses must be managed so that spiritual darkness is defined and recognized separate and apart from spiritual light.

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Workplace Spirituality and Creativity

Anthony A. Olalere

Contents

Abstract

Recent developments like globalization, women empowerment, workplace diversity, and workplace flexibility have helped to engender the conversations on the impact of workplace spirituality on organizational performance. This has increased the curiosity on the role of workplace spirituality to organizational

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output and performance. Despite the many benefits of workplace spirituality, organizations are face with the challenge of the need to develop a business model that will improve workers inner life and social responsibility without decimating on core goals like financial growth, profitability and organizational performance. This chapter examines the impact workplace spirituality has on employee creativity and how this fosters employee productivity and output. With very little literature connecting workplace spirituality to creativity, this study identifies certain workplace spirituality constructs like wholeness, inner life, freedom, actualization and intrinsic motivation. Using the Structural Equation Model of Partial Least Square, it employs the construct of intrinsic motivation to examine how it fosters creativity in a higher education organization. The result showed a positive influence with implications on practice, research and policy implementation.

Keywords

Workplace · Creativity · Workplace spirituality · Intrinsic motivation · Organizational performance

Introduction

Workplace spirituality is of growing interest in the workplace space (Singh and Mishra 2016; Schutte 2016). There has been increased curiosity on the impact of spirituality to organization performance, with emphasis been on the role spirituality plays in employee outputs and how spirituality foster creativity in the workplace (Shellenbarger 2000; Neal 1997). Yet very few empirical studies connect workplace spirituality to creativity. Creativity which is the generation of new ideas, product, and performance is enhanced when certain concepts like wholeness, actualization, freedom, and intrinsic motivation associated with workplace spirituality are optimized (Olalere 2013). Furthermore, spirituality has an important impact on the outcome on employees, intuitiveness, productivity, and their job performance (Singh and Mishra 2016).

According to Ashmos and Duchon, workplace spirituality can be defined as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (2000, p. 137). Many suggest workplace spirituality evolves from religion; hence they resist workplace spirituality in order to protect workplace productivity, while for others, it is associated with personal values and philosophy which impacts the workplace. Early studies on workplace spirituality focused primarily on personal spirituality experiences at work (Konz and Ryan 1999). More recent studies, however, began to examine the impact of spirituality on workplace outcomes.

In this chapter, focus is on the meaning and contribution of spirituality in the context of workplace, the connection between workplace spirituality and creativity, and its impact on organizational performance. In this context, creativity can be defined as “coming up with fresh ideas for changing products, services and processes to better achieve the organization's goals" (Amabile et al. 2005). In the view of Hicks (2003, p. 168), workplace is a space of "fair system of cooperative relations, within which employees holding different worldview should be treated as free and equal." Often it is embraced as an identity of adult life, a sign of responsibility and recognition, and a source of self-esteem and personal interests which presents a platform to enjoy meaningfulness (Fourie 2014, p. 2).

According to Milliman, Czaplewski, and Ferguson (2003), workplace spirituality has three dimensions which are meaningful work, community, and alignment with organizational values. Workplace spirituality is important because it impinges on leadership qualities, performance, diversity, and workplace flexibility (Kumpikaite 2014). In spite of the obvious benefits of workplace flexibility and diversity, one of the greatest challenges to business leaders is the need to develop new business models that will improve employee wellness and social responsibility, without decimating core business indicators like profitability, financial growth, and performance (Schutte 2016).

Definitions of Workplace Spirituality

There is no generally agreed definition for workplace spirituality. This is more so because of the multifaceted construct and each of the words, workplace, and spirituality have their own separate meanings (Gotsis and Kortezi 2008; Schutte 2016). The word spiritual originates from Latin word *spiristus* meaning breath, air, or wind. It refers to giving life to organisms. The word spiritual in the dictionary has its root meaning in the word spirit which means a "disposition of mind or look," a mental outlook that refers to firmness or state of assertiveness. Thesauruses also associated synonyms of spirituality to mean strength, courage, determination, strength, moral, will, enthusiasm, and inner self (Gupta and Singh 2016, p. 392).

According to Ashmos and Duchon (2000), workplace spirituality recognizes that all employees have an inner life that is given life by the meaningful life within the context of an environment. This meaningful life is an intrinsic motivation required to achieve performance improvement and organizational goals. Sholars have referred to workplace spirituality as, "meaningful workplace," citing as one of the constructs that leads to improved organizational performance (Turner 1999).

Other scholars like Duchon and Plowman (2005, p. 809) defined workplace spirituality in terms of its components, namely, a recognition that employees have an inner life, an assumption that employees desire to find work meaningful, and a commitment by the company supporting the spiritual advancement in the workplace. According to Smith and Rayment (2008), spirituality in the workplace is about individuals and organizations seeing the work as a spiritual path and as an opportunity to contribute to organizational goal in a meaningful way.

Spirituality is the search for meaning by physical beings and the inner self longing for love, attainment, and joy. This produces constructs that seek to measure the social and spiritual influences on meanings for all aspects of life. The constructs identified by Singh and Mishra (2016) are commitment to responsibility, employee involvement in organizations, challenging oneself spiritually, strong organizational base, organizational integrity, positive work environment, sense of community among members, opportunities for personal growth. and development and employee appreciations. Geroy and Lewis (2000) identified three things that help workplace spirituality as employee awareness of the work, improved constructions, and stress reduction. Dehaghi, Goodarzi, and Arazi (2012) opined that workplace spirituality results in employee's closeness to the orgnization, sense of responsibility and loyalty to the organization. Addiitionally, Raman et al. (2012) suggested that workplace spirituality influences the attitudes and performance and improves performance at work.

Another definition of spirituality is a worship or connection to a supernatural being often times not seen with the natural eyes. This is associated with communication or inner self connection to the divine. Spirituality is an expression of the inner self in pursuit of love and life's fulfillment within the organization. On the other hand, workplace as opined by Fourie (2014), like most spaces in the world, is a place to express adult identity in the pursuit of social recognition, personal interests, freedom, and meaningful life. The challenge with workplace according to Fourie is that it can equally be a space for alienation, loss of identity, and loss of individual sense of fulfillment and meaning.

Sass (2000) suggested that implementation of workplace spiritual intelligence should cover these three areas of alignment of value, personal spirituality, and organization. Workplace spirituality also relates to the influence of creativity and flexibility, motivation, and commitment of employees to the organization. It is argued that workplace spirituality leans more toward common good. Phipps (2012, p. 179) defines spirituality as "the human desire for connection with the transcendent, the desire for integration of the self into a meaningful whole and the realizations of one's potential." In their opinion Mitroff and Denton (1999) define spirituality "as the basic feeling of being connected with one's complete self, others and the entire universe" (Gupta and Singh 2016, p. 392).

Karakas (2010) while examining workplace spirituality and performance in organizations concludes that workplace is the environment that helps individual to find purpose for living while also serving as the individual's source for wholeness and integration. For most in life, work attains a level of calling, "the expression of personal essence, the inner core, the "voice" within that must surface" (Kauai et al. 2008, p. 168). It is space for fulfilling purpose, creating identity, walking in a direction that gives life a meaning (Karakas 2010). Going from these definitions evidently, workplace space is a place of intrinsic motivation (Jaiswal 2014).

The characterizations of spirituality were highlighted by Mitroff and Denton (1999) in their work "A Spiritual Audit of Corporate America: Multiple Designs for Fostering Spirituality in the Workplace."

- Spirituality is a feeling of interconnectedness with oneness and higher power of a being. Everything is a part and an expression of this oneness, and everything relates to everything else.
- There is a basic inextricable connectedness 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 yet beyond the physical creation of the universe.
- 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 (Gupta and Singh 2016, pp. 392–393).

Spirituality and Religion

In the view of Delhi Lama, religion refers to faith in a supernatural reality or being that results in perceived salvation through the acceptance of its belief, dogma, prayers, and teachings. Spirituality is concerned with certain basic qualities; values (inherent in everyone) like love, honesty, and discipline; good motivation that will produce fulfillment; and better life that can govern or shape the individual's perceptions and level of commitment. Spirituality connotes common condition of the human life, while religion refers to faith, practices, dogma, and denomination (Mitroff and Denton 1999, p. 9).

Most religious people are spiritual, while many spiritual people may claim not to be religious but may unknowingly belong to an affiliation. Religion ismore like a form with an institutional framework that is external, dogma, beliefs, and ritual and may be denominational. Spiritual on the other hand is nondenominational, private, and positive that is not associated with any belief or dogma. It is an inner reality of the sacred without associated dogma or creed practices (Mitroff and Dentron 1999; Schutte 2016).

Spirituality is personal and unique to individuals. A person can view religion as positive and view spirituality as negative or see spirituality as positive and religion as negative. A person can also see both religion and spirituality as negative. When a person sees religions as positive, it is because such focus their energy on religious life and are usually a part of a church or other religious bodies. A person can see spiritual as positive and sees churches as close minded and intolerant (Schutte 2016, p. 2).

Perspectives and Schools of Thoughts of Workplace Spirituality

This studies identifies the following perspectives and schools of thoughts of workplace spirituality:

Instrumental Perspective

This perspective examines the benefits associated with workplace by mentioning workplace outcomes linked to spirituality. These includes greater commitment to organizational goals, higher levels of honesty, greater kindness and fairness, higher level of creativity, improved profits and morale, increased productivity and performance, low level of absenteeism, job satisfaction, and intrinsic motivation. Other benefits include less employee conflicts, reduced frustration, high retention, and ethical behavior (Benefiel et al. 2014, p. 18). This perspective suggest that the inclusion of workplace spirituality will improve these benefits and outcomes in the organization. According to Naidoo (2014, p.6), organizations are discovering that implementation of these benefits leads to more creativity, commitment, and self-directedness.

Leadership Perspective

This perspective asserts that organizations reflect their top leaders or whom they are connected or mentored by (Phipps 2012, p. 177). This approach connects spirituality with leadership in the context of the workplace. It validates the influence of the top leadership on the workplace spirituality. It is about the integration of the personality of the leader into the workplace space. It exemplifies the leader-mentor and leader-followership approach. This occurs when the leader's influence, style character cascades down the line of the organization. This approach suggests that quite often followers internalize the style of their leaders.

Theological Perspective

Adopting the theological background lens of workplace spirituality, St Benedict in the sixth century when writing the rules for those living in monastery expressed the complimentary nature of work and prayer stating that work is as holy as prayer. This view was supported by Martin Luther stating that all should seek perfection in their work in order to attain holiness by working faithfully (Fry and Geigle 2014, p. 176). In the Christian faith, faithfulness is a strong spiritual principle because it is believed that a steward must be found faithful (Holy Bible, KJV: 1 Corinthian 4:2). Luther's work was motivated by the context of growth of the entrepreneurial economics of the late medieval which was hitherto an agrarian economy. He contended that non-religious work outside of the monastery should not be punished but rather seen as sacred (Dawson 2005, p. 225).

The view that secular work has a spiritual importance was strongly posited by the work enthics of Preotestant during the Industrial Revolustion who believed at that time in the separation of work and spirituality. The idea of the protestant calling refers to doing your best in the quest for perfection and fulfilling your God-given call.

As time went on in the nineteenth century, the faith at work movement pushed for the relevance of lay people's experience in the secular workplace. By the mid-twentieth century, faith-based organizations like the Full Gospel Business Men's Fellowship, International Christian Leadership, and Coalition for Ministry in Daily Life began to promote the integration of faith in the workplace. This movement did not want workers to leave their "souls" at the entrance of the office. They wanted the secular work to involve the heart, mind, and soul of the worker. People want a holistic approach to work, and research have shown that most employers prefer to accommodate this holistic life in their workspace (Benefiel et al. 2014, p. 177).

Early literature on workplace spirituality focused on the dichotomy between religion and spirituality, but more contemporary studies have delved into the constructs of workplace spirituality and the outcomes of workplace spirituality on productivity and performance. Others are the empirical studies on how workplace spiritualities and its constructs can impact organizational bottom line (Schutte 2016).

Contextual Perspective

This perspective highlights the influence of the environment and the integration of such values and cultures into the workplace. It argues that, largely, every workplace reflects its prevailing contextual influences. For instance, if the prevailing contextual influence is a culture of dishonesty, greed, lack of transparency, and corruption, it will not be too difficult to predict outcomes of corrupt practices in the workplace. Invariably, if you imbibe a culture of spirituality or religion in the workplace, you will expect outcomes of religious values like trust, honesty, faithfulness, loyalty, and integrity.

In their study, Krishnakumar and Neck (2002) identified three viewpoints of spirituality as spiritual, religion, and existentialist perspectives. For the religious viewpoint, they associated spirituality with the intrinsic origin that emanates from the inside of the person. The religion views refer to those associated with a particular religion while the existentialist view associated with the search for meaning in the workplace of the individual. In order to understand the search for meaning, Krishnakumar and Neck (2002) provided some guiding questions:

- Why am I doing this work?
- What is the meaning of the work I am doing?
- Where does this lead me to?
- Is there a reason for my existence and the organizations (Gupta and Singh 2016, p. 392)?

Social Constructivism Theory

The social constructivist views discourse about the world not as a reflection or map of the world but as a response of communal interchange (Freshman 1999; Gergen 1985). Spirituality from the lens of the social constructivist refers to how values, beliefs, attitudes, or emotions are socially constructed in the inner self depending on one's interaction with the immediate environment (Moore and Casper 2006). Thus, this interaction with one's world then means spirituality will mean different things to different people depending on their perspective and how they are socially constructed. Social constructivism therefore is based on the perceptions or outcome of one's social reality of one's workspace or environment.

Diversity and Respectful Pluralism

Contemporary developments like globalization, information technology, women equality, and calls for diversity are forcing organizations to gravitate toward flexibility (Hitt et al. 1998). This perspective opined that employees should not just be viewed as a mere additional input to organizational performance but rather as the most important resource (Schutte 2016). Recent changes are prompting demands for new approaches and new ways. Consequently, businesses that want to grow must change the way they think and do business (Freshman 1999). Most reactions before now toward workplace spirituality have been that of skepticism, fear, and confusion about its import to the workplace space. They posit that they are incompatible to one another. One agreeable item is that its definition and application are diverse, boundless, and broad (McCormick 1994). Notwithstanding, diversity is a strength to organizations especially in change processes. Diversity when "applied to leadership can influence culture and assist management with perceptions that leads to learning" (Freshman 1999, p. 325). Succinctly, learning promotes and supports creativity, while diversity fosters learnings.

Some may argue that the emphasis on Spirituality rather than religion may have contributed for the emphasis on diversity and respective pluralism. This has generated a shift from focus on religion at the workplace toward spirituality. Values attributed to these shifts are globalism, sustainability, women's right, social conscience, and lately gay rights movements. According to Hicks (2003), respectful pluralism not only helps to identify these various religions, philosophies, and orientations at the workplace but frames a genuine commitment to respect and dignity for employees.

Spiritual Intelligence: Spiritual intelligence refers to the application of one's spiritual ability, awareness, and mental faculty to develop and become more effective to the organization. Spiritual intelligence helps us to understand the true causes and separate between fact and truth. (Singh and Mishra 2016). It empowers the understanding of the difference between the mind and body, reasons and motives. This gives us the true understanding of life, service, and commitment. A lack of spiritual intelligence is spiritual impoverishment or spiritual bankruptcy. Organizations without any interest in workplace spirituality can be termed to be spiritually bankrupt. According to Singh and Mishra (2016), spiritual intelligence is important because it focuses on individual needs and the ability to meet organizational needs which is based on the use of the inner self intuition, human senses, faculty, brainstorming, and reasoning. Succinctly, spiritual intelligence is both a tool and mechanism to foster problem-solving, enhance productivity, and promote efficient in other to enhance organizational performance.

Spiritual quotient helps to integrate the difference between reason and motive. Spiritual quotient has been described as the worker's insight and individual experiences which may be different from his belief. According to Emmons and Shelton (2002), the effective use of workplace spirituality generates behaviors like humility, compassion, gratitude, and wisdom. These applications will facilitate problem-solving and achievement of objectives. Spiritual quotient goes a little deeper to inquire if we need to be in the space to apply these senses or do want to seek alternate answers. The application of spiritual intelligence and spiritual quotient is a necessary spiritual capital for individuals and organizations to foster corporate performance and sustainable growth (Singh and Mishra 2016).

Workplace Spirituality and Organizational Performance

Extant literature provides evidence to support workplace spirituality leads to improved organizational performance outcome (Gupta and Singh 2016). These improvements include greater commitment, increased productivity, lower turnover, reduced absenteeism, work perseverance, motivation, and adaptability. These constructs foster creative experiences to positively shape organizational performances. May and colleague (2004) who worked on Kahn's model discovered that meaningfulness is the greatest predictor of engagement. Maslow 's higher needs have also been associated with the belonging and achievement needs (Bruce 1999). Mitroff and Denton (1999) and Turner (1999) suggested that organizations that support spirituality have recorded improved outcomes and successes.

Guillory's (2000) and Cash, George, and Gary's (2000) work supports the expansion of one's consciousness to be able to expand and increase intuition and creativity. Freshman (1999) also discovered that spirituality enhances awareness which then leads to intuition and intuition leads to creativity.

Another study by Ming-Chia (2012) discovered that workplace spirituality led to reductions in motivation to manipulate financial reports in order to achieve organizational goals.

Additionally, workplace spirituality is connected to happiness and satisfaction which enables spiritual enrichment that can improve employee performance and enhance level of creativity. It has been argued that spirituality broadens problem-solving skills and natural boundaries of thinking resulting in higher levels of intuition (Guillory 2000, Cash and Gray 2000; Haeman and Horman 1990) coming from higher supreme being.

Understanding Creativity

Emphasis on creativity in the last 60 years has been on how to improve organizational knowledge, productivity, and creativity (Amabile 1995; George 2007; Woodman et al. 1993). Some of these contributions have suggested that creativity is a product of individual minds (Perry-Smith 2006; Shalley and Gibson 2004). Others argue that creativity occurs among teams (George 2007; Woodman et al. 1993). Recent literatures of creativity have focused on the context of creativity (Amabile 1996; George 2007). This chapter shall examine creativity from the individual or entity-based perspective. The reason is that religion is an individual decision just like spirituality is that emanates from personal choice. It is based on personal conviction of a supreme being.

The definitions of creativity are diverse just as the literature on the topic; most researchers proposed descriptions that allow for its applicability across disciplines (Simonton 1993). Getzels (1975), in contrast, proposed that there is no universal definition of creativity that cuts across disciplines; rather, definitions of creativity are discipline-specific (Woodman et al. 1993). According to Zhou and George (2001), creativity, in an organizational context, refers to the generation of novel and potentially useful ideas (Amabile 1988; Woodman et al. 1993). An idea must have both "novelty and usefulness to be considered creative" (p. 683). Some common words used to define creativity are uniqueness, usefulness, novelty, ideation, value, and positive change. Some of these qualities help to identify certain constructs relevant to workplace spirituality, namely, critical thinking, fairness, proactive thinking, listening, and appreciate constructive feedback.

According to Gilson et al., creativity is "a creative work process . . . directed at developing novel solutions that might work [useful] for various tasks" (Drazin et al. 1999, p. 522). The definition by Amabile and Conti (1999) defined creativity as the "generation of . . . new and useful ideas" (Amabile 1983, p. 630). This study assessed the dependent variable, creativity, as a criterion scale for creativity from the work environment survey, KEYS model, that was used. According to Shalley et al. (2000) ". . .creativity involves the production, conceptualization, or development of novel and useful ideas, processes, or procedures by and individual or by a group of individuals working together (Amabile 1988; Shalley 1991). . . . the definition of a creative strategy or solutions . . . [is] some degree in identifying original and better ways to accomplish some purpose" (p. 215). This study deployed the measures of creativity, measure (4 = very true, 1 = not true at all): "My job requires me to be creative" and a creativity rating of routine, concrete, organized work (Olalere 2013).

The definition of Mackinnon (1962) highlighted creativity as an outcome or performance: It involves a response or an idea that is novel or at the very least statistically uncommon. Novelty and originality of thought or action, while a necessary aspect of creativity, are not alone sufficient; creativity must also be adaptive to reality. It must serve to solve a problem, fit a situation, accomplish some recognizable goal, or create new meaning (Fonseca 2002). Also, "true creativeness involves sustaining of the original insight, an evaluation and elaboration of it, a developing of it to the full. Creativity, from this point of view, is a process extended in time and characterized by originality, adaptiveness, and realization" (MacKinnon 1962, p. 4).

To properly grasp the meaning of creativity and its diverse use by different disciplines, Amabile (1996) suggested an operational definition of creativity that would be relevant to diverse discipline and yet grounded in the creative product rather than the process: A product of response is creative to the extent that appropriate observers independently agree it is creative. Appropriate observers are those familiar with the domain in which the product was created or the response articulated. Thus, creativity can be regarded as the quality of products or responses judged to be creative by appropriate observers, and it can also be regarded as the process by which something so judged is produced (p. 33).

The foregoing definition has been suggested as being subjective, based on the following considerations:

- Creativity criteria are socially, culturally, and historically contextual, and assessment of what is creative must reflect these contexts.
- Creative judgments must be identifiable and agreeable to the persons involved.
- The degree of a product creativity ranges from what "more creative to less creative" depending on persons involved.

Rhodes and Brown (1961) argued in their concept of "four Ps" that creativity can be categorized under person, process, product, and press. Woodman et al. (1993) in their analyses divided creativity as a creative process, creative product, creative person, and the interaction of these components with other factors. The concept of "press," first mentioned by Hurry Murry in 1983, explains the pressures on the individual to be creative. George (2007) described such pressures as requirements for creativity and called press "creativity prompts." Amabile (2003) in her work on *Creative Work Environment Inventory* research stated that press describes the relationship among individuals, their environment, and the social dynamics that take place between them. Some conditions that stimulate creativity were identified as freedom, autonomy, role models, resources, time, failure, and lack of criticism. Creativity is executed by the "ability to break free of the rules themselves. . .It's found in the human ability to move beyond existing patterns to restructure the patterns themselves, and as a result to make a more sophisticated game" (Sill 2001, p. 296).

The outcomes of the creative process include publications, designs, presentations, patent inventions, increased performance, and manufactured products. This approach may sound contradictory, for it focuses on outcomes and productivity without paying attention to creativity. It is important to understand that what is productive may not necessarily be considered creative. According to Runco (2004), creativity will result in productivity, but productivity does not always result in creativity: "Productivity and creativity are correlated but not synonymous" (p. 663). Creativity helps to solve problems but not all problem-solving is creative, and creativity does not always solve problems.

Simonton (1990) added one more P called *persuasion*. Persuasion denotes the ability to influence others to accept one's work. Researchers have referred to this as the need to have champions of creativity that will help creative works gain acceptance and receive buy-in from management. This stage of creativity is also very important if creative ideas are to pass on to implementation stage.

Contextual Characteristics of Creativity

Contextual characteristics are generally defined as the "dimensions of the work environment that potentially influence an employee's creativity" (Shalley et al. 2004, pp. 933–958); these are different from individual characteristics. As a result, characteristics like organizational structures, job complexity, workplace setting, organizational culture, and relationships with other employees and supervisors would all be considered contextual characteristics. Daly and Dee (2006) suggested five structural variables for identifying the work environment in higher education as autonomy, communication openness, distributive justice, role conflict, and workload. Job satisfaction and organizational commitment were mentioned as psychological variables and kinship responsibility and available job opportunities as environmental variables. In this study, it is argued that creativity can be better understood when considering the contextual characteristics in a work environment by both entity and collectivist perspective (Shalley et al. 2000). What follows is a review of some contextual characteristics of creativity:

Job complexity: Job complexity refers to the design of a task and how the level of complexity of a task enhances creativity among faculty. How complex a job is influences the level of motivation and excitement that should influence creativity (West and Farr 1990). The studies by Hatcher et al. (1989) revealed a correlation between employees' self-report of job complexity and the number of ideas they were able to submit for a program.

Relationship with supervisors: Research has revealed that supervisors that are supportive and nonjudgmental enhance motivation and creativity (Amabile and Conti 1999; Deci and Ryan 1985). Supervisors who encourage and support employees stimulate creative ideas, whereas less supportive and controlling supervisors result in low employee creativity. In higher education, for instance, the level of support that faculty members receive, especially regarding new faculty members working toward tenure, influences the level of their creativity. The importance of mentoring cannot therefore be overemphasized.

Support and collaboration with other employees: Just as support from supervisors and mentors can be instrumental in enhancing creativity, support and collaboration with other employees can likewise foster creativity. Research on the supporting role of employees has, however, revealed mixed findings. Amabile et al. (1996) argued that employees were more creative when members of their team played supportive roles. Van Dyne et al. (2002) revealed an insignificant correlation between creativity and work strain among employees.

Time: According to researchers, achievement and creativity require time. Amabile (1983) described time pressure on creativity as important toward an open-ended task. Workers' time expenditures have various implications for retention, promotion, promotion, peer recognition, productivity, and productivity (Bella and Toutkoushian 1999). There has been conflicting evidence about the importance of time on creativity. Some research has argued that when there is a time constraint, they are motivated toward high performance (DeBono 1992), while others have asserted that shortness of time hinders improved productivity (George 2007).

Evaluation: A number of researchers have looked at the effects of evaluations and their impact on worker creativity (Zhou and Shalley 2003). Some other studies focused on the role of nonjudgmental evaluation on employee creativity (Shalley 1995). Results reveal that evaluations that are lower in judgmental evaluation are more likely to foster creativity (Amabile et al. 1990). Evaluative feedbacks and statements, like "good job," "you have done well," and "you made it happen," provide higher levels of employee creativity, as research has shown (Zhou 1998). This type of evaluation of positive reinforcement is constructive for team-based creativity.

Workplace Spirituality and Creativity

Research suggest that there is a connection between workplace spirituality and creativity (Freshman 1999; Shinde and Fleck 2015). Wong (2003) identified seven dimensions of workplace spirituality of which creativity was one of them. These are:

- Creativity (directly related with additional elements like the use of colors, laughter or humors, and freedom to utilize any available method to increase productivity)
- Communication (basically acts as the tool that connects humans to work cooperatively)
- Respect (respect toward one another)
- Vision (basically the ability to be farsighted)
- Partnership (is the responsibility of task-based work commitments for a group or partners) and positive energy force (prevents negative activities like violence in workplace, sexual harassment, discrimination, confrontations, lack of respect, loss of productivity, and non-conducive work condition)
- Flexibility (is the ability of an individual to adapt in dynamic situations and allowing individual trust to change according to current demands)

Intrinsic Motivation and Creativity

An attempt to operationalize the workplace spirituality and creativity for this chapter can be difficult because of the complex and multifaceted constructs associated with workplace spirituality. Therefore, we applied two constructs, intrinsic motivation and creativity. Motivation is a construct that identifies with the inner life (intrinsic motivation) that nourishes a meaningful life for the employee within the context of the workplace. The second construct was creativity which was the dependent variable. Intrinsic motivation is the independent variable.

Extant study has revealed that people are most creative when they are intrinsically motivated: Intrinsic motivation like job fulfillment, love of the game, passion for work, intense excitement, and challenge of the work depends on the personality (Amabile 1997). Intrinsic motivation is an entity-, individual, and person-centered approach to creativity (Olalere 2013). Amabile (1997) identified three items of individual creativity as expertise, creative thinking skills, and intrinsic task motivation.

Expertise fosters creative initiatives. It gives the foundation on which problem-solving is established. The technical or dormain knowledge of a work or field provides needed know-how to understand the problem and have the ability to solve complex problems, while creative thinking skills are birth from personal characteristics like risk-taking, discipline, and perseverance to take on new challenges and succeed (Amabile 1997). Experts may not be able to produce creative work without creative thinking skills. Intrinsic workplace motivation which is a construct of workplace spirituality determines to what extent individuals will engage their ability toward creative performance. One of the most likely direct influences of the workplace is intrinsic motivation (Olalere 2013).

Methodology

In a study carried out to determine how institutional structures and workplace foster creativity among faculty members in higher education organizations, intrinsic motivation construct was deployed as an independent variable to examine influences that foster creativity among faculty members in a research-based university. The study was based on a post-positivist epistemology that suggests "examining the relationship between and among variables is central to answering questions and hypotheses through surveys and experiments" (Creswell 2009, p. 145). This was based on the assumption that it is only in understanding the causes and their influences that outcomes may be identified. This will require advancing relationships among variables and generating questions from them.

The research question for this study how do simulant characteristics (intrinsic motivation) and impeding contextual workplace characteristics (complexity pressure) foster faculty members' creativity in higher education organizations? This question was analyzed through the theoretical lens of the KEYS model constructs. Purposeful sampling was adopted to identify the population that best represents or provides information about the research interest (Fraenkel and Wallen 2003; Gay et al. 2006; McMillan and Schumacher 2001). The sample chosen for this research was collected from tenured faculty in a college comprising of nursing, education, public health, human development, and parks/recreation in a southeastern United States University.

The constructs of workplace pressure and intrinsic motivation adopted in this study for the stimulants and outcomes are from the KEYS model constructed by Amabile et al. (1996) which described the influence of individual perception of the environment and the influence of those perceptions on creativity in the workplace.

The instrument constructed consisted of four demographic information like discipline, gender, employment status, and length of experience that was requested;

fourteen questions on complexity which centered on time pressure, psychological safety, interaction, pressure, and independence; four creativity items which included the likelihood that one's research would be accepted for publication or the likelihood that one's research would be received by researchers and recognition from colleagues because of individual ways of work; and six items on the intrinsic motivation like "I have fun doing academic research" and "Research gives me pleasure and is something that challenges and helps to improve my competence." This also included questions on goal, need for achievement, intellectual challenge, broad interests, and fun.

Criteria of selection for this study was based on the one used from the analysis of companies in the United States in the manufacturing, service, and educational sectors, while the standardization of tool was done using factor analyses. The scale was tested using exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) and factor analysis. Four subscales were identified in the EFA. These were confirmed by the CFA, with the CFAs and TLIs approaching 1.0 and RMSEA at less than 0.05.

The instrument used for this study was a Matrix table of 1–7 Likert scales (Wiersma and Jurs 2005). Twenty-one items for stimulants construct of creativity (work group support, resources, task complexity, culture, work setting, autonomy, risk-taking, and relationships) were utilized. The creativity outcome variables were four variables, while the intrinsic motivation consisted of six-item variables and five items of demographic variables. A pilot study was conducted among 100 graduate assistantship students to test the validity and reliability of this instrument on a United States University campus. The Statistical Packages for the Social Sciences (SPSS) toll was used for data analysis. The exploratory factor analysis (EFA) revealed that Kaiser-Meyer-Olkin (KMO), which tests the strength of relationships among variables, was 0.794 with a sample size of 109 which is above the recommended 0.5. The Cronbach's alpha was 0.897. Factor analysis for 17 items had a Cronbach's alpha of 0.929. The factor with five items had a Cronbach's alpha of 0.681. Applying confirmatory factor analysis on creativity with four items and one factor revealed a result of 0.695 for Cronbach's alpha, and KMO was 0.733. Intrinsic motivation with six items and two factors had a Cronbach's alpha of 0.905 and KMO of 0.751. The result confirmed the validity and reliability of the instrument used for this study.

Data was collected using the survey design approach that were made up of a sample size of 73 responses after making appropriations for missing data. The selection of this sample size was based on the sample size recommendation of 59 responses with a significance rate of 5% for partial least squares structural equation model for a statistical power of 80% for maximum amount of arrows (path modeling) pointing at a construct (Hair et al. 2014).

Data Analysis

The partial least squares structural equation model (PLS-SEM) software of SmartPLS was used to analyze the collected data. Partial least squares is a predictive statistical approach "for modeling complex multivariable relationships among observed and latent outcomes" (Vinzi et al. 2010, p. 1). This approach allows for the estimation of a "causal theoretical network of relationships linking latent complex concepts, each measured by means of a number of observable indicators" (Vinzi et al. 2010, p. 2). This approach was selected because it can be used to analyze small samples like the research samples in this study (Olalere 2013).

The structural model was used to analyze the results of the relationship among the latent constructs. The analyzed data included the coefficient of determination (R^2) and the path coefficients. This study had an N of 73 observations, which exceeds the minimum requirement, and an R^2 of 0.25 is sufficient to enable 80% power probability. The algorithm for PLS-SEM was used, and this "estimates the path coefficients and other model parameters in a way that it maximizes the explained variances of the dependent constructs" (Hair et al. 2014, p. 74).

The SmartPLS software calculates standardized coefficients ranging from +1 to −1 for relationships in both the structural and measurement models (Hair et al. 2014). The relationships close to +1 are considered strong positive relationships, and the relationships close to −1 are considered strongly negative. This research applied the mediating effects of contextual characteristics (intrinsic motivation) on faculty creativity. The mediating effect occurs when the independent variable changes or alters the strength of two relating variables in a model (Fig. 1).

Motivators mediate the relationship between complexity interaction and creativity.

Indirect ($P \times M$)
$M = -0.105$
$P = 0.318$
$C = -0.104$
Indirect effects $= 0.318 \times -0.105 = -0.033$
The total effect is calculated as: $M + P \times C = -0.104 + (0.318) \times (-0.105) = -0.137$.
VAF $=$ indirect/total $= -0.033/-0.137 = -0.241$

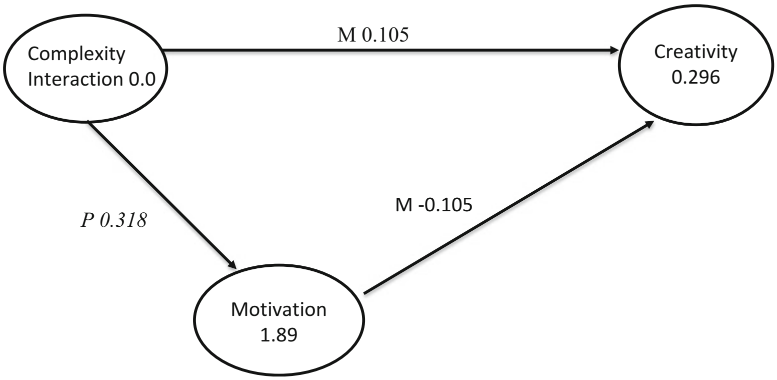

Fig. 1 Mediating effects of stimulant resources on complexity interaction and creativity

The VAF (24%) calculated shows suppressor effect in which after the application of the mediator effect, the direct effect becomes negative. This result suggests the partial mediation of the indirect relationship of motivation (entity-based perspective) in explaining the direct effect between complexity interaction and creativity.

The findings of this study revealed a positive significant effect of construct types like intrinsic motivation and freedom in explaining creativity. The indicator with the strongest impact of motivation is motv_fun6 (0.853) "I have fun doing academic research with others." The explanation for this may be that faculty members are not having enough fun on the job in terms of liking what they do or that organizations do not promote positive contextual conditions that can promote fun on the job. The findings showed organizational impediments, psychological safety, pressure, fun, novelty/originality, and freedom were identified as the most important indicator types. Intrinsic motivation has a partial and indirect relevance to creativity.

Conclusion

This chapter reviewed the workplace spirituality using the construct of intrinsic motivation and its influence on creativity. Workplace spirituality constructs were identified. Some of these constructs included integrity, faithfulness, commitment, intrinsic motivation, and fulfillment to organization goals. Extant literature has identified the nexus of workplace spiritual to organizational performance and how this can foster organizational goal. This chapter addressed the role of workplace spirituality to creativity by identifying constructs of both workplace spirituality (intrinsic motivation) and creativity. The study applied a workplace spirituality construct of intrinsic motivation as independent variable and creativity as the dependent variable. Results supported the influence of workplace spirituality on creativity.

With this outcome, the challenge for most organizations is the implementation of workplace spirituality (Shinde and Fleck 2015). However, the challenge of adopting workplace spirituality can be overcome by implementing unique variables and constructs like intrinsic motivation relevant to organizational bottom line. Another way is to use connectedness of people in the organization since research shows that more creativity is fostered by collectivism rather than individualism (p.106). This can then be elevated to other important aspects of workplace spirituality. The absence of workplace spirituality can result in loss of identity for the employee, alienation, loss of sense of fulfillment, and meaning. Workplace spirituality can lead to lack of spiritual intelligence and spiritual capital. Additionally, a lack of spiritual intelligence can lead to spiritual impoverishment or spiritual bankruptcy. Identifying and implementing relevant variables and constructs of workplace spirituality or flexibility will not only foster workplace creativity but also enhance organizational performance and productivity for the organization.

Appendix

Survey Questions Used

Creativity

The following scale evaluates the degree of creativity that was generated by your HEHD innovation research. Please respond on a 7-point scale as indicated.

- To what degree are the research questions in your research different from anything other researches in your field?
- Some established journals tend only to accept articles whose methodology/premise is grounded in traditional practices (e.g., statistical analyses might be preferred over qualitative analyses). Rate the likelihood that the methodology or premise in the articles you produce would be published in such traditionalist journals.
- To what degree is the methodology or premise for you published so different that journal editors might have difficulty finding reviewers to knowledgeably evaluate your study?
- To what degree has the research you produce drawn attention from your peers or colleagues because of the uniqueness of the study?
- Rate the degree to which your research is creative.

Intrinsic Motivation

Please indicate the degree to which you agree or disagree to each of the following.

- Research gives me please because it broadens my knowledge about subjects that appeal to me.
- I participate in collaborative research because I enjoyed the give-and-take of developing and studying ideas with other researchers.
- I do research to improve my competence as an instructor.
- I have high academic standards for myself.
- I like the intellectual challenge of creating new ideas.
- I have fun doing academic research with others.

Survey questions adopted from the survey for mediating effect of collectivist and entity contextual characteristics among faculty members in higher education (Olalere 2013).

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Part IX

Future Directions in Workplace Spirituality and Fulfillment

Celebrating Interconnectedness as a Spiritual Paradigm for Teaching, Learning, and the Internationalization of Higher Education

Joanna Elizabeth Crossman

Contents

Abstract

Interconnectedness is presented as a paradigm, useful for decision and vision making in increasingly highly internationalized university environments. The chapter explores the concept of interconnectedness from a spiritual perspective, rooted in a number of traditions and with relevance to workplace spirituality. The potential of a paradigmatic approach to interconnectedness in higher education is illustrated by focusing on a number of contexts. Success in education, capitalizes, for example, upon the interconnectedness of stakeholders, preparing students for existing and future realities and the cultural, spiritual, and anagogical implications of internationalized learning environments. Interconnectedness can inform teaching as a vocation, gathering up personal and professional elements in that

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undertaking. As a spiritually inspired concept, it has nevertheless, practical applications, capable of generating insights and the enrichment of learning relationships. As a paradigm, it has the potential for transformative outcomes for individuals and communities, locally and globally.

Keywords
Workplace spirituality · Interconnectedness · Transformational learning · International education · Higher education

Introduction

The point of a celebration is to mark, to focus upon, an event, an accomplishment, a beneficial circumstance. It involves some reflection by individuals, groups, and communities. When we celebrate something, we value it. We honor it. So, what is there to celebrate, to mark, to reflect upon, in interconnectedness, particularly in the internationalized learning environments of higher education? The question is both pertinent and timely, responding to observations of Pavlovich and Krahnke (2012, p. 131) that while connectedness is identifiable as a defining attribute of twenty-first century research, it remains woefully underexplored.

Interconnectedness refers to a state of *being*, an experience, and at the same time is useful as a way of *seeing* the world, paradigmatically. Paradigms, influenced by belief systems, values, and actions are subject to social change and help individuals and communities to explain phenomena within their experience (Kuhn 1962; Vogel 2012). Arguably, as a paradigm, interconnectedness rests on spiritual values and traditions and is enriched by them. Spiritual insights have the potential to serve as a workable means to address a range of organizational and educational issues and activities including internationalization, and serve as an appropriate line of enquiry for a dedicated text concerned with workplace spirituality.

As I have argued elsewhere (Crossman 2015b), an array of definitions and perspectives of spirituality and religion exist within workplace spirituality literature. It is not appropriate here, to debate at length the meaning of these concepts. Doing so would likely fuel the concern of Fornaciari and Lund Dean (2009) that constant reiteration and revisiting of the task of defining spirituality only serves to overwhelm those working in the field of workplace spirituality. However, in what has now become, or so it seems to me, a somewhat simplistic explanation of spirituality as an individual experience, as opposed to religion, as a collective one, driven by ritual, tradition, and sacred texts (Crossman 2003), the distinction nevertheless serves as a ready tool to explain the use of these terms in this chapter. Yet, there is more beauty in viewing spirituality as a journey, in the pursuit of profound, authentic, and holistic understandings of the existential self and its interconnectedness with the sacred, the transcendent, the universe (Karakas 2010, p. 368; Karakas et al. 2015, p. 813).

It is assumed within the chapter that interconnectedness is synonymous with the term, connectedness, largely in an apparent absence of work that distinguishes the two, conceptually. The term, "interconnectedness," however, often conveys no particular spiritual connotation at all in published material and, indeed, its meaning may be assumed rather than explicitly defined, even where it is embedded within the title of the work (see, for example, Bogdan 2012; Ployhart et al. 2011). A work itself, is not necessarily, diminished by assuming a shared understanding of terms at a basic level, but the potential for the concept of interconnectedness in workplace spirituality literature, to be appreciated and operationalized, cannot occur without engaging with the meanings and interpretations that lie more deeply within it.

Interconnectedness, as it has been described in workplace spirituality literature, tends to acknowledge an individual's connectedness with a workplace, inspired, in turn, by a connection with a spiritual being or values, or a higher purpose or meaning in life (see Crossman 2015a, p. 64; Haroutiounian et al. 2000; Karakas et al. 2015, p. 816). As Bohm (1980) pointed out, the terms, "health," "shalem," and "holy" all, also derive linguistically from the meaning of wholeness and suggest that human health spiritually and physically depend upon wholeness and integrity.

In essence, the basis of connectedness captures the discourse of collective spirituality in organizational settings and rests on the belief that everyone should be treated as a whole person, in mind, heart, and soul (Karakas et al. 2015, p. 816). However, in the work of Tackney et al. (2017) that will no doubt prove seminal in workplace spirituality literature, while connectedness appears in a figure depicting word frequencies from Management, Spirituality, and Religion (MSR) best papers, the concept does not appear among the top 50 words used in these contexts. This finding suggests that whil connectedness is linked to spirituality and religion, it may be under-explored in ways that call relevant associations to mind among scholars in the field.

Described as a movement, interest in workplace spirituality has been gaining ground since the 1990s, and the concept has been applied somewhat generically in Management, Spirituality, and Religion literature, at a number of levels and in a variety of contexts (Crossman 2015b). Many authors view the rise of workplace spirituality as a response to a call for a more holistic approach to issues, encompassing mind, body, and spirit, in ways that acknowledge and celebrate subjective perspectives, hitherto relegated by the dominance of so-called objective ways of understanding the world (see Fernando and Jackson 2006; Miller and Ewest 2013; Shrivastava 2010). While cultural and spiritual diversity comes under greater scrutiny, workplace spirituality takes on greater relevance (Miller and Ewest 2013) but the concept of interconnectedness within workplace spirituality literature seeks to address the forces that bring humanity together, rather than emphasizing those values and beliefs that distinguish one individual from another. This notion is illustrated in Love's (2008, p. 255) explanation of interconnectedness in that it

> ". . .is intended to be one that unifies, rather than divides and is a mutual relationship and responsibility among all things. The essential characteristics of the concept reflect an integrated family of being [in] compassion" (Love 2008, p. 255).

Love's (2008) reference to compassion suggests that interconnectedness is based upon benign intentions. Benign intentions are intrinsic to interconnectedness presented as an ideal process, but logically, not all outcomes of interconnectedness are necessarily benign. Thus, it is the context that determines interconnectedness as a concept defined by benign intention. As Faver (2011, p. 114) suggests, the mechanism of interconnectedness can work positively or negatively, where any harm inflicted in one context may ignite suffering in another – a notion reminiscent of the "butterfly effect" (Kalin 2011, p. 472). In the context of spiritual beliefs influencing working lives and relationships, interconnectedness may also be interpreted as involving a reciprocal action, rather than one that is linear and "one-way." To illustrate, interconnectedness as a spiritual notion can be constructed as a belief that personal action for good or ill will invite a corresponding reaction directed toward the original actor (Crossman 2015a, pp. 71–72) – a human and worldly version perhaps, of both Hindu and Buddhist spiritual belief in Karma, where individual action in this life will affect one's destiny in the next incarnation.

Disciplinary Applications of Interconnectedness

The conceptual flexibility of interconnectedness is apparent in its serviceability across varied contexts such as education (Luo 2014; Spiro 2014), social work (Faver 2011, p. 113), health and the interconnectedness of body and mind and spirit (Fosarelli 2002; Love 2008), international relations (Linklater 2010), environmentalism (Crossman 2011; Hoo and Friedman 2011), and linguistics (Danesi 2009). Porter, Bothne, and Jason (2009) also attribute rising interest in the relevance of interconnectedness to the emergence of community psychology and systems thinking literature.

Theories emanating from the fields of physics, quantum mechanics, and chemistry (Love 2008) have been tied to what is now known as "new" science, drawing attention to, "interconnected universal activity," representing a "departure from the atomised, fragmented, mechanistic theories of Descartes and Newton" (Crossman 2003, p. 506). Bohm's work makes a contribution to this line of argument. As a theoretical physicist and philosopher, he developed a model of wholeness and interconnectedness with respect to reality and consciousness (Curd 1981; Kaboli 2016). Bohm (1980) questioned disciplinary and social specialization into religious, political, and racial groups, for example, as a way of dealing with the overwhelming task of appreciating human experience as a whole. Such fragmentation, he argued, is based on illusory perceptions. In the text titled *Wholeness and the implicate order*, he maintained that separating process and content, observer and observed, for example, represented an atomistic perspective of what are, in fact, integrated relationships of one-ness. Confidence in scientific theories as truths, rather than evolving insights, as Bohm (1980) suggested, has tended to affirm a view of the world, based on "building blocks," rather than interconnected relationships. However, embedded in the religious and philosophical beliefs of Asia and particularly India is a resistance to the conceptual fragmentation of human experience, perpetuated largely in the rise of empiricism (Bohm 1980).

Interconnectedness is also brought to literature about globalization. Hartmann and Herb's (2015, p. 154) reference, for example, to an ". . .increasingly complex and *interconnected* world. . .." is characteristically one that precedes a discussion about globalization. Interconnectedness is clearly inherent within Warwick's (2014, p. 47) construction of globalization as an interrelationship among organizations, structures, and other attachments, whereby anything that occurs in one part of the world will have implications elsewhere, on an individual, local, national, and, indeed, global level. Although Stiglitz, (2007), in his text on globalization, largely takes an economic perspective of the subject in a discussion of the movement of goods, services, labor, and capital, he acknowledges broader interpretations in the free flow of ideas, pertaining to culture, education, and the environment, for example. The internationalization of education has its place here. Stiglitz (2007), however, concluded that the interconnectedness inherent in globalization represented a double-edged sword, its consequences with the potential for both good and ill. Thus, even in the analysis of global economies, the spiritual values inherent in interconnectedness can inform discussions about the ethical and spiritual consequences of actions in the way that Faver (2011, p. 119), for example, might envisage them.

In summary, the aim of, this section has been to suggest the timeliness and value of exploring the concept of interconnectedness and its serviceability as a paradigm. As a concept, it appears to have been employed to understand a variety of disciplines such as the social and pure sciences, environmentalism, globalization, and education. Interconnectedness has been constructed (rather than defined) through its associations and relevance to love, unity, intention, reciprocity, and consequence – all of which derive from spiritual and religious traditions.

Interconnectedness from a Spiritual Perspective

According to Faver (2011), spiritual interpretations of interconnectedness have been somewhat neglected. Such an oversight is surprising, given that it appears to be a central value in Christianity, Buddhism, Islam, and the African concept of Ubuntu, for example.

Spiritual interpretations of interconnectedness draw upon themes of unity and love. Both Faver (2011, p. 113) and Love (2008) viewed interconnectedness as a spiritual concept pertaining to the unity of life, in a divine inspired form of love. Love is inclusive rather than discriminatory, and since it is characterized by the nature of our relations with others, it is inherently conducive to interconnectedness. The principle of unity in interconnectedness, identified in Faver's work (opp. cit.), emphasizes the capacity for interconnectedness to transcend values, ethical orientations, and religious beliefs. It suggests that we can be confident in overcoming the challenges of spiritual diversity, to work together for the common good of humanity, resisting forces, sometimes political ones that seem to capitalize upon any sign of spiritual and religious division.

References to love and unity suggest interconnectedness in biblical texts, but what distinguishes Christian beliefs from others (e.g., Buddhism) is that the themes of love and unity are captured from the perspective that relations among humans are only relevant insofar as they contribute to God's will (see Bell and Metz 2011). This said, the following biblical quotations are illustrative,

> I gave them the same glory you gave me, so that they may be one, just as you and I are one: I in them and you in me, so that they may be completely one, in order that the world may know that you sent me and that you love them as you love me (John 17, 22–24).

> . . .there is no gentile or Jew, circumcised or an uncircumcised, barbarian, Scythian, slave or free but Christ is all, and is in all (Colossians, 3, 11).

> We have many parts in the one body, and all these parts have different functions. In the same way, though we are many, we are of one body in union with Christ, and we are all joined to each other as different parts of one body (Romans, 12).

> . . .there is one God and Father of all mankind [sic], who is Lord of all, works through all and is in all (Ephesians, 4).

The concept of interconnectedness is also captured in values celebrated in Buddhism, Ubuntu, and Islam. According to Dhiman (S. personal communication, March 31, 2017) and Thiele (2011), it allies with the notion of co-arising (*paṭiccasamuppāda*) from the early Pali scriptures of India, or interconnected origination that forms the central tenet of Buddhism, denoted by the 12-link chain of causation. It is illustrated in the story of Indra's net from the Avatamsaka Sutra. The legend of Indra's Net tells of how, long ago, a net, stitched with bells, was cast over all people of the world so that when the bells jingled, they would be reminded of their connection, each to one another (Dray et al. 2003). Other versions of Indra's net that illustrate the interpenetration of phenomena refer to a net of multifaceted jewels reflecting one another in endless interrelationships (Thiele 2011). Dray et al. (2003) began their paper, incidentally, by remarking upon how the "net" resonates metaphorically with our contemporary understandings of the Internet and its capacity to remind us of the interconnectedness of the world. Another example, indeed, of how spiritual conceptualizations of interconnectedness find relevance in secular experience.

The spread of Buddhist thought and the wisdom surrounding interconnectedness can be traced from Mahayan Buddhism in the tradition of the Avatamsaka to the philosophically orientated, Hua-yen school of Chinese Buddhism that explored metaphysics and meditation practices, also identifiable in Japan's interpretation through Zen Buddhism (Thiele 2011, p. 17).

Love (2008) draws attention to the sympathetic association of interconnectedness with Buddhist beliefs and practices such as mindfulness. Mindfulness, a state of mind focusing on the present moment, enables enriched and meaningful life experiences for its practitioners (Goldman Schyler et al. 2016, p. 1) and encourages perspectives that embrace interconnectedness and holism, tied back to unity (Beer et al. 2015, p. 178; Porter et al. 2009, p. 11; Srinvasan 2014).

The African spiritual tradition or world view of Ubuntu is shared by many peoples in the southern, central, and eastern regions of Africa (Bell and Metz 2011; Lewis 2010). Interconnectedness and attendant values, such as empathy, respect, compassion, tolerance, harmony, and a focus on unity (Lewis 2010; Piper 2016; West 2014), are also celebrated in a collective orientation that nurtures inclusivity, where all feel valued and welcome, sharing both human suffering and joy (Smith and Lindsay 2014). Beyond, interconnectedness within local and global communities however, the spiritual element of Ubuntu lies not only in relationships with others on earth but also with "ones such as God and ancestors," although these associations may not be emphasized by African theorists, according to Bell and Metz (2011, p. 83).

Problems arising from the conceptual translation of precolonial Ubuntu into English aside (West 2014) the rising interest in Ubuntu in the West has been attributed to the attention paid to it by Archbishop Desmond Tutu (Lewis 2010). The work of Tutu highlighted how Ubuntu could be practically applied to make possible a framework for reconciliation and renewal, necessary in post-apartheid South Africa (S. Dhiman, personal communication, 31 March 2017). In a sermon, published in the Anglican Theological Review in 1995, Tutu referred to Ubuntu as

> . . .the essence of being human, that says, 'my humanity is caught up with your humanity'. For we say in our idiom, 'a person is a person through other persons'. Ubuntu speaks about an inclusive kind of community.

In his sermon, Tutu contrasts the notion of inclusivity and interconnectedness in Ubuntu with the exclusion, alienation, and separateness of apartheid. This observation, I will borrow in a subsequent discussion within the chapter, on the nature of internationally diverse learning environments and relationships, demonstrating, I hope, the flexibility of Ubuntu, within the paradigm of interconnectedness, in that it can be applied to multiple settings – arguably, one indication of its conceptual rigor.

Interconnectedness also seems to be associated with the Islamic concept of Ummah. In a qualitative, Malaysian study revealing the positive effect of religiosity at work, the authors explain Ummah, an abiding spiritual value, affirming a worldwide, community connection that encourages employees to support one another in ways, the authors argue, improve engagement and teamwork (Raida et al. 2016).

Spiritual perspectives on interconnectedness can be brought with strategic relevance to a context, in order to generate change. Interconnectedness, as a paradigm, involves, not simply holding a spiritually driven perspective, but also, a capacity to generate change through action and behavior in certain settings such as the internationalized environment of higher education. Possible applications of a spiritually inspired paradigm of interconnectedness is also relevant when applied to educational relationships with other stakeholders, how the future of learning can be planned, responding to cultural and spiritual diversity among students, creating the necessary conditions for transformation and finally re-framing personal and professional identity at work.

In summary, this section has served to support the view that many spiritual and religious traditions (Christianity, Buddhism, Islam, and Ubuntu), to one extent or another, celebrate human interconnectedness. Specifically, interconnectedness is embedded in Buddhist belief and practices such as mindfulness and the 12-link chain of causation, the metaphorical story of Indra's net from the Avatamsaka Sutra. Ubuntu, as a precolonial spirituality, serves as evidence and inspiration for how interconnectedness can be operationalized as a framework in forgiveness, reconciliation, and social renewal, evident in the work of Desmond Tutu who noted that it is entirely consistent with Anglican tenets. In a sense, this assumption does more than simply observe the value religious and philosophies place upon interconnectedness. It links these belief systems as one.

Stakeholders in Higher Education

The holistic nature of interconnectedness assumes that the responsibility for student learning does not rest with an individual learner or teacher. Even a motivated, independent learner has probably been mentored and supported in different ways by an army of co-conspirators: friends, an extended family, various professionals, institutions, industry, and governments that ideally provide direction and adequate funding.

As Beer et al. (2015) observed, consciously or unconsciously, learning depends upon the interconnectedness of many who have a shared responsibility as a learning community. The investment the community makes is returned when the successful learner becomes the accomplished employee (Marques 2007) certainly, but also, as an informed, ethical, fulfilled, and compassionate citizen. As Luo (2014) suggests, learning has the potential to not only enable insights into societal needs and expectations but also to bring about deep social change, particularly where teaching and research work in unison.

Interconnectedness in educational contexts, through multiple, concerted, well-managed partnerships, capitalizes upon and expands resources to open up possibilities that would not otherwise occur. The potential reach of that change is infinite. The optimistic observation of Pavlovich and Krahnke (2012, p. 131) that organizational research is shifting from competitiveness and reductionism toward the creation of partnerships is encouraging and conducive to operationalizing interconnectedness.

The Now and the Future

Interconnectedness creates a reality that transcends time and space (Hoo and Friedman 2011). As educators, we try to envision the future, the direction it may take and how learners will need to be prepared and ready. Doing so can be a guessing game because it is far from clear how the past, present, and future are interconnected. As O'Neil and Snook (2015) concluded that the process of preparing students for a future arguably represents a poor choice between either a misplaced assumption that the signals of a possible future can be found in the present or that we can shape the future once we have identified the direction we wish to take, and focus upon working toward it.

The work of Porter et al. (2009, p. 49) provides useful insights in considering the interconnectedness of now and the future in educational contexts. As the authors point out, one encouraging signal may be in the brain's neuroplasticity and its capacity to adapt to changing conditions that may be at least as valuable as the imagination of educators or empirical futurists in providing insights into the kinds of learning now that can be relevant to future communities. We hardly know, however, if what we teach in the present moment will prove to be useful scaffolding upon which future learning can rest (Porter et al. 2009, p. 49).

Perhaps, our most important work as teachers is to ensure that the minds of our students are stimulated, questioning, innovative, and alert – kept in good working order for purposes we may never know. Teaching *with* and *about* spirit is one way to do this because it provides a perspective on interconnectedness that suggests an enduring, sustainable strategy for an uncertain future.

This is the lesson of interconnectedness. It is about the learning we take forward. Learning that defines our values acts as a rudder for decision-making, molding our identity, who we are, and what we can give and become. As Dhiman (2011, p. 42) remarked, all, "spiritual seeking involves some movement from what/where we think we are to what/where we would like to become."

Bringing who we are to work raises the potential for transforming individuals, who with the right skills, insights, and perspectives may be able to contribute to and inform future communities. Genuine, personal relationships between students and educators matter (Crossman 2007; Srinivasan 2014); since they do not simply represent or illustrate interconnectedness, they *are* interconnectedness and provide the energy and inspiration for creating a better world.

Cultural Interconnectedness in University Learning

Embedded deeply in Chinese philosophy and values is "He," a holistic concept that acknowledges close relationships among humans and nature (Chan et al. 2009), resonant of similar assumptions in the literature (Hoo and Friedman 2011, p. 89). "He" creates the kind of conceptual space where arguments about the synergies between spiritual and environmental leadership (see Crossman 2011) are more likely to be perceived as mainstream than as "left field" (What is the essence of leadership? 2012).

The reverence in China, for "He" and the notion of interconnectedness among all things, suggests that some cultures place greater emphasis upon interconnectedness than others. As Porter et al. (2009) point out in their book *Interconnectedness and the Individual*, patterns of Western thinking make it difficult to appreciate interconnectedness. They argue this is so because of the focus upon separateness, independence, self-reliance, and self-determination as well as a tendency to favor linear logic that fails to appreciate the simultaneous and dynamic interaction of complex phenomena, whether spiritual or temporal. The capacity of Western universities to operationalize an interconnected paradigm may also require more development than for those in the East, because of the difficulty of creating a collectivist, collaborative response, particularly necessary in galvanizing social responsibility (Porter et al. 2009,

p. 57). As Pavlovich and Krahnke (2012, p. 131) point out, connectedness suggests a transition from individual to collective perspectives.

Embedding an interconnected paradigm in Western universities, however, should not be interpreted as a process that serves to polarize individualist and collectivist ways of thinking. While acknowledging that human beings tend to perceive phenomena as part of an interconnected whole in their sense-making, rather than in disconnected, atomized terms, Kalin's (2011) work from the perspective of Islamic tradition speaks to the complementary nature of unity and plurality/diversity, where a binary opposition between the two fails to do justice to either. When interconnectedness is understood in this way, it has the capacity to respond to the question posed by Adler (2015, p. 480)

> Living together on one planet, how do we simultaneously celebrate our collective humanity and the unique resonance of each of our individual voices?

Adler's question and the potential for bringing the paradigm of interconnectedness to the foreground are particularly relevant to appraisals of internationalization and its consequences in culturally diverse classrooms.

Learning Relationships with and Among Culturally Diverse Students

"You must see that justice is done, and must show kindness and mercy to one another. Do not oppress . . . foreigners who live among you, or anyone else in need" (Zechariah 8: 9–11).

The scale of internationalization in universities provides what are probably unprecedented opportunities for exchanging intercultural perspectives in learning among and between both students and academics. Despite the promising conditions that internationalization creates for cultivating interconnectedness, signals from research literature suggest that any hopes in this direction have not yet been entirely realized.

Spiro (2014), for example, reveals that both international and home students report a sense of isolation from one another. Similarly, Grant and Brueck (2011, p. 4) explore notions of the insider and outsider, inclusion or exclusion, belonging or rejection, and observe a tendency for cultural *othering*, where international students are the focus of aversion, perceived as deviant, ostracized, silenced, and subject to condescension. Home students reportedly engage in "passive xenophobia," resistant to connecting and working with international students, perceiving them to pose a threat to their own success in learning and assignments (Harrison and Peacock 2010, p. 902). These kinds of observations are disturbing because if we cannot overcome a resistance to working together in our culturally diverse classrooms, what hope is there for a spiritually interconnected world? A world that is inclusive, equitable, and just (Grant and Bruek 2011, p. 3). A world that is peaceful and ultimately sustainable (Weil 2016, p. 1).

In aspiring, somewhat ambitiously, to the creation of a better world, an interconnected paradigm encourages individuals to consider personal actions on a micro level to collective consequences on a global stage. In an educational context, it inspires teachers to explore their responsibility in creating interconnected classrooms where, as Spiro (2014) suggests, students can feel their contributions are equally valued, where they can learn from one another and have the courage to reach out, beyond familiar social networks.

Making possible an exchange of cultural and spiritual capital is a tool for achieving interconnectedness and, ultimately, the greater good – and assume here that our spiritual capital is intertwined in complex ways with cultural capital. The concept of "cultural capital" is employed in this chapter, a little differently from the way Bourdieu originally conceived it. He referred to cultural capital as a source of power that privileges groups, predominantly, middle class, white ones (Mercuri 2012). I use it as a resource to which each of us can lay claim in order to expand the world view of all. Connecting our students by capitalizing upon and sharing their cultural and spiritual capital in learning is increasingly necessary in a political and media-driven environment that often works to divide our human connectedness. Religion, like race, gender, class, sexuality, and dis/ability, can be both celebrated and contested sites. They can become contexts for raising justice issues, generating initiatives for achieving equity and the common good, beyond personal comfort zones toward real growth, development, and societal transformation (Grant and Bruek 2011). When students engage in discussions about cultural differences and similarities, enduring friendships can form and through these relationships, perspectives can be altered, so that in "learning together, we have the power to change the world" (Loveland 2014, p. 2). These are the conditions where empathetic exchanges can be fostered in the classroom, and a sense of interconnectedness ignited. Pavlovich and Krahnke put this well

> ". . .. empathy enhances connectedness through the unconscious sharing of neuro-pathways that dissolves the barriers between self and others" (Pavlovich and Krahnke 2012, p. 131).

These kinds of interventions have been associated in the literature with perceptions of improved student "connectedness" (see for example, Rosenthal et al. 2007). Interconnectedness can and does shape well-being, resilience, and academic success, whereas the alternative, disconnectedness, exacerbates, and marginalization (Tran and Gomes 2017). In my own postgraduate management classes, teaching workplace spirituality as a topic, through the lens of spiritual diversity at work, I have come to know the power of spiritual and religious interconnectedness as a powerful force for resistance against disconnectedness and marginalization through growing understanding and empathy among students. Fraught with complexities and spiritual sensitivities, many students and institutions alike would prefer to ignore what we are led to believe is a "powder keg," but handled with care, it is possible to unite students as future professionals, to see the power of oneness, inherent in interconnectedness.

Interconnectedness and Transformational Learning

Complex problems can give rise to the creation of new perspectives through a process of critical reflection on, for example, how phenomena under examination relate to personal experience (Lundren and Poell 2016). In a text dedicated to interconnectedness in higher education, Beer and colleagues argue that, as a concept, interconnectedness rests upon critically reflective practices that in turn enable transformative learning (Beer et al. 2015, p. 161). Mezirow's construction of transformative learning is one that entails a larger or expanded view of the world (Kroth and Cranton 2014) and from that view it is easier to appreciate the connections of elements within our world than, if for example, we hold on to a narrowed focus.

Perspectives, identity, and relationships with others are profoundly altered through transformative processes, involving extensive personal reassessment that challenges individuals in their familiar assumptions and enables the emergence of new opportunities and directions (Mezirow 1978, p. 101). So, being interconnected is not simply concerned with a developing awareness that all things in the world relate to one another, it is that physically, mentally, metaphysically, people cannot aspire to becoming who they could be, without being sensitive to their surroundings (Krog 2008). Interconnectedness, as a transformational process, thus shapes self-knowledge and identity, inevitably impacting on wider environments.

Transformative learning can ignite shifts from habitual, assimilated, and uncritical perspectives so that values, feelings, and meanings can be simultaneously negotiated as interconnected phenomena (Kroth and Cranton 2014, p. 6). The process is essentially one where learners embrace innovative forms of meaning making, replacing former constructions that no longer seem to function well (Christie et al. 2015, p. 10). The power of transformational learning, however, lies in its capacity to transform social, political, and economic conditions in ways that have the potential to break self-perpetuating and harmful social cycles, embedded in the abuse of human rights, inequality, poverty, and injustice in the service of social good (Ramadas 1997; Viezzer 2006). Piper (2016), writing of Ubuntu education also captures these themes of transformation within that philosophy, rooted, according to Lewis (2010, p. 69), in the "principle of interconnectedness." These are also contexts that command spiritual and religious attention and energy. Spirituality, interconnection, social good, and transformative learning thus meld together in a rightful synergy.

Loveland's (2014, p. 2) observation that interconnectedness involves a shared goal of, "working together to build a better world" is charged with this notion of transformation for the social good. The element of spiritual interconnectedness through contemplative, transformative, deep learning, and mindfulness is established in the literature and associated with academic success (Beer et al. 2015, p. 178). Social good, spiritually inspired, represents the optimum outcome of interconnectedness. It brings with it a commitment to work for the interests of others, according to Faver (2011, p. 119), and a promise of joy.

However, very little evidence exists in higher education that the vision of interconnectedness, transformative learning, or mindfulness are being operationalized

(Beer et al. 2015, p. 161), suggesting that much work still needs to be done for the spiritual vision of interconnectedness, through transformative learning, to be realized.

The Professional, the Personal, and the Spiritual Self

The spiritual aspects of interconnectedness, when applied to the learning context, guide decision-making in all aspects of that environment, bringing both professional and personal identity to the fore. As Hoo and Friedman (2011, p. 89) observed, interconnectedness inherently involves "the expansion of one's identity" and therefore can be extended to personal and professional identities of educators, who they are and what they can and wish to give. If one accepts that spiritual perspectives in learning, broadly interpreted, are crucial to success in higher education (see Beer et al. 2015, p. 178), then addressing spiritual perspectives in how and sometimes, what is taught, would seem to be well advised. In secularized educational environments, however, this assumption is not necessarily accepted, as a result of historical, social, political, and cultural shifts.

Historically, the enlightenment colluded with the rise of professionalism. What occurred, now known as the "Cartesian split" – derived from the work of Descartes – facilitated the separation of rationality and the state (Crossman 2003) from all that is subjective and spiritual, in ways that applied a surgeon's scalpel to the fluid interchange and relationship between who we are and how and who we teach. In other words, the enlightenment served, ultimately, to separate the personal, emotional, identities of teachers from their professional selves and, some might argue, their spiritual selves (Crossman 2003). What seems to beguile and challenge those who have become absorbed in workplace spirituality as a line of enquiry is the perception that the separating out of these aspects of human experience is actually possible or indeed desirable.

There are merits in secularism – of course there are – but it cannot reach maturity as a concept, without an appreciation of the spiritual notes that come to play in the human experience. A secular education should not be interpreted as one that denies the existence of spiritual belief within the community, nor, indeed, its disbelief. Rather, it should be concerned with all the interconnecting aspects that make up human experience. Universities have a responsibility to prepare people for spiritual diversity in the workforce and its implications, as attention to these issues appears to be intensifying in the public space, despite evidence that some employers are not yet persuaded of the relevance of workplace spirituality in the curriculum (Crossman 2015b). Certainly, there seems to be no one way to decide how to do this (Crossman 2015b; Haroutiounian et al. 2000), but it does seem surprising that despite extensive work on workplace spirituality and its relevance to secular, organizational life, over the last three decades, scarcely any signs exist to suggest that it is addressed in university curricula (Crossman 2015b).

Throughout the twentieth century, new disciplines emerged, gathering credibility, and as Habermas (1989, p. 3) noted, the followers of these disciplines adopted perspectives and theories exhibiting a heightened respect for rationality, rules, and logic. Education was no exception in its developing professionalism and systematic teacher training, yet as Sullivan (2007) remarked, interconnectedness is not necessarily grounded in a systematic approach or a preoccupation with strategy. When Sullivan (2007) calls for universities to see the interconnectedness between all forms of knowing, so that faith and learning might be considered as allies rather than opponents, in the interests of inclusive learning spaces, it is arguably, a call to reclaim a sense of vocation in redefining professionalism.

Teaching, as a "vocation" with all its spiritual connotations, including, according to Buij (2005), calling and service has been eased aside in favor of secular professionalism so that vocation can now be understood theologically or not. Whether one views teaching as primarily a profession or as a vocation, according to Buijs (2005), influences levels of commitment, the nature of expectations, interaction among teachers and students, and what happens in university classrooms. Bringing who we are to work raises the potential for transforming, not simply, a learner's grade point average, but the contribution, that ultimately, they will make to communities beyond the university. Appreciating the interconnectedness of the professional and the personal, in creating transformation, is critical to a spiritual orientation and vision in that process.

Looking through a spiritual lens, the "how" of our communication with students about their work, matters at least as much as the "what." The practical application of mindfulness, for example, as a spiritual experience is relevant to the how, in terms of effective listening and communication, as well as compassionate speech (Srinivasan 2014). With respect to assessment, by correcting every error, we may simply overwhelm students with our own conscientiousness, or worse create dependency behaviors among students who believe the appropriate response to feedback is to "tick off" our comments and criticisms, becoming anxious about "the trees" and never appreciating "the forest." Indeed, mindfulness according to Beer et al. (2015) encourages intentional communication which might be interpreted as "less is more." It is not how much feedback we give; it is the impact of really considering what is worth saying and where what we communicate will have most positive impact.

As discussed, mindfulness is integral to the concept of interconnectedness, but it is also relevant to maintaining a work life balance, despite the increasing demands made upon educators, raising concerns about their well-being (Beer et al. 2015). A preoccupation with mass education, managerialism, bureaucracy, time consuming, quality audit processes, casualization, ranking league tables, and work intensification are all perceived as systems of practice embedded in the culture of universities that signal distrust in them by a coercive management and result in alarming levels of stress among academics and the erosion of collegiality (Anderson 2007; Cheng 2009; Clarke et al. 2012). Positive psychology literature may provide some way forward. Lewis (2011), a researcher in this emerging discipline, questions, firstly, the position of management texts that seem to assume that what is beneficial for organizations is so for employees and, secondly, that necessary improvements in productivity require no ethical justification. Ironically perhaps, positive behaviors in organizations may, in fact, have benefits for businesses and other organizations, though changing to a positive culture is by no means an easy process (Lewis 2011).

Beer et al. (2015, p. 162) may well ask, how it can be possible for teachers to create the right environment for transformative learning, if they do not nourish their own growth and capacity for creativity. Ultimately, the extraction of more and more work in the form of marking, planning, administration, and resource development in less and less time is counterproductive because it does not create greater efficiencies at all – instead it has the opposite effect.

None of these conditions in higher education are consistent with a spiritual perspective of interconnectedness. Some evidence suggests religiosity can have a positive influence upon work-life balance that brings a sense of meaning to work (Sav 2016) and perhaps we may be heartened in this knowledge to consider possible applications to the context of higher education. Teachers have to be ready, spiritually, certainly, and as Beer et al. (2015) suggest, healthy, physically and mentally to be able to sustain compassion (if not, passion), in the course of their work.

As commercial changes in university landscapes appear to tighten control over academic work, in ways that undermine a sense of vocation, now more than ever, maintaining a balanced and healthy life and standing firm against all demands that place personal well-being and dignity in danger is crucial. A paradigm of interconnectedness can serve as both a counterpoint to negative environments and a blueprint for their improvement. The vision of interconnectedness is characterized by an organizational climate of collective "thriving," through the development of interpersonal relationships, where trust, genuineness, belonging, and interpersonal sensitivity flourish (Karakas et al. 2015, p. 816). It is a vision as much to inspire our classroom teaching, as it is our collegial, workplace relationships.

Mindfulness has been associated with a variety of therapeutic benefits in the literature, perhaps most notably achieved through meditation (Goldman Schyler et al. 2016; Srinivasan 2014, p. 62). A gamut of authors observe the positive effect of mindfulness, evident in the enhancement of learning, resilience, well-being, harmony, kindness, positive communication, and managing and reducing stress and painful emotions, all of which have the potential to alter core values (Beer et al. 2015; Goldman Schyler et al. 2016, p. 1; Porter et al. 2009, p. 11; Srinivasan 2014, 2015). The perspective that mindfulness brings to interconnectedness inspires a sacred commitment in the hope of creating peace, compassion, and nonjudgmental awareness (Srinivasan 2014) – so necessary in challenging university environments.

As a paradigm, interconnectedness can be brought to the work of educational managers who share in the responsibility of establishing dignity and respect in their operational environments. Interconnectedness does not deal in the currency of coercive and exploitative strategies where economic ends tend to be prioritized above other aims in universities. If a spiritual perspective can affect employee performance for the better (Karakas 2010), then interconnectedness as a paradigm arguably has the capability to address both quantitative and qualitative aspects of experience for educational managers, academics, and students alike.

This section began with an account of how teaching as a profession has tended to challenge the notion of vocation, and yet, Srinivasan (2014) tells us, more than a century after the training of teachers began in the West, that teaching from a mindfulness perspective, as an integral, spiritual construct of interconnectedness involves a sacred commitment in university and business school contexts. This is because, the values associated with professionalism have been socially and culturally constructed in the context of secularism for decades, so a spiritual perspective might be considered innovative, courageous, and a clear sign of an emerging counter-culture. Such a shift, contemporaneously, within teaching, as a discipline, has facilitated a holistic approach where teachers can draw upon a sense of higher purpose in their choice and practice of teaching as a profession and as a vocation.

Conclusion

There is much to celebrate in the possibilities that spiritual interconnectedness presents, as a paradigm for teaching and learning. But it is not a task for the fainthearted because it has as many applications as our human imaginations can envision and few interconnections are as simple to conceive or implement as we would like them to be. The scope for future research is largely unchartered since few examples of specific educational applications promoting interconnectedness appear to exist. Case studies could prove a useful departure because they are capable of casting light upon how academics and educational managers implement interconnectedness as a paradigm for learning and strategic decision-making at the macro level. Mapping behavior and decisions across university functions consistent with interconnectedness principles could also constitute helpful research and would provide institutions and organizations with ideas on how interconnectedness can be put into practice.

I have approached interconnectedness in the contexts of stakeholders in learning, linking now with the future, learning relationships among students, the professional, and the personal, and how interconnectedness itself rests on connections between mindfulness and transformative learning. Navigating the potential of interconnectedness as a spiritual paradigm in our work will involve personal reflection and necessitate macro-level attention in not only re-imagining education but also restructuring it. Interconnectedness, as a paradigm, simply cannot operate without questioning the econophonic principles upon which universities appear to increasingly rely in the current environment.

Thus, this chapter has involved an exploration into some of the spiritual traditions that can inform a conceptualization of interconnectedness and has argued how such understandings might inform practical contexts and issues in higher education and its internationalization. The discussion has been somewhat limited, however, by the adoption of a broad approach to the issue. My hope is that it may ignite further attention to the potential of interconnectedness, perhaps resulting in the development of criteria as a basis for a model of some kind. Doing so would assist educators and educational managers to formulate and adopt strategies more readily, to transform university environments where a meaningful balance might be achieved in both ensuring sustainable financial conditions and due consideration of spiritual, ethical, and subjective perspectives on the educational experience.

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Reflections on Management, Spirituality, and Religion (MSR): Service, Teaching, and Scholarship

Jerry Biberman

Contents

Abstract

Six years ago I retired from teaching at the University of Scranton, after teaching management courses there for over 30 years – many of those courses incorporating elements of management, spirituality, and religion in them. This chapter presents and discusses realizations as to what my career to date has meant or accomplished, my thoughts about where MSR has been to date, and my concerns about where MSR might be heading. These reflections are organized around the three general areas by which we as academics are traditionally evaluated for tenure and promotion – namely, service, scholarship, and teaching.

Keywords

Management · Spirituality · Religion · MSR · Scholarship · Teaching · Service

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Five years ago I retired from teaching at the University of Scranton, after teaching management courses there for over 30 years – many of those courses incorporating elements of management, spirituality, and religion in them. Over the course of the 30 some years, I managed to be promoted to full professor – with almost all of my publications and presentations being related to the areas of management, spirituality, and religion. Over the past year, as a retired Professor Emeritus, I have been doing a lot of meditating and prayer as to what my career to date has meant or accomplished, and what I am being called to do next. My prayer and meditation on these questions has led me to several realizations, which, on further prayer and reflection, seem to me to be applicable to the Management, Spirituality, and Religion Interest Group (MSR) in its current stage of development. I will begin these reflections with the realizations about my own career and then relate them to my thoughts about where MSR has been to date and my concerns about where MSR might be heading. I will organize these realizations around the three general areas by which we as academics are traditionally evaluated for tenure and promotion – namely, service, scholarship, and teaching.

Individual Reflections: Service

Service at most universities is generally split between service to the university, service to the profession, and service to the community. This service is usually demonstrated by service and/or leadership on a variety of committees or boards – which ultimately ends up being related to one's political expertise in gaining membership on the committees and boards and one's political expertise in both being member of and being a leader of these committees and boards. In the course of my career at the university, I was privileged to serve on many committees and boards – within the university, in my local community, and within several academic communities – most notable for this chapter being that I was the first Chair of MSR. My experience on all of these boards and committees taught me a lot about university and academic politics, which I was able to teach to my students in the Power and Politics in the Organization course that I developed and taught to MBA students for over 25 years. On reflection, all of the politics was the least meaningful part of my academic career. It was pragmatically useful at the time for gaining tenure and promotion and was very good for building up my ego, but ultimately seems to have had little lasting contribution.

Individual Reflections: Scholarship

Most of my scholarly activity has been involved with MSR related subjects, and most of it did not involve empirical research. The articles which I wrote that seemed to have the most impact were theoretical articles and research using nontraditional research methods. Even more impactful were books that I coedited. In my experience, empirical articles in journals seem to be the least impactful (and the least read), even though most universities (and AACSB) place more emphasis on them. If the criteria for impact were the degree to which the scholarship actually influenced or changed managerial or student behavior, then I would say that the only things that I wrote which seemed to have any such impact were the articles and books involving teaching methodologies and the use of stories in the classroom, as these may have had an impact on teachers who used them in their classes and subsequently may have changes in some of their students' behaviors.

Individual Reflections: Teaching

Looking back, on reflection, teaching was the activity that seems to have had the biggest impact, and to have been my most meaningful activity, in that the students who I taught over the past 30 some years continue to contact me to tell me how I influenced or changed their behaviors, or how the courses were meaningful to their lives and to their careers. Each of the courses that I taught involved engaging students in writing and self-reflection and small group discussion, and each had very little lecturing.

MSR Reflections: Service

Since serving as the first Chair of MSR, I have remained involved with MSR over the years in several capacities, and have been watching with great interest the efforts of MSR leadership to serve its membership and to apply for division status within the Academy of Management. Throughout its existence MSR leadership and members have balanced several seemingly conflicting interests:

- Those interested more in spirituality vs. those interested more in religion
- Those wanting to be accepted (or taken more seriously) by other members or divisions of the Academy of Management vs. those who are more interested in pursuing our own vision for MSR
- Those advocating more rigorous empirical research vs. those who would rather pursue more creative nontraditional research
- Those who want to incorporate spiritual practices into their academic life vs. those who feel MSR should be solely about teaching and research like the other AOM divisions and interest groups
- Those who feel MSR retreats should consist mostly of silence and spiritual practice vs. those who feel MSR retreats function more like corporate retreats involving more socializing and group activities vs. those who do not see any value at all or who question the value of even having MSR retreats.

These tensions can all be subsumed under a broader concern or tension between those who want MSR and MSR activities to be accepted by the other members of the AOM – with the underlying perception which may or may not be true that the other

AOM members look suspiciously at MSR members as being nonscientific or "flakes" or some similar word – and those MSR members who think MSR should pursue its own direction and path.

Whatever direction MSR members and its leadership decide to pursue, I believe it is important for MSR members and leadership to pay particular attention to the spiritual and religious values of its members. In other words, MSR members should "walk the talk" and MSR leaders should, at a minimum, practice spiritual leadership (however they wish to define it, or whatever model they choose to follow) in the manner in which they lead the MSR group and interact with the greater AOM community. We do research and teach regarding spirituality and management and spiritual leadership, and we should practice what we research and teach. This is the reason that early MSR leadership decided to have a yearly spiritual retreat at a retreat following the annual AOM meeting. In a similar way, I think it is very important that MSR members be aware of the potential for our own spiritual ego to manifest – in such ways as only mentioning or advertising those specific sessions in which we ourselves our involved (while not mentioning anyone else's sessions), or bragging to other members about our own research, rather than encouraging dialog about how we can be helpful to others in their research. While I know that these behaviors are common in academia, and that we all have a tendency or at least a desire to do these things, I believe that those of us in MSR should at least be aware of the tendency and try to "walk the talk."

MSR Reflections: Scholarship

As mentioned above, there has always been a healthy tension within MSR between those members advocating more rigorous empirical research vs. those who would rather pursue more creative nontraditional research. Some MSR members see rigorous empirical research published in AOM journals or similar level journals as the only way to have MSR members and topics taken seriously by the rest of the AOM membership, or the only way that they will be able to pass their dissertation or get tenure or get promotion.

In the early years of the MSR interest group there were many interesting and creative presentations of nontraditional research in dissertations and in conference presentations – including the use of drawings, collages, and other nontraditional research techniques. I believe that there is a valid place in MSR, and indeed in the AOM, for all types of research, and that nontraditional research should be as rigorous as empirical research. I am concerned, however, that in the desire to gain more acceptance by non-MSR members, research has become increasingly only empirical, with the emphasis in many studies being how spiritual or religion (however defined in the particular study) can be used to increase corporate profits or can be used to make the organization more efficient or productive to improve the bottom line, with less research on how spirituality or religion can be used to improve the quality of life within an organization – unless this leads to improving the "bottom line."

I think it would be interesting to see more research that attempts to deal with both spirituality and religion, and that investigates new methods for measuring such seemingly ineffable and hard to measure (or even define) concepts as altered states of mind and levels of consciousness.

MSR Reflections: Teaching

As with my experience with teaching, my experience with attending MSR sessions at past AOM meetings is that the sessions that are most well attended and seem to generate the most interest have been the PDW sessions that dealt with teaching MSR concepts. These sessions in past years have often described very original and creative methods for teaching these concepts, which, as in doing research on MSR, often deal with such seemingly ineffable and hard to measure (or even define) and therefore teach concepts as altered states of mind and levels of consciousness.

Concluding Remarks

I believe that MSR in the AOM is at an interesting stage of development. Many of the original "founding parents" have either stopped being involved with the group or have drastically cut back their involvement with the group – turning things over to the next generation. My concern is that some of the newer members of MSR have lost sight of or did not experience first-hand the original values and culture of the group in its early years at the AOM. People who attended MSR sessions in those early years used to stay for other MSR sessions, and often expressed how welcoming those sessions were to new attendees. Despite the tensions that I described above, we were managing to create a new field of research with new ways of researching it, and with a climate of warmth and acceptance. For several years, MSR was the fastest growing group in the AOM.

My hope for MSR in the coming years is that we pursue what is of interest to our members, and worry less about whether what we are doing will be accepted by the larger AOM community. We can provide a much needed perspective for the larger AOM, as has been alluded to in previous years when the topic of AOM conferences has dealt with MSR related topics, as will again be the case next year. I believe that MSR will ultimately gain more respect and acceptance by the AOM if we continue to pursue our research interests in ways that interest us.

An Evangelical Christian Perspective on Work, "Sharing" One's Faith, and a Case Study on Sharing Faith Through Online Daily Devotionals

James A. Davids

Contents

Abstract

This chapter discusses the importance placed on work by evangelical Christians because of the Bible, and then discusses the importance of personal evangelism again because of biblical teaching. This chapter then discusses a case study focusing on evangelism through daily electronic devotionals, and why such method was entirely legal despite protestations to the contrary by certain recipients.

The author gratefully acknowledges the contribution of Dr. James D. Slack in furnishing the case study that appears at the end of this article.

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Evangelical christians · Work · Daily devotionals · Great commission · Evangelism · CAN-SPAM act · Right to privacy · Free exercise of religion

Introduction: Who Are Evangelicals?

Since much of this chapter focuses on the particular beliefs of Evangelical Christians, their perspective on work, their devotional lives, and the importance of communicating with others the Gospel of salvation, it is best at the outset to define the subset of Christians known as "evangelicals." This subset, which at 25.4% constitutes the largest subset of Americans (Pew 2015), consists of Protestants from many different denominations (Pew 2015, App. B). Because not all members of the specified denominations are evangelicals, and since evangelicals certainly worship in churches that are not identified as "evangelical," the National Association of Evangelicals (n.d.) for research purposes identifies an Evangelical Christian as a person who strongly believes in the following four propositions:

- "The Bible is the highest moral authority for what I believe."
- "It is very important personally to encourage non-Christians to trust Jesus Christ as their Savior."
- "Jesus Christ's death on the cross is the only sacrifice that could remove the penalty of my sin."
- "Only those who trust in Jesus Christ alone as their Savior receive God's free gift of eternal salvation."

For purposes of this chapter, the two essential evangelical beliefs to explore are the centrality of the Bible for what an evangelical Christian believes, and the importance of personal evangelism (personally encouraging non-Christians to trust Jesus Christ as their personal Savior). The following discusses the importance placed on work by evangelical Christians because of the Bible, and then discusses the importance of personal evangelism again because of biblical teaching. This chapter then discusses a case study focusing on evangelism through daily electronic devotionals, and why such method was entirely legal despite protestations to the contrary by certain recipients.

An Evangelical Christian Perspective on Work

The opening chapters of the Bible explain how God created the universe, including man. In Genesis 1:26–27, the Bible states:

> **26** Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

> [27] So God created mankind in his own image,
> in the image of God he created them;
> male and female he created them.

Being made in God's image has very significant implications for the evangelical Christian. God is creative (Gen. 1–2), and we beings made in God's image are similarly creative. God rested after working (Gen. 2:2), and similarly we must rest daily and periodically through vacations. God is relational in that the Doctrine of the Trinity accepted by evangelicals states that God consists of three Persons – Father, Son and Holy Spirit – who always existed and will always exist. Man too is relational, as demonstrated by the punishment meted out by prison wardens to the worst criminals in prisons – solitary confinement, isolating them from all human contact. God is also love (1 John 4:8), and love resides naturally between a mother and child, a man and woman, and those who follow Jesus' command to love others like we love ourselves (Mark 12:31). Being made in God's image even has political implications. Since we are made in God's image, man has inherent dignity and rights received from God and not the State, as stated well by the Founders in the Declaration of Independence.

Important for this short section is the biblical claim that God worked in creating heaven and earth (Gen. 1). We, as God's image-bearers, must similarly work, using our God-given creativity to shape and form material things, cultivate the earth, and draw out the potential in both nature and man. This creative work, from farming to manufacturing to creating intellectual property, all has dignity since it is an expression of God's image (Colson and Pearcey 1999).

Although God made work more difficult after the sin of Adam and Eve (Gen. 3:16–19), work is not intrinsically evil. In fact, even before the Fall, God assigned work to Adam – work the Garden of Eden and take care of it (Gen. 2:15). Therefore, even in Paradise, work was the natural activity for man.

Although not all work is intrinsically good (certainly work related to illegal or immoral ventures are not good), most work is. As noted by Sherman and Hendricks (1987), there are five major reasons why work is valuable:

1. Through work we serve with people and for people. Most work consists of some form of teamwork, which in turn is part of a network of interconnected jobs, industries, goods and services. We work together at our places of employment to meet at least in part people's physical needs. We reflect God's Providence in this service to others.
2. Through work we are self-sustaining and meet our own needs. Work allows us to exercise the gifts and passions God gives each person, and the money we receive allows us to fulfill our physical needs. God expects able-bodied adults to be self-reliant, and not be a burden on others. The Apostle Paul was quite blunt concerning lazy Christians when he wrote in 1 Thessalonians 3:6–12 the following:

> [6]In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching[you received from us.[7] For you yourselves know how you ought to follow our

> example. We were not idle when we were with you,[8] nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.[9] We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate.[10] For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat."
>
> [11] We hear that some among you are idle and disruptive. They are not busy; they are busybodies.[12] Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat.

3. Through work we meet our family needs in addition to our own. The Apostle Paul in 1 Timothy 5:8 made clear that heads of households must provide for their families when he wrote: "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever."
4. Through work we earn money to give to others in need. In both the Old and New Testaments, God emphasizes our responsibility to care for those in need. The prophet Isaiah commanded God's people to "[s]eek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow" (Isa. 1:17). In the New Testament, Jesus told us that in helping the hungry, the naked, the sick, and the prisoners, we were actually serving him (Matt. 25:31–46).
5. Through work we love God by obeying His two great commandments to love Him and love our neighbor as we love ourselves. Matthew 22:37–39. We love God by glorifying him through our work excellence, and we love our neighbor by serving others through our work. That is, "[w]e bring glory to God by working industriously, demonstrating what He is like, and serving others by cooperating with God to meet their needs. In serving others, we serve God. And that's why our work matters to God" (Bohlin 2016) Work is God's gift to us, and working with excellence is a form of worship to God.

The Importance of Communicating the Gospel to Non-Christians

As stated above, one of the four distinctive beliefs of evangelical Christians is their belief that it is very important for them personally to encourage non-Christians to trust Jesus Christ as their Savior. This, too, is based on a passage in the Bible. Near the end of his time on earth, Jesus Christ commanded his followers to "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" (Matt. 28:18–19). Over the past 2000 years, this simple command has achieved such veneration that it has a unique title – the Great Commission. This Great Commission was not limited to Jesus' listeners, his disciples, who literally went throughout the then known world to testify about the life and miracles of Christ. This Great Commission still applies to Christians today, and Christians faithful to this duty of evangelizing others spread the Good News of Christianity through foreign missionaries, their churches, and through every day contact with neighbors. As noted by one author (Berger 2014), "Evangelicals have real fealty to the Commission, and act accordingly. They supply the largest number of Christian missionaries in the world today (Americans in first place, South Koreans in second)."

Evangelicals believe in evangelism because we see the ever-continuing depravity of sinful man – murder, cheating, unfaithfulness, lying, covetousness, and disobedience to God's laws. This universal problem of sin and estrangement from God has a universal solution – Christ's sacrifice on the cross for the atonement of all who accept this divine gift. Romans 3:23 makes clear that "all have sinned" and deserve death in this life and eternal punishment in hell thereafter. Romans 4:25, however, provides that Christ "was delivered over to death for our sins and was raised to life for our justification." Through Christ's sacrifice, we are justified before a righteous Father, and given access to eternal paradise.

The joy, peace and love that evangelicals have in Christ is something they want to share with family, friends, and neighbors. We want others to share this joy in this life, plus we very much want others to avoid the eternal punishment in Hell.

For several years now, many people have accused evangelical Christians of being hateful because we discourage those engaged in sinful behaviors from continuing in those ways. This discouragement is, however, the direct opposite of hate. Evangelical Christians know from the Bible the eventual eternal destiny of a person who continues resolutely in his sinful ways and does not repent and seek salvation through Christ's atoning sacrifice. Being indifferent to someone on the path to Hell could be considered hateful; but witnessing to others the joy of salvation and the peace resulting from a righteous life can truly only be considered as love.

Daily Devotionals: A Tool for Evangelism and Daily Growth

There are, of course, many forms of evangelism. Perhaps the most effective is personally talking to a person with whom the evangelical has already established a relationship. The person receiving the "good news" of the Gospel will have already formed an opinion on the evangelical's character (including credibility), and therefore could be receptive to the message the evangelical delivers. Other forms of evangelism include television or radio broadcasts, or the print media.

The print media can include daily devotionals created by evangelicals for the continuing discipling of Christians. The Lord's Prayer ("... Give us this day our daily bread ..." Matt. 6:9–13) and the lyrics of a popular Christian praise song ("Day by Day") illustrate an important concept in the life of a Christian – it is a DAILY walk with God. God continually gives grace, but God's grace is not given immediately for the Christian's time remaining on earth so that he/she is somehow immunized from temptation or sinful behavior. Rather, God's grace is sufficient for the moment, and when it is exhausted, God wants his children to gaze heavenly and say, "More please!" Daily bread – not weekly, monthly, or annually.

How does a Christian obtain this daily nurture? Certainly prayer, giving adoration to God for his power/majesty/providence/mercy/goodness, confessing sins, giving abundant thanks, and asking for spiritual intervention. Prayer is, however, not a one-

Table 1

Bible Pathway
Through the Bible in 1 year in 15 min a day, from Bible Pathway Ministries
Daily Journey from the John Ankerberg Show
Enjoy this Bible reading plan that will take you through the Old Testament
Quiet Walk
Walk Thru the Bible's Daily e-devotional
Word for the World with Dr. Randy White
Chapter by chapter through the Bible
WOW – The Big Picture
7 min a day gives you the readings on the word, worship, and wisdom
www.crosswalk.com/devotionals

way street. One cannot have a life-sustaining relationship with an inanimate object incapable of communion – two-way communication is necessary. Many Christians believe that God communicates directly with his children through audible voices, inaudible impressions, the Bible, visions, or dreams (Jeffress 2001; Cunningham 1984). Others may be suspicious of these means of communication, but at least for evangelical Christians, the centrality of the Bible as the Word of God – applicable to all men in all ages and at all times – reinforces this means of hearing the voice of God.

The daily need to hear the voice of God has resulted in a variety of help-aids. The simplest are Bible Reading Plans that guide the reader through daily readings of the Bible so that the book can be completely read within a designated time. Table 1 contains examples of these devotionals. Another genre of devotionals available on the internet include not only Scripture but also biblical interpretation by specific church leaders. Table 2 contains examples of this genre. Yet another set of daily devotionals are described as designed for "spiritual growth." Table 3 includes examples of these. Classical (historical) devotionals comprise yet another category, and "family devotionals" are found in Table 4. Devotionals for women are found in Table 5, devotionals for men are found in Table 6, and an apparent miscellaneous category called "lifestyle devotionals" can be found in Table 7. There are three daily devotionals designated "worldview and culture" (including one authored by a former Vice-Presidential candidate), and two for the "persecuted church." Table 8 contains devotionals preferring weekly devotions. There are also 13 Spanish daily devotionals, and devotionals for Thanksgiving, Christmas, and Easter.

These approximately 125 devotionals are collected by only one website – www.crosswalk.com. There are others. The former Chief of Staff for a Republican Senator from a Midwestern state for years put together a devotional that appeared each workday in the email of hundreds of present and former staffers and officials in the federal and state governments. Each such devotional would have a Bible verse, a thought of the day by a Christian author, a C.S. Lewis quote of the day, a "great American" thought for the day, and a multi-paragraph devotional by a Christian author (like Rick Warren). These were so well done that they often served as the devotions for my class at Regent University.

Table 2

Activate with Pastor Jesse Bradley
Depth in God's Word that energizes your faith
Adrian Rogers' Daily Devotionals
Unchanging truths from Scripture to apply to your changing life
Alternative View with Dr. Tony Evans
Practical biblical application for everyday life... not according to our own agenda
Answers for Each Day, with Bayless Conley
A day-by-day devotional to strengthen your walk with Christ
Daily Hope with Rick Warren
Pastor Rick Warren, author of The Purpose-Driven Life, shares daily principles to give you hope and meaning in following Christ
A Daily Word with Dr. Ed Young
Daily thoughts from God's Word that will help you find strength, resolve, peace and comfort
Discover the Book, with Dr. John Barnett
Daily sermons for spiritual growth
Ed Young Television Devotional
Straightforward devotionals to carry you through the work week
Experiencing LIFE Today with Pete Briscoe
A daily devotional to help you truly experience LIFE
A Good Thing, Daily Devotions from BBH
Lasserre Bradley and Justin Huffman ground your heart with grace
Greg Laurie Daily Devotions
Challenging readings for personal growth
In Touch with Dr. Charles Stanley
Reflecting upon and applying biblical principles
Forward with Ron Moore
Grow in your faith every day with a fresh, practical look at Scripture
Night Whispers with Pastor Victor Robert Farrell
From The 66 Books Ministry comes Daily Devotions for the Night Time – unpacking the "Raw Bible for Real People!"
PowerPoint Today from Pastor Jack Graham
Biblical insight for your personal growth each day
Today's Insight with Chuck Swindoll
Practically communicating and applying God's Word to see lives transformed by God's grace
Truth For Life Daily, with Alistair Begg
Start your day out right with revised and updated reflections on the gospel
www.crosswalk.com/devotionals

Daily devotionals are not, of course, exclusive to one political party. President Obama said that he started each morning with a devotional sent to his BlackBerry by his Faith and Neighborhood Initiatives Director Joshua DuBois. Each devotional would include a passage of Scripture and in some cases quotes from other faiths to reflect on (Dwyer 2010).

Table 3

Crosswalk: The Devotional
Truths observed at the intersection of faith and life by Crosswalk.com editors
Answering the Mysteries
Answering the Mysteries devotional from Jesus.org
Abiding Above
Helping those at different places in their spiritual journeys experience the love and acceptance of Jesus Christ
Answers for Church Members
Common questions from church members answered by 9Marks ministries
Bible Study Minute
Dive deeper into Scripture with just one passage a day, followed by encouraging and helpful thoughts from our writers
Cross the Bridge Daily Evotionals with David McGee
Experience daily inspiration in your inbox with God's Word, encouraging thoughts and life lessons from pastor David McGee
Daily Disciples Devotional
Scripturally based readings with practical life applications
Daily Good News with Alan Wright
Good news centered daily devotionals focused on the completed work of Jesus
Daily in Christ, with Neil Anderson
Discovering freedom through Jesus
Daily in Your Presence, with Rebecca Barlow Jordan
Conversations with a loving Father based on the qualities of God
Daily New Life with Steve Arterburn
Daily inspiration to help on your healing journey
Dave's Daily Devo with Dave Wyrtzen
Encounter His Story from Genesis to Revelation
Devotionals Daily: A Year with Jesus
Showcasing the variety of ways in which God shows His love for us through the gift of Jesus, these devotionals provide encouragement and inspiration for new Christians or long-time believers
A Different Perspective, with Berni Dymet
Daily words of inspiration, hope and encouragement
Every Day Light, with Selwyn Hughes
Helping you see the light of Jesus in your life
First15 Devotional
First15 is a 1 year, 365 day, daily devotional created to help you meet with your heavenly Father. Through worship, a devotional thought, and guided prayer, you can experience God's loving presence every morning
The Four Spiritual Secrets
Find personal strength and encouragement in the unique way Pastor Woodward brings the Word of God to light
Grace Moments Devotions
Grace Moments are daily devotions with Bible-based messages that offer God's perspective on life–showing you how to live in the freedom that his grace gives us

(*continued*)

Table 3 (continued)

Hear, Believe, Live
Experience genuine contentment, greater confidence, and live more courageously every day with the Hear, Believe, Live daily email devotional
Heartlight Daily Verse, with Phil Ware
A thought and prayer to start your day
Holy Land Moments with Rabbi Eckstein
Discover the Jewish roots of Christianity daily with Rabbi Yechiel Eckstein
Insights from Bill Bright
Daily reflections from the founder of Campus Crusade for Christ
Joy of My Heart with Anne Graham Lotz
Read thought-provoking insights from Anne on how to live out God's Word!
Living Free Every Day
Life-changing biblical principles address life-controlling problems
Powered by 4
Read, consider and weigh in on today's passage with author and speaker, Tami Weissert
Praying the Names of God, with Ann Spangler
Gain a more intimate knowledge of God and His absolute faithfulness
Somebody Loves You Radio w/Raul Ries
God's principles for daily living
Time With God, with John North
The most important part of your day is your time with God
Today with Allen Jackson
A daily devotional from Pastor Allen Jackson
Wisdom from the Psalms
Meditating on the teachings of the Hebrew songbook
A Wisdom Retreat with Stephen Davey
Waters of refreshment for the despondent, restoration for the delinquent
A Word with You
Strength for the weekdays from Ron Hutchcraft Ministries, Inc
Your Daily Prayer
A devotional prayer and inspirational image delivered to you every weekday morning to start your day in conversation with God
www.crosswalk.com/devotionals

Whether a person is male or female, married or single, interested in historic Christianity, worldview/culture, or apologetics, there is a devotion right for him/her. And this personalization of devotions, trying to connect on an intimate level with those sharing similar characteristics or passions, was the reason for creating the subject case study of this chapter – the Christian Public Servant. The following will detail this devotion's creation, its aggressive "marketing" approach, and the issues confronted. Since lawsuits were threatened, this chapter also provides a discussion of the Controlling the Assault of Non-Solicited Pornography and Marketing (CAN-SPAM) Act, and how the Christian Public Servant fully complied with this Act.

Table 4

Adventures through the Holy Bible
A weekly devotional brought to you by Your Story Hour
Daily Devotions for Parents, by Dr. James Dobson
Practical advice and inspiration from Family Talk
Devotions for Married Couples, by Dr. James Dobson
Daily practical advice and inspiration from Family Talk
Hands-On Faith for Families
A weekly guide to help parents raise their children with a thriving faith, from Focus on the Family
HomeWord, with Jim Burns
Encouraging parents, building families
Moments with You Couples Devotionals
Couples build their commitment to God and each other
NIV Devotions for Couples
Weekly devotions for engaged and married couples seeking to put God first and build a lasting, strong relationship
NIV Devotions for Mom
Make the most of what little time moms have by drawing closer to God each week
Parenting by Design
Providing Biblically based parenting education to parents of children of all ages
Then & Now for Teens, with Dan Darling
Every week, the author of Teen People of the Bible reminds today's teenager he or she is not alone
www.crosswalk.com/devotionals

Case Study: The Christian Public Servant

From 2012 through 2016, an evangelical university in the U.S. decided to fulfill the Great Commission through daily devotionals (called *The Christian Public* Servant) sent via emails. Each devotional was written by a volunteer and was designed to be (1) concise so the recipient could read it on an IPhone while waiting at a red light on the way to work; (2) intimate – as though it was a conversation between two close friends; and (3) focused on only one moral point applicable to the public workplace. Each devotional was truthfully labeled (see Appendix 1 for an example of the email heading for the devotional), did not seek funds or to sell products (see Appendix 2 for a typical devotional), and offered an opportunity to unsubscribe (see Appendix 3 that accompanied each devotional).

This seemingly innocent electronic devotional would likely have not attracted much attention if its editor limited the devotional's distribution to those asking for it. The evangelical Christian editor, however, wanted a much broader distribution (consistent with the Great Commission) and therefore employed graduate students to explore public web pages of government agencies, from which they gathered public email addresses, which were then added to the distribution list. While about

Table 5

Daughters of Promise
Christine Wyrtzen brings everyday theology to your heart
Encouragement Café with Luann & Friends
Stirring the spirit one cup at a time through laughter, love and stories. This is a pick-me-up for the soul and fuel for a weary heart with the encouraging hope of Christ
Encouragement for Today
Timeless truths for peace and perspective from Proverbs 31 ministries
Girlfriends in God
Equipping women for their journey to the heart of God
God's Love at Work
Weekly marketplace devotionals for women
NIV Devotions for Women
Written by women for women, these weekly devotions offer you a fresh perspective on God's Word
One Year Devotions for Women
A year of walking by faith through women's issues with Telling the Truth's Jill Briscoe
Pearls of Grace
Every woman, every where a living Scripture
She Seeks
Seeking to encourage, inspire and motivate with topics relevant to today's 20-something woman
Transformation Garden: Where Every Woman Blooms
A prayer circle for your special prayer needs, with Dorothy Valcárcel
Warrior Mom Wisdom
Weekly wisdom for moms who desire to live by faith in the midst of their everyday lives
www.crosswalk.com/devotionals

Table 6

Every Man Ministries
Kenny Luck, President and Founder of Every Man Ministries wants to revolutionize men's ministry, free men spiritually and ignite spiritual health worldwide
NIV Devotions for Men
Written by men for men, these weekly devotions will help you draw closer to God
One Year Devotions for Men
A year of walking by faith through men's issues with Telling the Truth's Stuart Briscoe
Two Minute Drills from Coach Joe Gibbs
There is a proven Game Plan. Are you in shape to win the game of life?
www.crosswalk.com/devotionals

20% each week unsubscribed, by June 2013 *The Christian Public Servant* had a subscription of nearly 18,000 recipients.

Predictably, this non-consensual distribution led to controversy, as evidenced by the complaining sparked at the devotional's launch. The editor initially included in

Table 7

Daily Living for Seniors
Strength for the unique challenges of aging
Devotional for Dieters, with Dan Dick
365 days to a healthier, lighter you
iPod Devotionals, with Dave Burchett
Once each week, blogger Dave Burchett puts his iPod on shuffle and composes encouraging spiritual musings based on the first song to play
Integrity Moments with Rick Boxx
Timeless wisdom for integrity and faith in the workplace
A Study in Stewardship
Discover God's design for life, the environment, finances, generosity, and eternity with weekly resources from the NIV Stewardship Study Bible
T.G.I.F. (Today God Is First), with Os Hillman
Career/business-focused applications of Scripture
www.crosswalk.com/devotionals

the distribution list about ten members of the professional association that serves public administrators, a group personally known by the editor who was a member of the association. One of these ten members forwarded the devotional to the association's membership director who, in turn, became suspicious as to whether the editor had "hacked into" the association's listserv. The membership director forwarded the email exchange to all members, and the association's listserv went abuzz with accusations of "breaking and entering."

Emails on the listserv then turned to accusations of proselytizing via unsolicited subscriptions – with the assumption that this practice violated the First Amendment's Establishment Clause. While a few association members defended the editor in his decision to harvest public email addresses, other association members answered with comments about the unsolicited subscriptions being a "despicable practice" that was "illegal in some circles." One association member posted that ethics required the devotional's editor to either "take his Christian emails off line, or make it more Universal respective [to] all Religions." Another posted "Onward *secular* soldiers!" Yet another association member posted:

> I find your attempts to proselytize more than annoying – it is spamming pure and simple, inexcusable and . . . it is unethical as well as disrespectful. You ought to be ashamed. . . [In sending out the devotional], you are clearly so convinced of your self-righteousness that you are blind to your offensiveness and incapacity to exercise the reflectiveness demanded of those who share the same social space. . .I do hope that eventually you will suffer the consequences of your malfeasance.

She later sent the following direct email to *The Christian Public Servant* editor:

> I have little use or respect for proselytizing types like yourself who treat intellectual fora as a venue for some sick game where the key objective is engaging in a self-satisfying 'ministry' designed to demonstrate their righteous role in the world – while all they do is demonstrate

Table 8

Bible Studies for Students
Overcome obstacles to understanding the Bible with these weekly study resources from the NIV Student Bible
The Case for Christ
Seekers or skeptics can investigate the Bible's claims with readings from the NIV Case for Christ Study Bible based on Lee Strobel's classic
The Connection Devotional with Skip Heitzig
Words of encouragement, stories with application, and insight into the Word of God
Desiring God, with John Piper
Words to instruct and encourage good doctrine
From His Heart, by Pastor Jeff Schreve
Weekly e-mail encouragement
In His Grip Devotional
Sign up to receive weekly devotionals in your inbox from In His Grip with Dr. Chuck F. Betters!
In the Presence of God
With Dr. R.C. Sproul
Invading the Privacy of God, with Cecil Murphey
Rush into God's presence to put an end to devotional boredom
Leading The Way with Dr. Michael Youssef
Passionately Proclaiming Uncompromising Truth
Living Love by Dr. Gary Chapman
Meditate on how love should permeate your thoughts, actions and relationships
Our Journey Online with Dr. James MacDonald
Walk in the Word ministries provokes Christians to think and act on their faith each week
The Quest for Answers
The Quest Study Bible has clarified the meaning of the Scriptures for countless people–and it will do the same for you
Sparkling Gems from the Greek, with Rick Renner
Greek word studies to sharpen your understanding of God's Word
UpWords, with Max Lucado
Stories and inspiration to enliven your week
The Weekly Focal Point
Relevant words to spur you on in your Christian walk
Weekly Verses
A week's worth of God's Word at once
www.crosswalk.com/devotionals

> their need to be heard outside the cocoon of the church of fellow-believers. . . I can say without doubt – I really feel more pity than sorrow for you. . .

The complaints about these emails were not limited to the professional association's members. Each day someone would refuse to use the opt-out link but, with tremendous concern about the perceived unconstitutionality of sending religious information to a public sector inbox, would demand the devotional's staff opt them out manually. An employee of one municipality in the Northeast United States took time out of his workday to call and explain with great profanity how the devotional interrupts every employee receiving it. His frustration increased with an unsuccessful demand to have the entire listserv deleted (not just his email address) because it was "morally wrong and unconstitutional." He concluded the conversation by shouting that the editor had better "keep your Jesus to yourself."

Public servants in two states, one in Australia and one in the U.S., also expressed concerns about spam and unsolicited email addresses. After several long email exchanges over most of a week, an IT official in the state of Tasmania finally understood opt-out opportunities available to each receiver. However, an IT specialist in Arkansas state government refused to understand. As a result of a threat to block all emails from the sponsoring evangelical university coming into state agency inboxes, the devotional was forced to shut down for a day and then reopened only to those who sent an email expressing a desire to remain on the listserv.

The Christian Public Servant will not be the last attempt to fulfill the Great Commission by means of the internet. It is, therefore, worth considering whether the objections of the devotional's critics (illegality and unconstitutionality) are true. The following will review the 2003 CAN-SPAM Act, then considers the "Right to Be Left Alone" court cases, and then looks at First Amendment protection for the free exercise of religion. We conclude by looking at this issue from a moral perspective, arguing that religious principles have always been a core component of moral beliefs found in any society and, because of their importance to the working framework of the American society, both culture and law should defend religious practice to a significant degree.

CAN-SPAM Act

In 2003, Congress passed the CAN-SPAM Act to address the growing issue of email spam messages. Congress expressed in the Act's findings that email had become an extremely efficient means of communication, but that a rapidly growing amount of unsolicited email had compromised this convenient, low cost and time saving method of communication. In addition, Congress found that some senders of unsolicited emails hid the content of materials, resulting in recipients unintentionally opening offensive messages. Although states had tried to regulate this spam, the lack of geographical origin of the spam created difficulty in determining proper jurisdiction for law enforcement. CAN-SPAM was Congress' attempt to nationalize spam regulation and thereby unify the various forms of state legislation (15 U.S.C. §7701 (a)).

The Act criminalized sending unsolicited *commercial* email with fraudulent header information (15 U.S.C. § 7797(b)), prohibited select methods of compiling email address lists (15 U.S.C. § 7704(b)), authorized the Federal Trade Commission (FTC) to promulgate regulations requiring certain identifying information in all commercial email (15 U.S.C. §§ 7704(a)(3), (a)(5)), prohibited sending *commercial* email to those who have opted out of receiving further communication from the sender (15 U.S.C. § 7704(a)(4)), and directed the FTC to plan a national Do-Not-Email registry (15 U.S.C. § 7708). The Act gave the Department of Justice the authority to enforce the Act's criminal provisions, and made the Federal Trade Commission responsible for adopting and enforcing regulatory provisions (15 U.S. C. §§ 7703(c)(2), 7706(a)). The FTC adopted regulations that appear in 16 CFR Part 316.

Since much of the controversy surrounding *The Christian Public Servant* involved the method by which people were added to the distribution list, a further look at section 7704(b) is warranted. Section 7704(b) prohibits the use of "automated means that generates electronic mail addresses by combining various names, letters, or numbers into numerous permutations," and further prohibits use of email addresses found on a website that says it will not give or sell email addresses to others. Section 7704(b) further prohibits a person from hacking into an email address, and then using that address to send out prohibited commercial emails. The graduate students expanding *The Christian Public Servant* email list did not, of course, use any of these prohibited means in their work.

More importantly, CAN-SPAM's prohibitions are specifically limited to "commercial emails," which the Act defines as "any electronic mail message the primary purpose of which is the commercial advertisement or promotion of a commercial product or service (including content on an Internet website operated for a commercial purpose)" (15 U.S.C. § 7702(2)(A). If the primary purpose of a religious email is to sell a product (e.g., a Bible) or service (e.g., spiritual counseling for which payment is required), it falls within the parameters of the Act. If, on the other hand, the email's purpose is to provide spiritual nurturing without request for payment, then the email remains unregulated by CAN-SPAM.

The Right to Be "Left Alone"

One of the most amorphous of all constitutional rights is the "right to privacy." Found first by the U.S. Supreme Court in *Griswold v. Connecticut* (1965), this "right to privacy" has served as the foundation for other fundamental rights, such as the right to control reproduction (*Eisenstadt v. Baird* 1972), and the right to abortion (*Roe v. Wade* 1973). The "right to privacy"also was the rationale for the Court's decision in *Lawrence v. Texas* (2003), which held that states may not prohibit private consensual sexual activity between consenting adults of the same sex. This right to privacy, or the right to be left alone, has implications for communications according to the following syllogism: "The invasion of one's personal space annihilates privacy. Email in-boxes constitute personal space. Spam functions to invade email in-boxes and therefore violates the privacy of email users" (Marks 2004).

Supporters for an aggressive policy curtailing unsolicited email, such as *The Christian Public Servant*, use two Supreme Court cases that recognize the importance of avoiding unwanted communications. In *Hill v. Colorado* (2000), the Court considered the constitutionality of a state statute that prohibited anyone within

100 feet of a health care facility's entrance to "knowingly approach" within 8 feet of another person, without that person's consent, in order to pass "a leaflet or handbill to, displa[y] a sign to, or engag[e] in oral protest, education, or counseling with [that] person." A pro-life advocate filed suit claiming this Colorado statute denied her First Amendment rights of free speech. Over a vigorous dissent, the Court held that although the abortion protests were protectable free speech, the State had an interest in protecting its citizens' health and safety, and that the statute regulating the protests was a reasonable way of assuring access to medical facilities and avoiding trauma to patients. On avoiding unsolicited speech, the Court stated:

> The right to free speech, of course, includes the right to attempt to persuade others to change their views, and may not be curtailed simply because the speaker's message may be offensive to his audience. But the protection afforded to offensive messages does not always embrace offensive speech that is so intrusive that the unwilling audience cannot avoid it. . .
>
> The recognizable privacy interest in avoiding unwanted communication varies widely in different settings. It is far less important when "strolling through Central Park" than when "in the confines of one's own home," or when persons are "powerless to avoid" it. . .
>
> The unwilling listener's interest in avoiding unwanted communication has been repeatedly identified in our cases. It is an aspect of the broader "right to be let alone" that one of our wisest Justices characterized as "the most comprehensive of rights and the right most valued by civilized men." The right to avoid unwelcome speech has special force in the privacy of the home, and its immediate surroundings, but can also be protected in confrontational settings. . .
>
> We have since recognized that the "right to persuade" discussed in that case is protected by the First Amendment, as well as by federal statutes. Yet we have continued to maintain that "no one has a right to press even 'good' ideas on an unwilling recipient." None of our decisions has minimized the enduring importance of "a right to be free" from persistent "importunity, following and dogging" after an offer to communicate has been declined. While the freedom to communicate is substantial, "the right of every person 'to be let alone' must be placed in the scales with the right of others to communicate." (pp. 716–718, internal citations omitted)

A second case in which the Supreme Court noted an individual's right "to be let alone" was *Rowan v. United States Post Office Department* (1970). *Rowan* involved a First Amendment challenge to a federal statute that banned sexually explicit mailings after a person "opted-out" by notifying the Postal Service. The Court stated that the right to communicate must be balanced with the right "to be let alone," and in this instance individual autonomy outweighed the right of smut mailers to deliver unsolicited offensive material into the homes of unsuspecting people. The Court stated:

> In effect, Congress has erected a wall—or more accurately permits a citizen to erect a wall—that no advertiser may penetrate without his acquiescence. . . . [No one] has a right under the Constitution or otherwise to send unwanted material into the home of another. If this prohibition operates to impede the flow of even valid ideas, the answer is that no one has a right to press even 'good' ideas on an unwilling recipient. That we are often 'captives'

> outside the sanctuary of the home and subject to objectionable speech and other sound does not mean we must be captives everywhere. The asserted right of a mailer, we repeat, stops at the outer boundary of every person’s domain. (p. 738)

One commentator suggested, on the basis of *Hill v. Colorado* and *Rowan*, the right of a spammer to communicate disappears upstream from a recipient’s computer (Marks 2004). That is, just like a mailbox enjoys the sanctuary of a home for the purpose of unsolicited sexually explicit mailings, so does an email in-box enjoy the same home sanctuary. In fact, since there is no public email address book that serves the same function as a telephone directory, one could argue that email addresses have a greater expectation of privacy than home mailboxes. The commentator concluded:

> It follows that no one has the right to impose ideas on unwilling recipients in the sanctuary of their email in-box. Spammers do not have a basic right to send unsolicited commercial emails to individuals’ in-boxes. Consequently, spam encroaches upon the personal space of individuals and violates their right “to be let alone,” their right to be free from objectionable intrusion, their right to privacy. (p. 948)

Although this commentator argues with some force, her arguments fail for a number of reasons. First of all, as a practical matter everyone receives mail from the Post Office that s/he did not solicit. Such mail runs from advertisements to requests for charitable donations to fundraising letters from politicians. The most effective means to eliminate unsolicited mail is not to have a mailbox; just like the best way to eliminate unsolicited email is to not have an email account.

Secondly, the restrictions placed on free speech, in *Hill* and *Rowan*, were the result of the democratic process. The Colorado legislature in *Hill* was responsible for adopting the 8-foot buffer zone to protect those entering medical facilities, and Congress created the opt-out provision in *Rowan* that permitted mail recipients to direct the Postal Service not to deliver sexually suggestive mailings. With respect to unsolicited email, Congress has enacted a statute that (1) does not prohibit non-commercial unsolicited emails and (2) permits commercial emails as long as they

- have true and non-misleading headers
- identify correctly the sender of the message
- include the return address of the sender, and
- include an opt-out alternative (15 U.S.C.A. § 7704).

Thirdly, there is some doubt as to the continued strength of *Hill v. Colorado*’s holding regarding the regulation of speech in traditionally open areas in light of *McCullen v. Coakley* (2014). As in *Hill*, *McCullen* involved a First Amendment challenge to Massachusetts’ law controlling access to entrances of medical clinics. The Massachusetts statute focused on anti-abortion speech only, however, since it applied only to abortion clinics, and it prohibited anyone, other than patients and employees of the abortion clinic, from coming within 35 feet of the entrance to the clinic, even if this 35 feet included sidewalks and streets that are traditionally free speech areas where little governmental control is typically allowed. Like in *Hill*, the Court in *McCullen* determined the law was content neutral because it did not single out abortion protesting on its face; it merely restricted *where* the abortion protesting could take place. Moreover, although the law disproportionally affected speech against abortion, this was an incidental effect to the main purpose of the law, which was a pregnant woman's safe ingress and egress at the abortion clinic.

The Court nevertheless ruled the statute unconstitutional because it burdened more speech than necessary. The Court noted there were other effective remedies to ensure the safety of women seeking an abortion, and these remedies were less obstructive to speech than the buffer zone created in this case.

McCullen is very instructive for the situation created by *The Christian Public Servant*. As shown by *McCullen* and its predecessor *Hill*, government can take action to limit speech if there is a compelling state interest being protected, like the safety, health and welfare of pregnant women seeking an uninterrupted ingress and egress from an abortion clinic. Although the state's interest in the productivity of its workers who may be distracted by reading *The Christian Public Servant* is a legitimate reason, it is not compelling. Even if it was deemed compelling, however, *McCullen* requires the state to find ways to minimize the intrusion on free speech. Therefore, rather than banning outright the dissemination of *The Christian Public Servant* to state workers, the government could limit its reading (as well as the reading of similar articles by state workers) to either before or after work, or while the worker is taking a work break.

Free Exercise of Religion Considerations

As the preceding section at least implies, "speech" in the United States, even with the express words in the First Amendment, is not necessarily "free." There are, in fact, limits that the government can constitutionally impose on speech. The same principle exists for "free exercise of religion."

The First Amendment, in addition to speech, protects the "free exercise" of religion (U.S. Const., Amend. I). For over 100 years, the Supreme Court has interpreted the Free Exercise Clause to mean that the government may not either compel or prohibit religious beliefs; the freedom of personal and even corporate belief is "absolute" (*Braunfield v. Braun* 1961). The government can, however, control *conduct,* even when that conduct is required by one's religious belief. In *Reynolds v. United States* (1878), for example, the Court ruled that Congress could prohibit bigamy, although they could not prohibit a Mormon's belief that Mormonism requires the practice of bigamy. As the Court noted in *Cantwell v.* Connecticut (1940, the Free Exercise Clause "embraces two concepts – freedom to believe and freedom to act. The first is absolute but, in the nature of things, the second cannot be" (pp. 303–304). Similarly, in *Employment Division v. Smith* (1990), the Court recognized the "distinction between the absolute constitutional protection against governmental regulation of religious beliefs on the one hand, and the qualified protection against the regulation of religiously motivated conduct" (p. 670, n. 13).

If government acts against unsolicited religious email, it cannot prohibit or require thoughts. It can, however, regulate conduct as the CAN-SPAM Act regulates commercial emails. Stated differently, the government cannot prohibit the editors and authors of *The Christian Public Servant* from believing Christ redeems the world, but the government may limit the editors and authors from disseminating unsolicited religious emails proclaiming this belief.

The principal case governing the Free Exercise Clause is *Employment Division v. Smith*, which involved a First Amendment challenge to an Oregon law prohibiting the use of peyote, a hallucinogenic drug. In *Smith*, two Native Americans lost their jobs with a state agency because they used peyote (an illegal hallucinogenic drug) in a Native American religious worship experience, and they therefore claimed that this use was protected by the Free Exercise Clause.

The Court, however, disagreed with them, and held a person cannot use the Free Exercise Clause to challenge a "neutral law of general applicability." That is, as long as the law is "neutral" with respect to religion (the law applies to everyone and does not single out religious behavior for punishment), the state action is constitutional even if the action burdens religious practices based on beliefs. In the instance of the terminated employees in *Smith*, the law prohibiting the use of peyote was not directed at Native American religion, but was directed at the danger of the hallucinogenic drug to users. This law, applicable to everyone in the state, was not directed solely at Native Americans or their religious beliefs, and did not punish conduct solely because it was religiously motivated.

Based on past cases, the Court in *Smith* recognized there is an exception to the general rule that the free exercise of religion does not require an exemption from an otherwise valid, neutral law. This exception is where the government action violates not only the Free Exercise Clause, but also another constitutional freedom such as freedom of speech, freedom of the press, or freedom of parents to direct the education of the children. The Court distinguished *Smith* from other cases because it did not involve a "hybrid situation," but was a free exercise claim "unconnected with any communicative activity" (p. 882).

The Christian Public Servant is, however, precisely a "communicative activity." Therefore, it falls within one of the "hybrid" situations discussed in the *Smith* case. A case cited by the Court in *Smith* as a "hybrid case" illustrates the principle that the Free Exercise Clause, when combined with the Free Speech Clause, protects *The Christian Public Servant* from governmental interference.

Murdock v. Pennsylvania (1943) involved a group of Jehovah's Witnesses who went door-to-door distributing literature and asking people to purchase religious books and pamphlets. The City of Jeanette, Pennsylvania had an ordinance requiring solicitors to obtain from the City a license before the start of solicitation. When the Jehovah's Witnesses failed to obtain a license, the City arrested them for violating the ordinance. The defendants contended that the First Amendment's Free Speech and Free Exercise Clauses protected their actions, a claim rejected by the lower courts.

Upon appeal to the U.S. Supreme Court, the Court declared the solicitation law unconstitutional, stating:

> Petitioners spread their interpretations of the Bible and their religious beliefs largely through the hand distribution of literature by full or part time workers. They claim to follow the example of Paul, teaching 'publickly, and from house to house.' Acts 20:20. They take literally the mandate of the Scriptures, 'Go ye into all the world, and preach the gospel to every creature.' Mark 16:15. In doing so they believe that they are obeying a commandment of God.
>
> The hand distribution of religious tracts is an age-old form of missionary evangelism-as old as the history of printing presses. It has been a potent force in various religious movements down through the years. This form of evangelism is utilized today on a large scale by various religious sects whose colporteurs carry the Gospel to thousands upon thousands of homes and seek through personal visitations to win adherents to their faith. It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It also has the same claim as the others to the guarantees of freedom of speech and freedom of the press. (pp. 108–109)

The Court also considered the City's claim that the Jehovah Witness literature was "provocative, abusive, … ill-mannered … and [an] assault … on our established churches and the cherished faiths of many of us" (pp. 115–116). In rejecting this claim, the Court noted:

> Plainly a community may not suppress, or the state tax, the dissemination of views because they are unpopular, annoying or distasteful. If that device were ever sanctioned, there would have been forged a ready instrument for the suppression of the faith which any minority cherishes but which does not happen to be in favor. That would be a complete repudiation of the philosophy of the Bill of Rights. (p. 116)

The Court concluded: "[W]e … restore to their high, constitutional position the liberties of itinerant evangelists who disseminate their religious beliefs and the tenets of their faith through distribution of literature" (p. 117).

Although the method of spreading *The Christian Public Servant* message (email) differs from the door-to-door solicitation in *Murdock,* and although door-to-door solicitation is more time-honored than email messages, nevertheless, the similarities between *The Christian Public Servant* and the Jehovah's Witnesses in *Murdock* outweigh these differences. In fact, since *The Christian Public Servant* does not solicit funds or advertise the sale of commercial products (see Appendix 2), its First Amendment protection is even stronger than that of the Jehovah's Witnesses in *Murdock.* As noted by the Court in *Murdock*, the spread of religious literature is biblically-based, time-honored, and as "evangelical as the revival meeting" (p. 116). Even if its message of redemption through Christ is odious to secularists, any restriction "would be a complete repudiation of the philosophy of the Bill of Rights" (p. 117).

Conclusion

As is clear from the CAN-SPAM Act and the implementing regulations of the Federal Trade Commission, the federal regulation of email is limited to commercial messages. If these messages are not commercial in nature (trying to buy or sell goods or services), the federal government does not regulate them. This, of course, does not mean that email messages are unregulated by the states. States also can claim jurisdiction over emails and may attempt to regulate non-commercial emails (see, for example, Texas Business & Commerce Code, tit. 10, ch. 321).

Although the distribution of *The Christian Public Servant* was legal and protected by the Constitution, was it nevertheless unethical or contrary to good public policy? That is, was it sound policy for the editor of the daily devotionals to send the devotionals to a wide audience, even if this audience contained members offended by the content of the devotionals?

From the birth of the American nation, religion and morality have served as the very foundation of our freedom. As stated well by Founder and second President John Adams, “setting religion at the fore and floor of society and government” was primary (Witte 2004). “Statesmen may plan and speculate for liberty, but it is religion and morality alone which can establish the principles upon which freedom can securely stand” (Wilson 1990, p. 762). Granted, sometimes a strong cultural link between faith and law abhors us, such as when the sultan of Brunei imposes Sharia law on his subjects (Martinez and Vercammen 2014), or when the Sudanese government sentenced a pregnant Christian bride to be flogged and executed for allegedly forsaking her Islamic faith (Newton 2014). Many people in the United States similarly found abhorrent the conscience-driven Kim Davis, a Kentucky county clerk who refused to issue same-sex marriage licenses (Blidner 2015), and therefore refused to abide by the *Obergefell v. Hodges* (2015) case that legalized same-sex marriages in the United States.

U.S. laws are based on an assumption of some kind of theocentric – yet not theocratic – moral foundation (Slack 2014). This assumption dates prior to the founding of the Republic (Dreisbach 2004; Ceaser 1990). As George Washington (1796) so succinctly stated, “Reason and experience both forbid us to expect that national morality cann revail in exclusion of religious principle.” This is why the Founders were very concerned about the possibility that future generations might misinterpret their intent of the Establishment Clause and forget altogether the value they placed on the Free Exercise Clause. Their shared fear, in the words of Benjamin Huntington, was that the Establishment Clause might someday be used to “patronize those who professed no religion at all” (Huntington 1789).

This is why the law protects the moral while not allowing infringement on the conscience of others. It generally allows Christians and others to speak their faith in a variety of ways. For Christians, as noted above, the duty to speak one’s faith comes from the Great Commission.

To be sure, people have the right to say “no” and slam the door, just as those who receive unsolicited emails have the right to hit the unsubscribe link, redirect emails to junk files, or petition the sender to remove the address from the listserv. Yet the Great

Commission remains the moral justification for Christians knocking on doors in their own neighborhoods; talking to strangers on street corners, becoming missionaries afar, and sending information through many postal services. The Great Commission is the moral justification for launching email devotionals and sending them without solicitation, and the First Amendment protects it.

Appendix 1: Example of Headers/Labels

From: The Christian Public Servant
Sent: Friday, May 16, 2014 5:43 AM
To: Christianpublicservant@christianpublicservant@ ________
Subject: "the cost of doing something" - The Christian Public Servant

Appendix 2: Example of Content

May 16, 2014 – Friday

Reading
Mark 6:37 (NLT) But Jesus said, **"You feed them."** "With what?" they asked. "We'd have to work for months to earn enough money to buy food for all these people!"

Reflection
It seems that this year the Lord is <u>really</u> taking me out of my comfort zone and, like His disciples, asking me to do the impossible. Most recently, here on Life Row, He placed me in the middle of a bad situation involving a family member. I was clueless to do anything, and I was fearful of having to do a lot. But I decided to go into the situation and not worry about **the cost of doing something**. I knew that Jesus would pour into me the something He needed, and I would pour that same something into my family.

When we worry about **the cost of doing something**, we never do it. We stay in our comfort zone because the costs may be too high – the cost of our time, our peace, or the cost of God's money we are blessed with. We even worry about the cost of our love. *The real cost of worrying about such things is that we never see the great power of Jesus in <u>anything</u>!*

Today at work, let the Lord break you out of *the death row you call your comfort zone*. Let Him place you where He needs you. Help Him do the impossible for others. **"You feed them."**

Don't worry about **the cost of doing something**. He has already paid the bill.

Prayer
Father, in the name of Jesus, I pray. Thank You for showing up for me in all of my impossible situations so I can witness Your great power and build my faith in Your Son. Thank You for allowing Him to pay my bill on His cross. Amen.

Jimmy Davis, Jr.
Z-557 Unit N-10
Death Row
Holman Correctional Facility
Atmore, Alabama USA

Appendix 3: Example of Compliance with CAN-SPAM

If you are blessed by this devotional, forward it to others so they may also be blessed. Encourage them to subscribe!! No cost to subscribe. *The sending and receiving of this devotional does not constitute SPAM, based on U.S. federal law. It is in compliance with the 2003 Controlling the Assault of Non-Solicited Pornography and Marketing (CAN-SPAM) Act.* To subscribe, either (1) send request to [the editor’s email address] or (2) click here to subscribe. Link will open to a message “quiet subscribe”. Press send. To unsubscribe click here or send request to [the editor’s] email address. Please send prayer-requests, comments, and submit devotionals to [the editor’s] email address.

What is *The Christian Public Servant*?

Issued Monday through Friday since 5 November 2012, *The Christian Public Servant* is sponsored by the [name of university]. It is dedicated to public servants world-wide in all areas of government, non-profit management, health care, social work, faith-based service organizations, public safety and defense, k-12-college education, and church management. For the glory of God, it affirms the public servant on six continents by offering morning devotionals and by receiving prayer-requests. *The Christian Public Servant* also provides occasional Christ-based public & NPO training/education updates from the [the sponsoring university]. Regardless of faith and perspective, all are welcome to join us!

We thank you for choosing a path of public service!

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What Can the Spirit Teach Us About Workplace Spirituality

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Contents

Abstract

The growing interest in workplace spirituality (WS hereafter) is both beneficial and disquieting from a Christian perspective. It is beneficial because it counters the naturalistic self-interested worldview that often governs organizations. Additionally, it provides a bulwark against much of the meaninglessness that is prevalent in modern workplaces. It is also troubling because "spirituality" has become such an amorphous word that practically anything goes. Unfortunately, much of what is written and practiced in this area may have limited association with Christian truth. Accordingly, this chapter provides a critical review of contemporary understandings of WS, both secular and Christian, and offers a

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constructive advancement from a Christian *pneumatikos* (i.e., "spiritual") perspective.

Keywords
Christianity · Workplace spirituality · Holy spirit · Calling · Eschatology

Introduction

People have interpreted their labors through religious lenses for centuries. In Christianity, for example, "work has received enormously varied attention in its 2000 year tradition" (Jensen 2006). Other religions have also contemplated this. For instance, the *Qur'an* alludes to work at least 260 times (Possumah et al. 2013) and in Islam, work is understood as an act of reverence (Beekun and Badawi 2005). In Hinduism, the *Upanishads* and the *Bhagavad Gita* establish moral practice for living (Richardson et al. 2014) and for Hindu's, devoting yourself to work carries religious significance (Krishnakumar and Neck 2002).

While humanity has considered this relationship for millennia, in recent times there has been a growing interest from management academics and business organizations in how spirituality intersects with modern work. This focus is not a chance occurrence. It relates to a crisis over the meaning of work, caused by developments like globalization and technological advancement, as well as internal factors regarding the conception of work and the firm (Giacalone and Jurkiewicz 2003). For many people, work no longer provides a sense of purpose nor an adequate standard of living and quality of life. In fact, work is often alienating and fails to respect individual dignity (Cash and Gray 2000; Ashar and Lane-Mahar 2004). Contemporary WS has been offered as a solution to these concerns.

Contemporary Workplace Spirituality

Sheep (2006) describes WS as "the lived experiences and expressions of one's spirituality in the context of the work" (358). However, what might this look like in practice? While there are multiple understandings, they reflect at least three common ideas. First, WS is about comprehending a larger meaning or purpose *in* our work (Dyson et al. 1997; Lips-Wiersma 2002). Second, WS entails connecting with others and the wider community *by* our work (Milliman et al. 1999; Karakas 2010). Finally, WS involves maturing into a more holistic authentic self *through* our work (Howell 2005; Roof 2015). A further key idea, relevant here, is that everybody has the capacity to be spiritual (Emmons 1999; Colwell et al. 2006) and thus everyone brings their spirituality to work (Sheep 2006). Therefore, WS is something that can be developed and encouraged (Pawar 2009; Collins 2010; Dyck and Wong 2010).

From a Christian perspective, contemporary WS can be problematic. In the New Testament, St. Paul uses the adjective "spiritual" (Gk. = *pneúmatikos*) for objects that are influenced by, or were manifestations of, God's Spirit (see, e.g., Rom. 7:14 – the law; 1 Cor. 12:1 gifts or *charisms*; Eph. 1:3 – blessings; and Col. 1:9 – understanding). Thus, for Christians, the Holy Spirit (Gk. = *pneúma hágion*) alone differentiates between what is of God (i.e., spiritual) and what is not. In 1 Cor. 2:14–15, St. Paul contrasts the "spiritual person" (Gk = *pneúmatikos anthrōpos*) with the "natural person" (Gk = *psychikos anthrōpos*). The "spiritual person" is one whose life is influenced and enabled by the Holy Spirit, whereas the "natural person" is opposed to such guidance and working. St. Paul describes this "carnal" person in three ways: (1) they reject the things of the Holy Spirit; (2) they reject these things because they are foolishness to them, and their view of everything is from the bottom up; and (3) without the Holy Spirit they are limited in knowing God or his ways (Fee 1994). Understood in these terms, spirituality is a central and necessary aspect of being a Christian in the workplace and in fact, a Christianity devoid of the Spirit would not be considered valid whatever the context (Carson 1994).

Present-day WS often falls into the trap of being too human-centered. Such a focus tends to interpret spirituality as originating from the inside of us, claiming existential meaning is found primarily through our labors (Houghton et al. 2016), and not via our relationship with God. Definitions from the SAW literature often reflect this. For example, Neck and Milliman (1994), writing early on via the *Journal of Management Inquiry*, stated the main goal of WS was "being able to reach one's full potential and to have positive attitudes and relationships with the world" (10). Later in a seminal article published in 2000, Ashmos and Duchon (2000) stated WS "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" (137). More recently, Petchsawang and McLean (2017) described WS as "having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work, which enables transcendence" (217).

This focus results in confusion between the subjective experience of spirituality and the fuller objective reality that is God. A good illustration of this comes from Schmidt-Wilk et al. (2016). They define pure spirituality as "a silent, unbounded, timeless inner domain that any individual may experience within his or her own conscious awareness" (581). Taking this notion into the workplace means an applied spirituality that relates to the "outer domain, the practical applications, and measurable outcomes that automatically arise from an inner experience of pure spirituality" (581). Such an approach starts with human experience and can elevate it above God. This puts the *ex nihilo* creator of all things and the One who sustains all things, in a subordinate position to His creation (cf. Rom. 1:25).

An additional problem occurs when contemporary WS is utilized chiefly for instrumental goals, as opposed to spiritual ends (Brown 2003). As a case in point, Karakas (2010) recent analysis of the WS literature found that it "increases employees' well-being by increasing morale, commitment and productivity" (93). This emphasis on material outcomes is supported by numerous studies (see, e.g., Duchon and Plowman 2005; Nur and Organ 2006; Kolodinsky et al. 2008; Marschke et al. 2011). When understood this way, WS becomes about satisfying the material needs of the organization. This discourse is useful for managers because it "reinforces the idea of work providing a path to enlightenment through the notion of self-actualisation" (Bell and Taylor 2003). However, it supplants the Christian view of work as that which is influenced by the Holy Spirit and that glorifies God (i.e., that images God's creation back to himself) (Flett 2005). This is the true *telos* of Christian labor.

The central benefits of WS, personal and communal human well-being, may be poor starting points for Christian reflection on work. According to Volf (2001), work should be understood within the framework of an all-encompassing eschatology as opposed to its current anthropological perspective. In other words, we might think about how our work contributes to the future destiny of God's creation (including the nonhuman environment) not just our present needs for self-actualization.

Christian Approaches to Workplace Spirituality

Work as a Sanctification

Early Christian views of work connected strongly to the doctrine of sanctification (Col. 3:23) – the act or process of being made or becoming holy (Volf 2001). As opposed to the Greek view of work as demeaning, Christians were enjoined to determine how their new found faith affected their work and perhaps more importantly, how their work affected their new faith. Starting with Gen. 2:15 in the Old Testament, which portrays Adam tending to and caring for the Garden (as opposed to just lazing around), the early church viewed work as a necessary restraint on human impiety, while it developed Christian character and served others, especially those from lower socioeconomic strata (see, e.g., Lev. 19-9-10; 25:10 which protects the land and the poor from excessive profiteering and greed).

In the New Testament, well-known passages such as the *Sermon on the Mount* (Matt. 5:1 – 7:29) urge an active ethic of sacrificial love as the way of seeking God's Kingdom and his righteousness. Those who fail in this task "will never enter the kingdom of heaven" (Matt. 5:20) and "shall be liable to judgement" (Matt 5:22). In the *Parable of the Talents* (Matt. 25:14–30), wise stewards are rewarded while "wicked and slothful" (Matt. 5: 26) ones are "cast into the outer darkness" (Matt. 25:30). The message is clear, all work is service to God. Those who use their gifts wisely (i.e., to serve God, to act righteously) will be repaid greatly. Those that do not are held to account. Later in Phil. 2:12–13, St. Paul challenges believers to "work out their salvation with fear and trembling" while the book of James states that "faith without works is dead" (2:20). This emphasis on living righteously, which occurs throughout scripture, combined with fear of judgment, may have contributed to early views of work adopting on an overtly ascetic/ethical flavor in much of Christian thought.

Volf (2001) provides some early illustrations of this. For example, Clement of Alexandria (c. 150 – c. 215) stressed that Christians should be "ever labouring at some good and divine work" while at the same time, not to be "busy about many things, bending downwards and fettered in the toils of this world" (72). *The Epistle of Barnabas* (c. 400) views work as a means to "ransom thy sins" (72), while *The Rule of St. Benedict* (c. 480 – c. 550) viewed laziness as the "enemy of the soul" and work "as a spiritual exercise and discipline, a penitential practice" (73). Later, Thomas Aquinas, in his thirteenth-century *Summa Theologica*, wrote that work is good for the necessities of life because "without which human beings would not be apt for contemplation." However, apart from this practical application, work is detrimental since "it is impossible for one to be busy with external action and at the same time give oneself to divine contemplation" (70).

Recent Catholic social teaching reflects some of this original thinking. Pope John Paul II's (1981) *Laborem Exercens* construes work in three ways (Cosden 2005). The first of these, the *ontological*, views work as fundamental to our existence (*LE*, 1), without which we could not be truly human. Such reasoning leads to an appreciation of work as *relational*. Human flourishing cannot occur individually, rather work is a communal process to become "more a human being" (*LE*, 9, 16). Ultimately, such exertion is *instrumental* by means of contributing to our spiritual development. Work enables people to "come closer to God, the Creator and redeemer" (*LE*, 24) and it is part of the "the salvation process" (*LE*, 25). The emphasis here (as well as historically) is on anthropology (i.e., starting with human beings). Unfortunately, this has often occurred at the expense of protology (God's ultimate purpose for humanity) and eschatology (the future Kingdom of God) (Cosden 2005).

Work as a Calling

The notion of calling has been an aspect of Christianity from early on. For example, in 1 Cor. 7:17–24, St. Paul uses call language for the "place in life" we occupy, although it seems likely that he was referring to God's providential direction, not any specific role in the marketplace (Stevens 1999). However, due perhaps to the ascetic/ethical focus in early Christian thinking, the term came to be conceived quite narrowly, associating it with church work alone (Collins 1996), the *via contemplativa* of Thomas Aquinas noted earlier (Volf 2001).

In the sixteenth century, the Protestant reformers, critical of this view, stated all productive work was vocational for all believers. Thus, the labors of the butcher or the baker were just as important, and just as likely to respond to God's claim on our lives, as any clerical work (e.g., that of a monk or priest). Martin Luther, for example, argued all Christians had a double calling, a spiritual and an external vocation. The spiritual was God's call on each believer's life. The external was a call to serve God in the world regardless of one's station in life (Volf 2001). One of Luther's anecdotes, cited in Jensen (2006), about nappy changing illustrates this idea succinctly:

> When a father goes ahead and washes diapers or performs some other mean task for a child. . .God, with all his angels and creatures, is smiling – not because that father is washing diapers, but because he is doing so in Christian faith (34).

Luther's notion of calling implies a spiritual egalitarianism that views all work as having similar value in God's sight. This ensured that no form of work was more important than any other, and distinctions between "ascetic/contemplative" labor and "earthly/active" labor were invalid. In other words work, no matter what it involved (the exception being work that broke God's law, e.g., loan sharking), was spiritual.

John Calvin extended Luther's ideas to all actions that occupy human existence. He wrote,

> The Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. . .This, too, will afford admirable consolation, that in following your proper calling, no work will be so mean and sordid as not to have a splendour and value in the eye of God. (cited in Jensen 2006: 35)

For Calvin, work in and of itself had no value except by the One who had entrusted it to us. Work has worth because God's has called us to it. In the seventeenth century, the Puritans narrowed this broader approach to the view that callings were a particular summons by God that fused two key ideas: duty and occupation (Stevens 1999). Callings were "part of God's order, a means of serving God and sustaining God's world through supporting oneself, family and commonwealth" (77). In this way, the ideas of religion, work, and lifestyle were linked inexorably together. As Stevens' notes, this perspective became the bridge between ancient views of work and our modern understandings, most clearly identified in Max Weber's (1905/1976) protestant work ethic.

In recent times, there have been further efforts to interpret work from a Christian perspective (see, e.g., Moltmann 1984; Larive 2004; Jensen 2006; Witherington 2011). Within these writings, the notion of "calling" is discussed frequently. This is not surprising, given this paradigm is still the primary framework through which many Christians (especially Protestants) understand their labors from a spiritual perspective (Cosden 2005). Therefore, given its popularity, we address several limitations of this notion from a *pneumatikos* (i.e., spiritual) perspective.

A "Spiritual" Critique of Work as a Calling

Perhaps it is not surprising that Western culture since the reformation has become increasingly individualistic. After all, the reformers emphasized the idea that "each individual's uniqueness, talents, and personality. . .are gifts from God, who creates and equips each person in different way for the calling He has in mind for that person's life." In this way, the notion of calling "undermines conformity, recognizes the unique value of every person and celebrates differences" (Veith 2002: 21). Unfortunately, such a perspective also downplays the communal nature of Christianity. As St. Paul states, "In Christ we who are many form one body, and each member belongs to all the others. We have different [spiritual] gifts, according to the grace given us" (Rom. 12:5–6a). For St. Paul, these spiritual gifts (*charisms*), which infuse every aspect of our Christian lives (including work), generate interdependency not independency. In the Spirit, states Moltmann (1997), "personhood and sociality come into being simultaneously, and are complementary. Anyone who sets priorities here, putting one above or below the other, destroys life and 'grieves' the Spirit" (92).

A further concern is that dehumanizing work might also be considered a calling. According to Luther,

> God assigns to each man his toil in accordance with his powers and in keeping with his calling. . .To each one God has assigned his portion. . .[He] wants you to do your duty happily in accordance with your assigned task and leave other things to other people. (cited in Jensen 2006: 35)

Thus, a job on a soulless production line with little meaning, and even less opportunity for human flourishing, might qualify. This idea, however, contradicts the Spirit of God as *spiritus redemptor* and *spiritus recreator* (Volf 2001). As redeemer, the Spirit frees us from our enslaved sinful natures and enables us to obey God (2 Cor. 3:17). As recreator, the Spirit humanizes our labors such that we now participate with God to restore creation to that which He ultimately intends it to be (2 Cor. 5:17). If this is the case, then work that degrades or debases human beings is to be rejected. Work that diminishes God's creation (including the nonhuman environment) is to be shunned. No matter how strong the Christian believes their calling to be, they should not work in ways that contradict God's Spirit.

What happens when there is conflict between one's external call and spiritual call? Might this not lead to a situation where one supersedes the other? How many people in business believe they are where God wants them to be and yet, they act in ways that contradict the Spirit? This might be understandable if their behaviors reflect a sinful nature (Gal. 5:17), but what if these actions are compounded through a blurring of their external call with their spiritual one? For example, a Christian manager works for a large multinational finance company. She sees her job as a calling and strives to do it to the best of her ability (Col. 3:23). Unfortunately, the company has been, and continues to be, implicated in several fraud cases, as well as contributing, through dubious financial practices, to destabilizing the world's economy such that billions of dollars and millions of jobs are lost. While the manager's role does not directly affect these outcomes, she works for an organization that acts recklessly. Why does she not quit? Perhaps at some point, the occupational (or lifestyle) aspects of her role (e.g., money, esteem, security) supplanted its spiritual aspects. As Moltmann (1984) writes, "vocation began to gain the upper hand over the call; the Word of God on the right (gospel) was absorbed by the word of God on the left (law)" (47). A *pneúmatikos* theology of work avoids such dichotomies. All Christian work empowered by the Spirit is cooperative with God in active anticipation of His eschatological transformation. If our work fails to achieve this, then it is not good work and Christians should not be participating in it (Volf 2001).

The notion of calling can also be misused ideologically (Witherington 2011). If we are working for God, and even the soulless factory job is now ennobled, then where is the motivation to improve? Again, how many Christians work for organizations where the requirement to "make profit" is used as an excuse for all kinds of demeaning and debasing work? What about when it comes to the environment? Here the "profit motive" justification has been used to treat creation as a free and limitless good, with no incentive to change behavior (Gladwin et al. 1995). If we start with the Spirit, and acknowledge how He transforms our work such that it integrates with God's plan for the world, then as stewards of creation, we must preserve our environment and restore aspects that have been spoiled or ruined. As Schmemann (1973) notes, the goal is to view the world through God's eyes. To see the world through the eyes of God's, we must be Godlike. Such a gift is possible only if we are in communion with God by the Spirit.

As hinted at earlier, our modern interpretation of calling has become synonymous with gainful employment (Myers 2014). The job, and its rewards, has become ends in themselves, not a means to glorify God. Often when material things other than God become ends, they develop into idols (Matt. 6:24). Max Weber (1905/1976), the German sociologist, foresaw this. His "Protestant Work Ethic" suggested Christians are called to perform their work duties religiously as if to please God. Unfortunately, as Jensen (2006) notes, when work becomes religious, it assumes religious-like goals. Eventually, these "religious-like goals" supersede other substantive spiritual ends. Today, many view work as a means to freedom, as opposed to true liberty found in Christ by the Spirit (Rom. 6:18), or at least the semblance of autonomy that comes from realizing one's identity via consumption (Gould 2006). The upshot of this attitude is that people work more. Work has become our means of redemption. Using such "freedom," many now reverence consumerism, believing it will provide our material needs for security, status, and self-esteem – things that should come from our relationship with God (Col. 2:1–3).

A Christian *Pneumatikos* Approach to Work

Work in the Spirit

The work of Miroslav Volf (2001) is presented as a useful starting framework by which to enhance Christian understandings of WS. Two indispensable truths flow from his work. First, all Christian activity, including work, is under the influence of the Holy Spirit (Gal. 2:20), with the explicit purpose of bringing about God's plan for His world (2 Cor. 5:17). Second, Christian WS is normative. Certain principles should guide our actions in "structuring the reality of human work" (81) such that it reflects what God desires for this new creation (Col. 1:13–14). Given these truths, Christianity's role is not to judge the world but to participate in its "promised and hoped for transformation in the new creation" (83).

If Christian work is work in the Spirit, then it must be understood as cooperation with God. The Holy Spirit, states Volf (2001), empowers us and gifts (*charisms*) us the capacity to accomplish our labors in ways that exhibit the values (i.e., the fruits of the Spirit – Gal. 5:22–23) of God's new creation. This notion of cooperation is implied throughout the New Testament. For instance, St. Paul writes that he no longer lives, but Christ lives within him while at the same time, he lives his life in the flesh (Gal. 2:20). Such thinking testifies unmistakably that the whole of Christian life, including work, is a life in partnership with God through the presence of the Spirit (Rom. 8:9–11). Moreover, the *charisms* that the Spirit imparts are "a guarantee" (2 Cor. 1:22; Rom. 8:23) of God's final plan for creation. Consequently, our work cooperates with God via the Spirit to bring about that "eschatological *transformatio mundi*" (115). As Moltmann (1984) puts it, the Spirit enables our mundane work to collaborate with God to "complete creation and renew heaven and earth" (45).

How is this feasible? After all, as Volf (2001) states, the entire world is currently under the power of sin (Rom. 3:23) and the Devil (Eph. 2:2; 1 Jn. 4:4). Furthermore, scripture teaches us that God through Jesus Christ is the source of this new creation (2 Cor. 5: 17–20; Rev. 21:2) not human beings. Therefore, how is it possible that we cooperate with God through our work? The answer, Volf argues, lies in understanding "the difference between God's eschatological action in history and his eschatological action at the end of history" (100). By the Spirit, "God works in history using human actions to create provisional states of affairs that anticipate the new creation in a real way" (100). The Spirit of God is essential to any discussion about the new creation. The Spirit is the "firstfruits" or the "guarantee" of the future creation (Rom. 8:23; 2 Cor. 1:22) and the present means of eschatological transformation. Without the Spirit, there is no new creation, either now or in the future, and there is certainly no transformation of the present. Thus, states Volf, any Christian theology of work interpreting human labor as a dynamic expectation of the new creation must be a pneumatological theology of work.

The Marks of Spiritual Work

So what difference does this *pneumatikos* approach to work make? First, this understanding overcomes the inherent ambiguity that exists in such concepts as calling (Volf 2001). There is only one call, from God through Christ and by the Spirit, to equip workers to participate in God's loving plan of redemption. How one does that is open to a myriad of choices. Certainly, some jobs are forbidden in scripture. For instance, jobs that violate the commandments (Exodus 20:13–17), overcharging interest (Ezek. 8:13), and prostitution (Lev. 19:29) are prohibited in God's sight. And while it may be true that some of these jobs might be required in certain contexts, they are not something God wishes for his people. Despite this, most forms of work can be spiritual for Christians, if influenced and enabled by the Holy Spirit, they cooperate with God to transform the world.

Secondly, this approach to work is not exposed to ideological misuse. The point is not to view work through a religious lens but, states Volf (2001), to "transform work into a charismatic cooperation with God on the 'project' of the new creation" (116). According to Volf, work that provides no self-directedness and opportunity for autonomy, work that encourages or forces individuals to act against their own interests and/or the common good, work that contradicts an individual's nature as a personal being, and work that does not encourage participatory decision-making cannot be ennobled simply for the sake of profit**.** An obvious case where such things occur is sweatshop labor. For example, a recent report by the *International Labour Rights Forum* (ILRF) on Bangladeshi Garment Workers (Claeson December, 2015) found systemic threats and violence, woeful safety standards, overwhelming workloads with little or no breaks, and subsistence wages. Such factories, and the people that run them, reflect values that are contra the Spirit (cf. Gal 5:19). As a Christian, you cannot justify such actions by evoking the bottom line.

Thirdly, this understanding ensures individuals are not called to a single right job. If a person wishes to change jobs, then this is not unfaithfulness but rather the individual living out their spirituality in a new way that serves others and works within God's redemptive plan. Such change will not create instability in human life, as Luther believed (Jensen 2006), nor will it lead to increasing idleness, as the puritans believed (Weber 1905/1976).

In addition to these improvements, a *pneúmatikos* approach allows us to judge what "good work" truly is. As Volf (2001) notes, not everything in this present world will be incorporated into God's plan for His new creation. There will be a judgment on all that is negative in the present. How might we then determine what will be discarded and what will be kept? St. Paul, writing in 1 Cor. 3:12–15, gives us some clues. This passage implies anything done in cooperation with God, which includes work done through the Spirit, will be like gold, silver, and precious stones that survive the purification of fire (i.e., judgment). Conversely, work not done through the Spirit will not be rewarded. Such work, Volf states, is in collaboration with demonic powers that scheme to ruin God's good creation. Like wood, straw, and hay, these works will be burnt up since nothing that is not of the Spirit can enter the new heavens and earth (Rev. 21:27).

Such thinking might also enable us to determine what meaningful work is. The WS literature often addresses this construct in functional or humanistic terms. For example, May et al. (2004) define it "as the value of a work goal or purposes, judged to the individual's own ideals or standards" (cited in Lips-Wiersma and Morris 2009). A more humanistic understanding comes from Lips-Wiersma and Morris themselves. They describe meaningful work in terms of four interrelated constructs involving "developing and becoming self, unity with others, serving others, and expressing self" (499). From a *pneúmatikos* perspective, all work that contributes to the new creation is ultimately meaningful, even if it does not appear so at the time. Such work provides the building blocks for the glorified eschatological *transformatio mundi* (Volf 2001). On the other hand, work contra the new creation, work that is dehumanizing or destructive of nature, is meaningless since it does not cooperate with God in anticipation of what is to come and will ultimately be discarded.

We should also recognize that scripture posits that all work is done in the Spirit, why? Because the Spirit is the giver of all life (Gen 1:30; 2:7)**,** and thus all labor, as an expression of life, gains its energy from the fullness of the divine Spirit (Moltmann 2001). Put another way, without God's preserving and constant grace, no work would be possible. Thus, it is feasible that "good work" carried out by non-Christians reflective of the values of Spirit, e.g., love, peace, kindness, goodness, gentleness, self-control, and so on (Gal. 5:22–23), that adds to God's creation as opposed to lessening it (Roms. 8:19–21), might also be incorporated in the new heavens and earth (Rev. 21:24–26) even though they may not be aware of this. In this way, a Christian *pneúmatikos* approach to work allows for the possibility that nonbelievers' labors are of equal worth. This view differs from much of the Christian literature in this area (Volf 2001).

If all human life is contingent on God, then both physical and spiritual aspects of life are "essentially complementary and ontologically integrated" (Torrance 1984). Differentiating between the physical (e.g., work) and the spiritual (e.g., worship) is illogical; together they form an inseparable unity. As Christians, our labor is worship back to God; it is one way that we image God back to himself (Rom. 12:1), the true *spiritual telos* of being human (2 Cor. 3:18). As Flett (2005) notes, without social contexts such as workplaces, it would not be possible "for humanity in the image of God to fulfil its calling and vocation as such a being" (171). The workplace is a means by which Christians can enact their spirituality, not necessarily through a specific vocation, but by being called to "good work." In practice, this might include such things as caring for the marginalized, manufacturing in sustainable ways, avoiding cheap labor, paying a living wage, and by and large operating in ways that honor God, the environment, and human beings. This "good work" cooperates with God, through the Son and by the Spirit, to redeem the present world, and provide a foretaste of what is to come.

Summary

We are defined by our relationship to God through Christ and by the Spirit, and our humanity is grounded in that relationship. We are *imago dei*, not *homo Faber* (i.e., working man) as Karl Marx claimed. We are neither self-made nor work-made humans. Our work does not bestow on us our humanity, but is one way we image God back to himself.

As Christians we now live in the eschatological era of the Spirit. We are the firstfruits of that new era (James. 1:18) given *charisms* from the Spirit (Eph. 4:7–8) to participate in God's redemption of the world (2 Cor. 1:22; Gal. 2:20). Instead of considering work from an individual functional perspective, with its associated limitations, Christians who comprehend their work in truly *pneúmatikos* terms can ascertain what good and meaningful work is; that is, work that contributes to the flourishing of others and that anticipates and reflects what is to come, a creation in perfect communion with God. Such an approach should, in principle, reduce the sense of alienation Christians feel in their work. It should also minimize the exploitation of others (including the nonhuman environment) for instrumental ends while at the same time encouraging personal autonomy and development of individuals. Finally, a *pneúmatikos* approach should reappropriate the communal dimension of work. All labor occurs by the grace of God. And all labor, if it reflects the values of the Spirit, contributes to the common good and anticipates what is to come.

Human work matters, as it is given by God in creation, for creation, in anticipation of God's new creation. The ultimate end of Christians is not nonexistence, rather it is re-creation and renewal, the end of work also "is neither disappearance not apotheosis, but the renewal of work in God's image. Good work, then, anticipates God's transformation of the world" (Jensen 2006: 40). As such, we are to make our future hope a present reality in economic terms.

Cross-References

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Workplace Spirituality in Contemporary South Africa

Claude-Hélène Mayer and Harald Walach

Contents

Abstract

This chapter introduces the reader to the topic of workplace spirituality in contemporary South Africa. It provides insights into Western and African concepts of (workplace) spirituality and thereby refers to the very specific socio-cultural contexts within South Africa, while referring to historic and present influences. Finally, spirituality is described within the context of mental health,

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mindfulness, and well-being research. Conclusions are drawn and implications for future theory and practice are discussed.

Keywords
Workplace spirituality · Western approaches · South African spirituality · Postapartheid · Ubuntu · Ubunye and amandla · Well-being · Healing

Introduction

This chapter presents an overview of relevant aspects regarding workplace spirituality in South Africa and from South African perspectives, including Western and African approaches to the topic. The chapter thereby provides an overview of the literature and of the latest research regarding spirituality within different organizations and with regard to specific cultural contexts. By relating to workplace spirituality and certain diversity aspects, this chapter aims at providing relevant context-specific societal and organizational insights and a differentiated view on spirituality within postapartheid South African workplaces.

Spirituality has been a neglected topic for many years and throughout apartheid South Africa (Mayer and Geldenhuys 2014). However, since the end of apartheid in 1994, changes are visible with regard to the discourse on spirituality in the societal context of the diverse, multicultural environment (Roux 2006). On the one hand, this change in openness regarding spirituality, as a relevant topic, has also reached the workplaces of different forms of organizations and institutions. On the other hand, researchers emphasize that spirituality still seem to be a hardly recognized or even neglected topic in certain workplaces (Klerk-Luttig 2008).

This chapter, firstly, provides an insight into the state of art in workplace spirituality research in Western context which is relevant for certain groups within the South African society. It then proceeds by presenting insights into historical and socio-cultural influences of apartheid onto the contemporary South African (work) environment. Based on the understanding of these historical influences, the concept of spirituality within the South African society is reflected, followed by a specific view on workplace spirituality in South Africa – which is currently still an under-represented research topic in organizational and management sciences, as well as in industrial and organizational psychology contexts. Finally, an overview is provided on research on (workplace) spirituality and mental health and well-being in South Africa. Conclusions are drawn and implications for research and practice are given.

State of the Art in (Workplace) Spirituality Research in Western Contexts

Spirituality is, generally speaking, a soft concept with various usages of the notion, none of which is consensually agreed upon. At one end of the spectrum are lose usages that call everything "spiritual" that is not outright materialistic and has some elements of meaning-making and value orientation as its core (Jirásek 2013), at the other end are demands for a clearly transcendent relationship as a defining element of spirituality (M. B. King and Koenig 2009). Some attempts at defining spirituality lie in between, such as the one by Swinton and colleagues (Swinton et al. 2011, 644), who define spirituality as follows: "Spirituality is the quest for meaning, value and relationship with Self, other and, for some, with God. This quest provides an underlying dynamic for all human experience, but comes to the forefront in focused ways under particular circumstances. This quest for meaning, value and relationship may be located in God or religion, but in a secularised context such as the United Kingdom it may reveal itself in varied forms."

What can be gleaned from this discussion are defining elements of spirituality that seem to be common to most, if not all definitions, and some that are specific to particular definitions. In this view spirituality

- Is derived from human experience in an embodied sense, i.e., not just a product of thoughts, cognition and attitudes, but from experiences that comprise cognition, emotions and affects and physical embodiment
- Is a habitual way of relating to self, others and our world, not just the odd instance of behavior
- Is transcending in scope, transcending the immediate wants and needs of the ego

Just how far this transcendence reaches is under debate. For some, it is transcendence within the reaches of our world, for instance, outreach into the community or nature. For others a defining element is transcendence towards a reality "beyond," wherever and whatever that "beyond" signals. For some it is identical with a deity or a personal god, for others it is the more philosophical notion of the totality of the reality. Here we adopt the following understanding (Walach 2015, 2017):

> Spirituality is the habit of being oriented towards and motivated by a reality beyond the immediate needs and wants of our ego. This habit stems from some kind of immediate experience of reality. Experience means that an insight is holistic, comprising cognition, emotion, and motivation or behavior.

Clearly, within our secularized Western societies, spirituality can only be approached from a neutral standpoint that is not tied to any one particular religion. The problem that seems to be puzzling the field and that also prevents a solid scientific treatment of the topic is, briefly, that science as one of the drivers of enlightenment was instrumental in breaking the dominance of a clerical and Christian interpretation of the world. However, by limiting the dominance of the religious narrative, science also got rid of spirituality, banning, as it were, a solid study of spirituality from the scientific remit (Walach and Reich 2005). At the same time, the implicit background narrative of Western science has increasingly become materialistic, thereby outlawing all scientific or scholarly treatments of spirituality from the precincts of science (Sheldrake 2013). Therefore, the study of spirituality has to regain its legitimacy in the first place. Some argue that this is not possible at all and should not happen, as spirituality is a completely different mode of existence, orthogonal to science, as it were (King 2016). We would argue that since the scope and remit of science is the full range of human experience, spirituality should be taken seriously and hence also be part and parcel of the scientific enterprise.

Apart from these somewhat theoretical ruminations, many practically minded people have discovered a scope for spirituality in bettering the human condition. Medical researchers in cancer and end-of-life care discovered the importance of spirituality for human beings and brought this to a wider public attention (Lo et al. 1999). Our representative survey of German psychotherapists showed not only that about two-thirds of all psychotherapists have had their own spiritual experiences, but also that they feel the topic is neglected in academic curricula (Hofmann and Walach 2011). Bojuwoye (2005) describes that – with regard to therapeutic healing practices in Southern Africa – concepts of spirituality, ancestral spirits and holistic healing, are commonly used by therapists as part of the daily professional practice and are per se an integral part of the workplace. Attempts to include spirituality into the national curricula for psychiatry and professional practice in psychiatric workplaces (van Rensburg 2014), as well as the attempts to develop models of spirituality within psychiatry (van Rensburg et al. 2014), show how spirituality is battling its way through into workplaces and professional practice (see chapter ► "Mindfulness in the Context of Integrative Knowledge: Separating the Science from the Hype").

In other workplaces, spirituality and spiritual approaches are slowly making themselves heard (Mayer 2014). One strand is via the novel topic of mindfulness and meditation, the other one is happening through the increasing insight among postconventional economists that it is not sufficient to define economy via the homo economicus alone and thus via egotistical maximizing of profits (Yamagishi et al. 2014), but that a long-term sustainability perspective that goes beyond the immediate need of company and shareholders is necessary to secure viability (Glauner 2014).

Mindfulness research has entered the field of workplace research via the effects in clinical and psychological contexts. The latter have been demonstrated in numerous studies: mindfulness interventions improve quality of life and symptoms in many clinical conditions, can prevent recurrence of depressions, and influence the psychological variables positively (Khoury et al. 2015; Kuyken et al. 2016). Therefore, it is not very surprising that employers and managers alike have started to use mindfulness programs as tools in improving performance or resilience to stress (Ruprecht and Walach 2016). One has to admit, though, that research of spirituality in the workplace and mindfulness interventions as a means to improve performance are in their infancy. First results of a positive influence on coping with stress can be seen (Walach et al. 2007), but rarely are there larger projects. Perhaps more important is a silent kind of revolution: Some managers, also of big companies, have started to take up their own spiritual practice. Initially only to combat their own stress and help them coping with difficult situations. But the more they do that, the more they also change their attitudes and behaviors, and they begin to incorporate their newly found values into their managerial activities (Full 2010). At any rate, incorporating mindfulness into trainings seems to increase people's satisfaction at the workplace and also their resilience to stress (Tamdjidi and Kohls 2013). But decisive, large evaluation projects are lacking to date. The benefits mindfulness and other spiritually motivated trainings have shown in clinical, and other settings are surely encouraging, but would need to be bolstered by good and robust data that are still lacking (Ruprecht and Walach 2016). One prediction is easy to make: The economic context is, primarily, a context of profit, i.e., a very mundane activity. All spirituality, and mindfulness is no exception, attempt to lead individuals beyond that immediate need and orient them towards some transcendent reality. To the extent businesses and their managers allow spiritual content to enter their own context, they will generate some friction to begin with. If seen through, this friction might prove to become a catalyst for positive changes, which not only our economic system, but also our world is in dire need of. Thus, an expectation would be that analogous to individuals that take up a spiritual practice like meditation or mindfulness, businesses that incorporate some spirituality or even regular mindfulness into their schedules will change. Glauner (2014) shows that this is only possible, if the whole culture changes. But if it does, it also leads to a more sustainable, sociable, and equitable development of a business. It might not have the high revenues in the short run, but it will have a more solid structure to build on in the long run.

Historical Socio-cultural Influences of Apartheid on Contemporary South Africa

During apartheid, South Africa was divided by racial categories which were mainly based on physical features, including skin color and facial expression and connected to certain social layers of categorization (Mayer and Barnard 2015; Clark and Worger 2016). Individuals were separated and categorized as native, Colored, Indian, and White groups. Thereby, natives (later on termed as Blacks), Coloreds, and Indians were regarded as inferior, while the Whites were regarded as a superior race, running the country in terms of political and economic power.

The classification system followed a specific hierarchy of human and socio-economic superiority (Seekings and Nattrass 2008). Whites, as the superior race, were followed by the group of Indians, Coloreds, and finally natives (Mayer and Barnard 2015). The group of Whites consisted mainly of European immigrants who had immigrated predominantly from the Netherlands, England, Portugal, and France. The majority of Black South African inhabitants were Bantu-speaking and of Black ethnic origin, such as Zulu, Xhosa, or Sotho speakers. South African Indians mostly immigrated to South Africa in the previous century with the idea to become landowners; however, they were subordinated during apartheid. Particularly Indian women played a very passive role during apartheid and are still influenced in postapartheid South Africa by socio-historical processes of racialization, gendering, and culturalization (Carrim and Nkomo 2016). Individuals of racially mixed origin were labelled “Colored” and had to adopt Afrikaans as their mother tongue from 1908 onwards, while keeping either their Christian or Muslim religious background (Adhikari 2005). According to the racial belonging, groups were described as different with regard to certain identities and value sets which separated them from one another during apartheid and these identities, which often find expression in cultural values and also in spirituality concepts, seem to differ within the cultural groups within South Africa (Booysen 2007; Mayer et al. 2015, 2016).

Apartheid ended officially in 1994 when Nelson Mandela, a world-known South African political activist and leader, was released from jail after 27 years. He then became the first Black African president in South Africa and proclaimed South Africa to become a global role model of a multicultural society as a rainbow nation (Mayer 2005).

Since the end of apartheid, South Africa has undergone many changes on political, socio-economical, and individual levels and shifts in values, as well as identity concepts were created to establish a multicultural society based on racial equalization and equality across all racial groups (Booysen 2007) which are nowadays classified as African, Colored, Indian, and Whites, whereas the term Black now describes all previously disadvantaged groups (African, Colored, and Indian) (Department of Labour 1998). During apartheid, concepts of spirituality have hardly played a role in scientific discourses within South Africa (Oliver 2006) and African spiritual concepts, such as ubuntu, had been repressed and had lost their original meaning when people fought for their liberation (Masango 2006).

It has been pointed out that the postapartheid South African society needs new constructs to provide meaningfulness to individuals and societal groups which seem to struggle to cope with competing on global levels, while managing the remains of injustices and inequalities of apartheid (Mayer and Barnard 2015). Further on, South Africans seem to lack identity constructions which are not mainly based on racial categories (Puttick 2012), but which take aspects of spirituality – particularly within the newly developing multicultural and diverse workplaces into account (De Klerk and van der Walt 2009). Spirituality, including the core African concept of ubuntu is now revitalized in the new South African democracy – with a focus of human respect, dignity, and meaningfulness (Masango 2006).

Spirituality in Contemporary South Africa

South Africa is a highly multicultural, complex, and deeply fragmented society which, on the one hand, still suffers from the legacy of apartheid and, on the other hand, integrates Western and African perspectives within society and work contexts (Soontiens and De Jager 2008). Spirituality is a concept which is central to individual and societal value discourses within African contexts, and aiming to conduct a spiritual life seems to be a major life-orientation (Mayer et al. 2008). Mayer et al. (2008) point out that values are shaped by people's individual, as well as cultural backgrounds, their socialization processes, and their work experiences, Western and Africa work value concepts alike.

In the South African context, research on spirituality always needs to be contextualized with regard to the diversity of the samples and groups and biographical variables, gender, qualifications, marital status, cultural heritage, and religious orientation. Diversity criteria should be taken into account, but research focusing on these criteria is often lacking (De Klerk et al. 2009). However, some research studies touch on the relation of spirituality and race (e.g., Martin and Martin 2002), and it has been emphasized that spirituality is high in black people (Giles 2010), supporting the thesis that individual spirituality seems to be higher in black than in white people (De Klerk and Van der Walt 2015). Spirituality has been defined as an existential part of life and identity of members of the black ethnic groups (Wheeler et al. 2002). Spiritual values in African people are further described as more connected to cooperation, solidarity, and supportiveness, while Western values are rather individualistically orientated (Du Plessis and Rousseau 2005).

Most research regarding spirituality and values in Western contexts has been conducted with regard to "protestant work values" which were religiously inspired and based on the notion that protestant work values were attributes for salvation and pleasing to God (Steiner and Steiner 2000). Through colonialization and imperialization, these work values were transferred to the South African context and it was highlighted that work ethics, work, and management practices were founded on Western values (UNESCO 1997). However, this statement as been criticized harshly and Western value and cultural concepts have become of concern in South African work contexts (Mayer 2008). In the context of these work value discourses, notions of spirituality have been studied and discussed, and it has been pointed out that within the South African context, the diverse cultural contexts of the country, the differences in value discourses based on African and Western concepts need to be taken into account when aiming at understanding spirituality (Roux 2006).

Roux (2006, 158) argues that South Africans of Western origins often refer to spirituality "mainly in a religious and cultural manner," while she describes "African orientation of spirituality [are] as diverse as Africa itself." According to the author, spirituality in African context derives from African mysticism and from "the awareness that there is a unity of beings in the universe" (Roux 2006, 158). Oliver (2006) points out that in terms of "Afrikaner spirituality" (Afrikaner includes the spirituality of the group of White South Africans who descended from the Dutch/Boer immigrants), spirituality has mainly been reduced to having been founded on a Calvinistic tradition which appears to be too short sighted. It has therefore been suggested that religion, Pietism, Methodism, and Liberal Theology all form parts of Afrikaner spirituality, as well as aspects from Calvinism and Romanticism and their reconstruction under the specific African living conditions (Oliver 2006). This differentiated view of spirituality being based on selected religious backgrounds is also reflected in De Klerk et al. (2006) who emphasize that they have found, using a South African sample, that spirituality (particularly with regard to the meaning dimension) is significantly related to religious affiliation and orientation, as well as to the experience of religious strength. Cilliers (2008) refers to spirituality with regard to its interconnectedness with cultural African concepts, rather than with religious affiliation. According to Cilliers (2008), African spirituality interlinks with moral and ethics and is based on three main components, namely, ubuntu (community), ubunye (holism), and amandla (vitality). These social and philosophical African concepts are explained in the following, due to the fact that they form the cultural core of (South) African spirituality.

Ubuntu, Ubunye, and Amandla as Cores of African Spirituality

Ubuntu is a (South) African life philosophy which defines spirituality as one of its core components (Roux 2006). According to Bishop Desmond Tutu (in Buthelezi 1987), spirituality is a core of ubuntu which rejects dichotomies between the secular and the sacred, the material and the spiritual, while defining life as sacred. African spirituality is further viewed as a holistic and inclusive approach to see the world which can help to overcome cultural, social, religious, and life style differences and strongly relates to the development of ethics, as well as physical, emotional, and spiritual wellness (Roux 2006). Moral and ethics are strong components of ubuntu African philosophy and spirituality (Ross 2007). It is described as African humanism which places humanity into its center (Broodryk 2005), whereas humanity is defined as a communal construct as a person being a person through other persons, which is the literal translation of “ubuntu.” Thereby, ubuntu emphasizes the importance of others in the life of a person, while at the same time highlighting how people should be and should behave with regard to others in terms of ethics and morality (Roux 2006; Cilliers 2008). Van Binsbergen (2003) relates ubuntu further on to a moral structure of relationship, ritual embodiment, and ideological usage which derives from precolonial rural South African settings and which is related to even in post-apartheid in politics and organizational development, thereby carrying spirituality into the workplaces (Mayer 2014). Studies inside and outside the South African workplaces show that ubuntu is a concept known and appreciated by members of all racial/cultural groups in South Africa and therefore a unifying element across socio-cultural divides (Mayer 2011b; Mayer and Viviers 2014a, b).

Ubunye, another concept underlying African spirituality, means “we are one” and reflects the “unity of all reality,” which always relates to the family, the clan, and the ethnic group and which describes life as an holistic approach of a wholesome experience in which all relationships, the cosmos, and all social events are included in a dynamic, but social space (Cilliers 2008, 2013a, 2013b). This social space in African cosmology is usually constructed through the religious and cultural phenomena. Moreover, African spirituality is also about constructing identity, the experience of a full and complete, integrated identity, as aimed at in ubunye which reflects the integration of life (Cilliers 2013b). This integration does not only include the immediate individual or community, it also integrates the spirit world and the departed ancestors. Skinner and Mersham (2008) therefore describe ubunye also as communalism. Ancestral interactions are part of African spirituality, as are beliefs in the spirits of nature which are found in, e.g., plants, animals, rivers, mountains, hills, lakes, stones, or trees which are part of ubunye, the community of all living beings (Kruger et al. 2007).

Amandla, as a third core in African spirituality, means power, energy, and life force which is in African understanding – surely with local, regional, and ethnic variations – directly connected to divine power being viewed as an all-penetrating force, keeping ubunye intact and operating within ubuntu. Amandla provides the image of a powerful and sovereign God. According to Cilliers (2008, 5), African spirituality “is about power and empowerment, and often also the disempowerment of your enemies." Cilliers (2013c) finally describes the strong interrelationship of ubuntu, ubunye, and amandla and highlights: "Ubunye (the unity of all reality) is kept intact through amandla (power), which in turn operates within ubuntu (community). African spirituality is concerned with the maintenance of equilibrium and therefore with guarding against the loss of power." This power relates to a higher force which lives through the community and the interconnectedness of all reality. This interconnectedness of the person, the group, and the cosmos with its sovereign higher power/God provides the basis for a peaceful life and a strong cooperation and respect of the self as a member of the community and/or the workforce.

Workplace Spirituality in South African Contexts

Within the South African workplaces, recent research has indicated an increasing need for employees and employers to find meaning, holistic well-being, and mental health within their professions (Mayer 2011a; Mayer and Boness 2011a, b; Honiball et al. 2014).

Thereby, ubuntu has become an integrated concept which starts to influence Western workplaces within South Africa and beyond, such as in the USA (Ludin and Bob 2010, 44). Interesting with regard to ubuntu in the workplace is that ubuntu is based on "Shosholozah," meaning "to work as one" (Cilliers 2008, 5) which is again related to the philosophical and spiritual concept of ubunye. Spirituality, viewed in this way, therefore contributes to the harmonious and interrelated spirit at work which is related to cooperation and community (Skhakhane 1995). While Western concepts often rather relate to work and competition, African concepts of work often relate to cooperation in work. Ubuntu spirituality thereby opens spaces of work cooperation, collaboration, and teamwork across social and cultural divides (Mayer 2014). Under the concept of ubuntu and workplace spirituality, in African contexts, often workplace self-help groups are created in which resources are collectively bundled to make a living (Nafukho 1994). Through this spiritual aspect, the need for cooperation, morality, social, as well as emotional support and group work is emphasized. Nafukho (2006) stresses that workplace spirituality has huge implications for HRD practices in the workplace, since through ubuntu, consensus building and dialogue within the workplace are increased and learning processes are developed in more depth.

Klerk-Luttig (2008, 2076) provides important insights into the neglect of spirituality in the workplaces and lives of teachers in South Africa, which she calls "spiritual stuntedness." According to her findings, South African teachers are in the search for connectedness, meaning and a sense of personal wholeness to overcome feelings of isolation at school and increase their ethical behavior in the workplace. However, since spirituality is often neglected at school due to the fear of having to respond to religious questions, spirituality is not necessarily viewed as a resource within the educational context of South Africa (Klerk-Luttig 2008).

Other South African research in educational work contexts, however, emphasizes that workplace spirituality and job satisfaction show a significant relationship in that way that when organizations and leaders promote spirituality and spiritual values, it is likely that job satisfaction, meaningfulness, and spiritual fulfillment will manifest in employees (Van der Walt and de Klerk 2014). Mayer et al. (2015) emphasize that women leaders' life orientation in higher education institutions in South Africa is strongly influenced by their spirituality which is predominantly constructed through interconnectedness and trans-personal aspects which are experienced as coping mechanism to manage diversity and conflict at work, while creating meaningfulness in the workplace.

Van Rensburg et al. (2013) also refer to the importance of spirituality in educational and professional context and highlight that spirituality, based on various beliefs and faith traditions, has to be incorporated into psychiatric practice and training in South Africa, as already promoted in other countries. The special interest group "spirituality" within the Royal College of Psychiatry in the UK, for instance, has 2000 members (King and Leavey 2010).

In the managerial context of South African organizations, Preece (2003) has highlighted that leadership needs to include spirituality which seems to be closely connected to charisma. However, other authors refer to spirituality as a coping resource in organizational and work contexts (Makgoba 2012).

Furthermore, spirituality in the South African workplace has been described as a source of "being" in the workplace instead of "having." "Being" in the workplace is thereby expressed through humor, laughter, creativity, the freedom to enhance effectiveness and productivity, and a work-life balance (Labuschagne 2013). Honiball et al. (2014) point out that according to senior managers and CEOs in managerial South African workplaces, spirituality promotes the individual's healthy development, teamwork, as well as honesty and contributes to a positive organizational culture. In a single case study on workplace spirituality within a single case scenario of an entrepreneur in South Africa, Mayer and Viviers (2014b) show how concepts of spirituality change across a life span and how these dynamic changes of spiritual belief and institutional religions, as well as cultural and class belonging are connected and how these components influence entrepreneurial standing and success, as well as mental health and well-being. The study shows that the more the entrepreneur can connect to his personal and collective spirituality, the more he feels fulfilled and motivated to work in a successful manner. At the same time, spirituality in the workplace becomes a tool to connect to his different identity parts and to his diverse cultural and religious background and connects him with others whom he works with. Van der Walt and Swanepoel (2015) support these findings and show with regard to their two organizational samples in the Free State, a province in the center of South Africa, that workplace spirituality is strongly connected to positive workplace attitudes, particularly to job involvement. The study indicates further that a change in workplace involvement can be attributed to workplace spirituality as a motivational factor.

Other authors, such as Vosloo et al. (2009), have also emphasized that contextual factors such as organization, culture, race, socio-demographics should be explored more in-depth in future research on workplace spirituality. De Klerk and van der Walt (2015, 274) have described that personal and organizational spirituality in

South Africa is impacted by "several diversity characteristics within a multicultural environment and across organizational cultures and contexts." Thereby, females showed higher spirituality levels than males and "people of color" (mainly blacks) show significantly higher scores in personal spirituality than whites. This perspective is also highlighted in Cilliers (2013b). Studies have shown in diverse South African managerial samples that African and Indian managers rate their subjective degree of spirituality as "high," while it is only rated as "low" by members of the groups of White South African and as "medium" by representatives of all cultural groups (Mayer and Viviers 2014a).

Further on, the findings from de Klerk et al. (2006) are supported by de Klerk and van der Walt (2015): the stronger the religious conviction, the higher the level of spirituality. The same has been found with regard to an individual's educational level: the higher the educational degree, the higher the personal spirituality. However, De Klerk and van der Walt (2015) have not found any significant relationship between spirituality and age in their diverse South African sample. The authors conclude that personal and organizational spirituality can differ. Spirituality in organizations is significantly influenced by the leaders and their fundamental values; it is not influenced by the professional category (such as health care, education) to the same degree.

Several authors highlight that workplace spirituality is still limited in South Africa and that it should be promoted further through individuals and organizations (Lakey 2007; Van Tonder and Ramdass 2009). The empirical measure of spirituality in the context of biographical differences and across organizational and industrial sectors has hardly been researched and spirituality has only been studied in selected organizations, such as educational institutions or selected industries, and findings have hardly been compared between these organizations in the South African work environment (de Klerk et al. 2009; Edwards 2012; van Rensburg et al. 2014). De Klerk et al. (2009) particularly criticize that spirituality has hardly been studied in the context of differences with regard to racial belonging, ethnic groups, age and gender, and that research taking these aspects into account is absent when it comes to organizational and industrial environments. A topic, however, that has been researched more in depth is spirituality in the context of health and well-being in South Africa and also in South African workplaces. The specific interlinkages of spirituality and health and well-being will be addressed in the following subsection.

Spirituality, Health, Well-Being, and Healing in South African Workplaces

Spirituality within the South African context often relates to family health and well-being, as well as to community health, welfare, and development (Edwards 2011). This community spirituality – as referred to in ubunye – is transferred into post-apartheid workplaces in the way that the organization – in terms of ubuntu – is supposed to create a kind of community workplace spirituality for employees and employers based particularly on African concepts of spirituality (Mayer and Viviers 2014a, b).

Spirituality promotes mental health by contributing to the meaningfulness of the community (this can be the ethnic community or the professional or organizational community) and of the individual (Mayer and Viviers 2014a). Van Rensburg (2014) has pointed out that the South African Society of Psychiatrists needs to develop adjusted guidelines for the integration of spirituality in the approach to psychiatric practice which include anthropological and evolutionary aspects to deal with the cultural and spiritual multiplicity within the South African society. Van Rensburg (2014) emphasizes that these topics have been ignored for too long in psychiatric practice and psychiatric workplaces in South Africa and therefore need to be redefined in terms of their multicultural, multireligious, and spiritual approach.

Since spirituality is a concept which promotes wholeness and interconnectedness in many African contexts, it is traditionally part of health professions and healing processes, because traditional healing concepts refer to a holistic integration of spiritual and mental guidance (Ross 2007). Professional traditional African healers refer to their power as a power of God or a higher power and do not distinguish between religion and magic, spiritual or physical health, spirituality, and materialism (Moodley and West 2005). Therefore, illness or disability are often not only interpreted and treated on a physical, but on a spiritual and holistic level. Further, healing interventions are not only used to heal bodily problems, but also to reintegrate the person socially, spiritually, and psychologically into the social community (such as to be found in the workplace) and the ancestral community (Manda 2008). Ancestors play an extraordinary role in healing processes and healers might work with the "breath" of a person to create healing and wholeness through the "breath of the ancestors," the breath/soul (umphefumulo), and spiritual power and energy (umoya) (Edwards et al. 2006).

Ubuntu supports the aim to contributing to mental health and healing by creating human, community-oriented, holistic, and spiritual workplaces. Collective relationship building in the community is based on ubuntu and closely links up with workplace and organizational concepts which aim at increasing spiritual wellness and mental health, collective learning, team work, and sustainability (Mayer 2014). Thereby, the ancestral connection is an important part of (workplace) spirituality which is also described as a salutogenic (health developing) approach. It contributes to strengthening salutogenic organizations based on values, such as caring, respect, humanity, and beneficial and human relationships which are part of ubuntu. Mayer and Boness (2011b) describe, for the South African international Engineering work context, that spirituality plays an important role for increasing managerial health and well-being, as defined in self-descriptions of top and middle managers from different cultural backgrounds. Managers describe spiritual practices as supportive in management practices to support their health and wellbeing. These spiritual practices (e.g., meditation or reading the bible) are partly connected to religious practices referring to their religious origin. In another study on women leaders in higher education in South Africa, Mayer and Surtee (2015) state that mindfulness as a spiritual leadership practice at work supports women leaders to lead their organizations and to remain healthy in their demanding professions.

Several authors state, with regard to spirituality in the South African (work) contexts, that more research on spirituality, mental health, and well-being, as well as healing in professional contexts is needed to improve the understanding of these aspects and their (unconscious) impact on workplaces on micro-, meso-, and macrolevels.

Conclusions and Implications for Future Research and Practices

The South African context is a very complex and fragmented one when it comes to the exploration of workplace spirituality within the contemporary society. Exploring workplace spirituality, various diversity markers, such as race, culture, age, socio-cultural groups, religious affiliations, and gender need to be taken into account; however, research has hardly covered these interrelations of workplace spirituality and biographical data.

Due to the history of colonialization, strong waves of immigration, apartheid, and finally the transition into a democratic, diverse, and multicultural society, concepts of Western and African origins with regard to values, life-orientations and spirituality have been intermingled, while predominant trends for certain cultural/racial groups within the South African context can still be recognized.

In both, Western and African contexts (workplace), spirituality is gaining relevance and strongly connected to concepts of meaning-making, meaningfulness, and connectedness between self, the collective (or “the other”), and a higher force/God. While in Western concepts, the self in relation to others/higher force might build the core of the quest for spirituality, the collective and the interpersonal relation with reference to a higher force/God might be in focus. From both cultural perspectives, the transcendence and the “move beyond the self” is a crucial aspect in (workplace) spirituality. In African contexts, concepts such as ubuntu, ubunye, und amandla include mindfulness with emphasis on the collective thought, identity, moral, and ethical behavior which guide the way to workplace spirituality and are reflected in collective values within the workplace. In Western concepts, however, workplace spirituality is rather debated in the concepts of a mindful self/individual and its transcendence. Furthermore, African workplace spirituality is always experienced in relationship with the ancestors, while in Western spirituality, the concept of transcendence might, but does not have to, include ancestral positions and connections. Even in this case, the human collective, family-related (time-transcending) spirituality builds the focus of spirituality and provides the spiritual person with a human connection while relating to the transcendent realm.

Within various South African cultural groups, workplace spirituality differs with regard to its origin and its focus, but it can be emphasized that members from all groups have realized that spirituality within the workplaces can provide the diverse workforce with a new connection which goes beyond the self, the family, the clan ,or the ethnic, cultural or racial group. It provides the multicultural society with a way forward which strengthens the connection between humans through the transcendental.

For the South African context, research should focus on exploring the concepts of spirituality with regard to the biographical and diversity markers in more depth and further on, focus on the creation of individual and organizational spirituality. Future research should also aim at exploring the cultural influences from Western and African philosophies, life-orientations, and values with regard to the different European immigrant groups, but also with regard to the ethnic African and culturally mixed groups within South Africa. Since several studies have highlighted that religious influences impact strongly on (workplace) spirituality, it would be of scientific interest how religious background, cultural origin, and spirituality across the life span and different life phases correlate. Research should thereby not only use either qualitative or quantitative methodological approaches, but rather use mixed method research methodologies.

In terms of the implications for practice, the following can be emphasized: on the microlevel of organizations, individuals should be made aware of the often rather implicit and unconscious concept of (workplace) spirituality at work. Particularly leaders should be offered courses on workplace spirituality and mindfulness and its positive impact on diversity management and mental health and well-being within an organization. Spiritual leadership can support the creation of a cooperative mindset and the working together of people across cultural and racial divides. Besides the leaders, each and every employee should be offered courses related to spirituality (mindfulness, motivational courses, spiritual coaching, etc.).

On the meso-level of the organization, space should be created for spiritual values and practices during work. This might include mindfulness courses during lunch time, multireligious prayer groups or motivational talks of spiritual leaders. Thereby, workplace spirituality should become a topic not only addressed for the leaders of the organization, but for each and every employee. Concepts of organizational ethics could be defined with regard to spirituality on the basis of organization-based research which might inform the organizations' ethical conceptions based on the spirituality concepts of the employees. Bottom-up and Top-down approaches regarding a definition of spirituality of individuals should be used, and groups within organizations and the organization itself need to be dynamically created on all of these levels.

Finally, on the macrolevel, the organization and its employees can use the spillover effects of their workplace spirituality to open up to a spiritual life and an increased spirituality within family, socio-cultural group, and society. The spiritually created workplace would surely contribute to an increasingly mindful, healthy, and connected society.

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A Case Study on the Use of Meditation Techniques to Develop Mindfulness in MBA Supply Chain Management Students

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Abstract

An increased focus on spirituality and mindfulness in the management education literature has resulted in calls for greater empirical work of a nontraditional nature. Therefore, this research looks to contribute to this growing body of literature by looking at the deployment of a specific aspect of spirituality, mindfulness, in a higher education context in the teaching of a Master of Business Administration (MBA) supply chain management (SCM) module. This research shows that the use of meditation techniques by SCM students can engender mindfulness and increase their attention, awareness, and acceptance. In this case study, students completed a learning journal reflecting their experiences of meditation over a 6-week period. Grounded theory techniques articulated a model of the meditation exercise in this context. The research found a number of expected and unexpected benefits, including students' ability to focus for longer periods of time. The costs of the exercise, cited only by self-identified skeptical students, included an increase in stress and frustration with the exercise. The subsequent analysis and model show how to improve the techniques and prevent negative outcomes.

Keywords

Mindfulness · Meditation · Supply chain management · MBA · Case study

Introduction

Higher education (HE) institutions tend to prepare management students for the challenges of the modern workplace by using orthodox transactional teaching and learning approaches such as study skills and time management. However, organizations such as Raytheon, Procter & Gamble, Monsanto, General Mills, BASF, Unilever, and New Balance have applied more reflective techniques in their training programs including mindfulness meditation. In order to assist students in dealing with the challenges they will face in a fast-changing, and increasingly complex, global business environment, a greater focus on mindfulness in HE teaching is needed. Student's academic learning is connected to their social and emotional skills (Broderick 2013), but this connection is rarely recognized or built into the practices of HE institutions. Additionally, in the corporate environment, solely relying on cognitive understanding to solve difficult business problems is not sufficient and wider, holistic, physical, and emotional engagement are required of today's graduates (Shrivastava 2010).

Mindfulness is one of the prime Buddhist virtues, with compassion and letting go of the self (Kernochan et al. 2007), leading to changes in behavior and psychological traits (Purser and Milillo 2014). Meditation plays a key role in becoming mindful (Kernochan et al. 2007) and is a powerful vehicle to enhance mindfulness (Bishop et al. 2004). Mindfulness is developed using various meditation techniques that originate from Buddhist spiritual practices (Hanh 1976), and research with Zen practitioners has shown that meditation is associated with greater mindfulness (Brown and Ryan 2003). Meditation, as part of a "mindfulness-as-process" approach (Weick and Putnam 2006, p. 286), can improve mental skills that are generalizable across organizations and support the achievement of organizational aims and goals (Purser and Milillo 2014). While the practice of mindfulness has long been associated with spiritual practice, in more recent times, the pursuit of mindfulness, to combat stress and anxiety, is part of mainstream advice and guidance (NHS 2016)

To give guidance to educators and workers on how to implement and embed mindfulness and meditation techniques into their teaching and learning, this chapter presents a case study of how meditation techniques were deployed and received in an intensive 6-week, MBA class in a core subject, SCM. Using learning journals, the students gave their account of the use and outcomes of a meditation practice. This exercise was an attempt to help the students connect, more robustly, with SCM, a subject this is known to be extremely complex, interconnected with multiple levels of structure, thinking, and practice (Choi et al. 2001; Surana et al. 2005). The exercise was an attempt to develop the metacognitive skill of mindfulness, therefore increasing their attention, awareness, and acceptance and their ability to think in a multi-faceted and complex way.

The chapter first provides some context to the exercise by examining the concept of mindfulness, and then, specifically, the role that meditation plays in engendering it. It then briefly discusses SCM before using grounded theory to explore the barriers and facilitators to meditation as well as the positive and negative outcomes. The chapter concludes with advice to anyone wanting to make use of meditation in management education or in the workplace. The chapter therefore supports the movement toward education that shifts the emphasis from the teacher to the learner and prepares students to be curious and lifelong learners (Kernochan et al. 2007). In addition, the focus on meditation in this research provides a practical, secular, and less abstract view of the student's journey into spirituality (Delbecq 2005).

Mindfulness

Spirituality, and the ability to harness the positive impact of spirituality, is emerging as a key topic for both managers and academics (Steingard 2005; Driscoll and Wiebe 2007). Although research supports the positive outcomes of spirituality in leadership, a pressing concern is for management academics to introduce spiritual elements into their education programs. Increased recognition of the role that spirituality plays in management education (Steingard 2005; Delbecq 2005) has resulted in research across different aspects of spirituality. For example, a key facet of spirituality, identified in Buddhist teachings, is mindfulness: "The state of being where you are with all your mind" (Weick and Putnam 2006, p. 276). Mindfulness improves awareness, enjoyment, and decision-making and has resulted in the emergence of multiple literatures devoted to how mindfulness can be taught and harnessed in business and management contexts.

Although research in this area is growing, there is no agreed upon definition of mindfulness. However, Weick et al.'s (2005) characterization is widely used and repeated (Purser and Milillo 2014):

> [Mindfulness is] enriched awareness. [. . .] [A]ctive differentiation and refinement of existing categories and distinction. [. . .] [C]reation of new discontinuous categories out of the continuous stream of events [. . .] and a more nuanced appreciation of context and alternative ways to deal with it. (p. 90)

Mindfulness is: "the self-regulation of attention, which involves sustained attention, attention switching, and the inhibition of elaborative processing" (Bishop et al. 2004, p. 233). It involves: "approaching each moment of our lives as if it has never happened before and nurturing a clean-slate perspective that can be described as pre-reflexive" (Brown and Ryan 2003, p. 823). From this perspective, the internal and external influences on life events and the true nature of existence can be observed with more clarity. This provides motivation for learning and understanding (Johnson 2002). Mindfulness has also been described as a process of bringing a certain quality of attention to moment-by-moment experience (Kabat-Zinn 1990). This leads to a feeling of being more alert to what is occurring in the here-and-now and can be described as a feeling of being fully present and alive in the moment. For example, Ray et al. (2011) propose that mindful students show greater attention to detail and situational awareness.

In order to operationalize mindfulness, Bishop et al. (2004) developed a two-component model. The first component is the self-regulation of heightened and sustained **attention** on the awareness of immediate experience, thereby allowing for increased recognition of mental events in the present moment. The second component requires the adoption of a particular **orientation** toward one's experiences in the present moment, an orientation that is characterized by curiosity, openness, and acceptance.

Attention involves a conscious awareness of current thoughts, feelings, and surroundings. This stimulates the development of metacognitive skills for controlling concentration and monitoring events and experiences as they unfold in real time and directing or controlling the contents of consciousness (Westen 1999). A key aspect of this is developing the ability to *switch*, demonstrating flexibility of attention to facilitate the shifting of focus from one object to another (Posner 1980).

Orientation involves *accepting* thoughts, feelings, and surroundings and to maintain an open and curious attitude, therefore allowing individuals to think in alternative ways. If an individual does not accept current events at a specific moment, this limits awareness and attention and leads to a state of *mindlessness*. The ongoing practice of mindfulness increases dispositional openness, a trait that is characterized by curiosity and receptivity to new experiences (Costa and McCrae 1987). This component: "cultivates a state of mind which allows us to be open, to observe and experience fully the entire range of mental and physical reality without either suppressing it or acting it out" (Kornfield 1993, pp. 56–57).

In summary, Bishop et al. (2004) see mindfulness as a way to engage with attention in order to cultivate an awareness of the present moment without judgment but with openness, acceptance, and curiosity.

Meditation

Although a full analysis is beyond the scope of this chapter, research shows differences between Eastern and Western perceptions of mindfulness (Weick and Putnam 2006). The Eastern view of mindfulness focuses on the internal processes of mind, rather than the contents. This entails the ability to focus on current objects, to remember them, not lose sight of them through distraction, wandering attention, associative thinking, explaining away, or rejection (Weick and Putnam 2006). Western views of mindfulness focus on external events and to the content of the mind including past associations, concepts, and reifications (Weick and Putnam 2006). In summary, an Eastern approach is regarded as more comprehensive as it includes the key role that meditation plays in adding awareness of the mind itself; mindfulness-as-process and not just its contents (Weick and Putnam 2006).

Meditation research is clear in terms of benefits, both in terms of health: including not only a decrease in blood pressure, cardiovascular benefits, and stress benefits (Rueda et al. 2005; Shapiro et al. 2003; Tang et al. 2007), but also in terms of cognition: helping people to focus for longer periods of time and retain more information (Brefczynski-Lewis et al. 2007; Lykins and Baer 2009; Walsh and Shapiro 2006). Studies have shown that being mindfulness through meditative practice increases neuroplasticity and a greater sense of well-being (Heaversedge and Halliwell 2010).

Meditation has been used in a variety of educational settings: schools, company workshops, and universities. In schools, a mindful, or affective, education program is proposed (Hyland 2011) and universities, such as INSEAD Business School and Ashridge Executive Education, have meditation programs as part of their curricula (Dolman and Bond 2011). INSEAD studied the outcomes of their meditation program and found that executives in a meditation-based coaching program were much more likely to act in a socially responsible manner even though the program did not discuss corporate social responsibility topics (Chapman 2011). Meditation, in an education setting, has two benefits. First, as a tool to prepare students to learn (helping them to de-stress, self-know, develop intrapersonal skills, etc.) and second, as an aid to deal with the challenges posed by the interpersonal and inter-organizational complexities inherent in modern business (Boyatzis et al. 2006; Ray et al. 2011). Meditation practitioners argue if you cannot understand your own mind you cannot hope to understand those outside yourself (Hart 1987). It is also noted that Socrates warned us to beware of the barrenness of a busy life. As we lose ourselves, and our ability to make decisions, because of mindlessness (Thornton and McEntree 1995).

Using Meditation in Supply Chain Management

Mindfulness is a particularly useful concept for those involved in SCM. Supply chains contain multiple organizations that are involved in the upstream and downstream flows of products, services, finances, and/or information from source to customer (Mentzer et al. 2001). As organizations strive for greater levels of competitive advantage, SCM has emerged as one way to achieve this, as managers realize that competition is no longer dependent solely on the capabilities of individual businesses but on the capability of tightly integrated supply chains (Prajogo and Sohal 2013).

SCM is characterized by rapid changes in business environment, globalization, technological advances particularly Internet-based systems, and increased demands for delivering superior operational performance (Prajogo and Sohal 2013). These rapid changes have necessitated SCM professionals shifting from a reactive, transactional, and clerical orientation to one that is dynamic, strategic, and requires much more flexible skills (Giunipero et al. 2006). SCM oversees the interconnections between different organizations throughout the supply chain (Choi et al. 2001). Therefore, individuals who work in SCM roles need to think about the impact of the decisions and actions at different levels: individual, group, function, company, and within and between supply chains (Gattorna 2010; Harland 1996).

As organizations realize the benefits of effective SCM, the SCM workforce has grown both in numbers and in the strategic role they play. This has led to a dramatic increase in the number of SCM and related education and training courses and, particularly, the need for diverse thinking and analytical skills (Dischinger et al. 2006). While functional knowledge at the level of the internal group is the realm of most business education (Mintzberg 2005), supply chain management goes beyond this to encompass multiple levels simultaneously.

Although students are often provided with modules such as research methods, these tend to be relatively narrow and focused on generating findings and discussions in specific areas. However, what much of this pedagogy misses are aspects of lifelong learning and meta-cognitive skills as students seek to better understand themselves and their world through learning situations outside conventional educational institutions (Johnson 2002). Such “expertise” is often assumed in HE settings and the time taken to deliver content-based curricula often precludes a focus on the development of such skills. Developing these key meta-cognitive skills (Ambrose et al. 2010) can be done in a number of ways and clinical psychology studies show that mindfulness is a key metacognitive skill; i.e., cognition about one’s cognition (Brown et al. 2004, p. 233).

The challenges of SCM are met, generally, by orthodox, transactional teaching and learning approaches. However, a greater focus on mindfulness in education will assist SCM practitioners in dealing with these challenges; for example, neuroscience suggests that student’s academic learning is interconnected to their social and emotional skills (Broderick 2013). While organizations such as Raytheon, Procter & Gamble, Monsanto, General Mills, BASF, Unilever, and New Balance have turned to more reflective techniques in their training programs, there is a lack of research on how these can be deployed in a HE SCM setting.

The Benefits of Mindfulness for Supply Chain Management Students

Meditation, as part of a mindfulness-as-process approach (Weick and Putnam 2006, p. 286), improves mental skills that are generalizable across organizational areas and also supports the achievement of organizational aims and goals (Purser and Milillo 2014, p. 1). Developing mindfulness can help SCM students in a number of specific ways. Firstly, it helps students adopt a de-centered perspective on their thoughts and feelings (Safran and Segal 1990), allowing them to experience their own subjectivity. Secondly, reflecting the fast-moving nature of SCM, it allows them to see events as transient in nature (Bishop et al. 2004). Thirdly, it can help students to recognize their habitual patterns of mind which have developed over time. This awareness allows students to respond to their life in new rather than habitual ways. The open and networked nature of SCM suggests that it is an ideal setting for enhancing skills in mindfulness (Thornton and McEntree 1995) as SCM professionals have to make informed decisions of a complex nature where the impact is beyond their immediate experience. Finally, an emerging focus for SCM is corporate social responsibility (CSR) and the need to behave in a more principled and compassionate manner. Mindfulness allows SCM professionals to be: ". . .more aware of one's own mental processes, listen more attentively, become flexible, and recognize bias and judgements" (Epstein 1999, p. 835). Therefore, SCM education needs to be focused not only on the economic sustainability of the network but also simultaneously on the social and environmental sustainability of supply chains.

With this new focus, it is even more important that we teach our students to think and live in a more mindful way, as Sadler-Smith and Shefy (2007) suggest that the promotion of reflection and contemplation skills are lacking in business schools. In addition, the specific managerial focus of SCM provides a specific context that is lacking in recent organizational mindfulness research and has contributed to a partial understanding of the concept of mindfulness (Purser and Milillo 2014, p. 7). SCM education is therefore an ideal setting for introducing meditation techniques, with its focus on multiple levels and the awareness that the impact of actions can have unintended consequences, leading to a need to be mindful.

In order to develop practical lessons for practitioners wishing to implement meditation activities into their teaching, the next section of the chapter makes use of a practical example as an illustrative tool. It will describe the process of introducing a meditation exercise into a course and will explore the factors that inhibit or facilitate positive outcomes from the exercise.

Introducing Meditation to an MBA SCM Course

This illustrative example is a single case study documented over one semester (6 weeks) with student's keeping a learning journal detailing the process of meditation. The purpose of the study is to understand the impact of meditation on student's abilities to concentrate, focus, and relax. The research shows which factors lead to positive outcomes and which lead to negative outcomes.

This exercise is also an attempt to help students connect with the subject of SCM, which is complex and interconnected (Choi et al. 2001; Surana et al. 2005), through the development of the metacognitive skill of mindfulness, therefore increasing their attention, awareness, and acceptance. It is hoped that the exercise could enhance their ability to cope with stress (many were doing up to ten courses per semester, which consisted of two 6-week periods) and to give them the space and time to make connections.

Details of the Class

From a scientific robustness point of view and to ensure that the results of the study can be used across as many settings as possible, this single case is suitable as this is a novel situation (Eisenhardt 1989): a class of almost 50% international and just over 50% national students in an MBA on a SCM module setting. This setting, to the best of the authors' knowledge, has not been studied before in relation to meditation. The sample is a full-time MBA class with a relatively high proportion of international students. About 18% (8) of the students are from Asia (Vietnam or India), 22% (10) are from the USA/Canada and apart from one Western and one Eastern European student, the remainder, approximately 56% (25), are from Ireland. Although only two Irish students are female, the international students are 50% male and 50% female. The class is an ideal sample given their mixture of predispositions and familiarity with meditation. When asked about their experience with meditation some of the students had tried meditating before and were open to the exercise (approximately 30%) while many expressed skepticism and opposition to the exercise (approximately 30%) with the remainder undecided about the exercise (approximately 30%). This provides an even split between open, skeptical, and undecided respondents. Almost all of the international students have either tried meditation or a form of meditation previously with the exception of the Eastern European student, again giving us a relatively equal divide of experienced and inexperienced students.

Meditation Exercises

The meditation exercises were assessed as part of a learning journal and were content-analyzed in order to develop the models. The content analysis uncovered the patterns of constructs discussed by the students. In order to build a model for the process of the exercise and the dynamics of the positive or negative experience, two researchers developed codes and coded the journal entries for the respondents. The first order constructs were derived from the participants' own language, as far as possible to understand the process of the exercise. One researcher coded the data; a portion of the data was then given to another researcher with codes and definitions.

The first and second researcher coded the data separately and then compared codes and evidence. The second order themes included whether the constructs were positive and negative, whether they helped or hindered the exercise, and whether they were included in the initial objectives or if they were unexpected. We then developed the second order themes where constructs nested or overlapped (Nag and Gioia 2012). The first and second order data structure is shown in Fig. 1.

The results show that the majority of the students attempted the exercises, even though no grades were given. Expected benefits included the ability of many students to focus for longer periods of time and a feeling of relaxation. Additionally, there were unexpected benefits, where students found other alternative methods of stress-reduction and cognition-enhancement. The costs of the exercise, cited by self-identified skeptical students, included an increase in stress, falling asleep when they wanted to be awake and frustration with the exercise.

Due to the religious and, sometimes esoteric, connotations of meditation, the exercises were packaged as secular, concentration exercises and the students were given instructions on how to do either a concentration-breathing meditation or an awareness-body-scanning meditation. They were given simple written and oral instructions and were asked to comment on the progress of the exercises in five journal entries over 6 weeks. The exercises were not graded but the students were asked if they would include some evidence of having undertaken the exercises in their learning journal.

Results

Out of the class, four did not attempt the exercises (four Irish students, 9% of class) and did not include an explanation in their learning journal. The remainder actively participated and wrote about their experience (41, 91%). Out of those who did take part: almost 80% (32) stated that it had a positive impact. About 10 (25%) found it easy from the beginning, while 15 (35%) struggled initially, but then saw improvements; 7 (17%) saw improvements, but then struggled at the end with either too much pressure from workload or illness; and 5 (12%) students found the techniques did not work for them and saw no improvement in either concentration or the ability to relax.

There were notable differences between the national (Irish) and international students. The students who did not take part, who had initial barriers, and found the exercise did not work for them, were mainly the domestic Irish students. The international students overwhelmingly had a positive experience with only one finding that it did not work, and she blamed herself for not trying.

The chapter now looks at the results of the meditation exercise. First, the beginning of the exercise and what the students expected in terms of the expected ***positive*** and ***negative*** effects. Second, the actual positive and negative outcomes experienced by the students. Finally, the process implications: how the exercise can be ***facilitated*** and what are the ***barriers*** to its implementation.

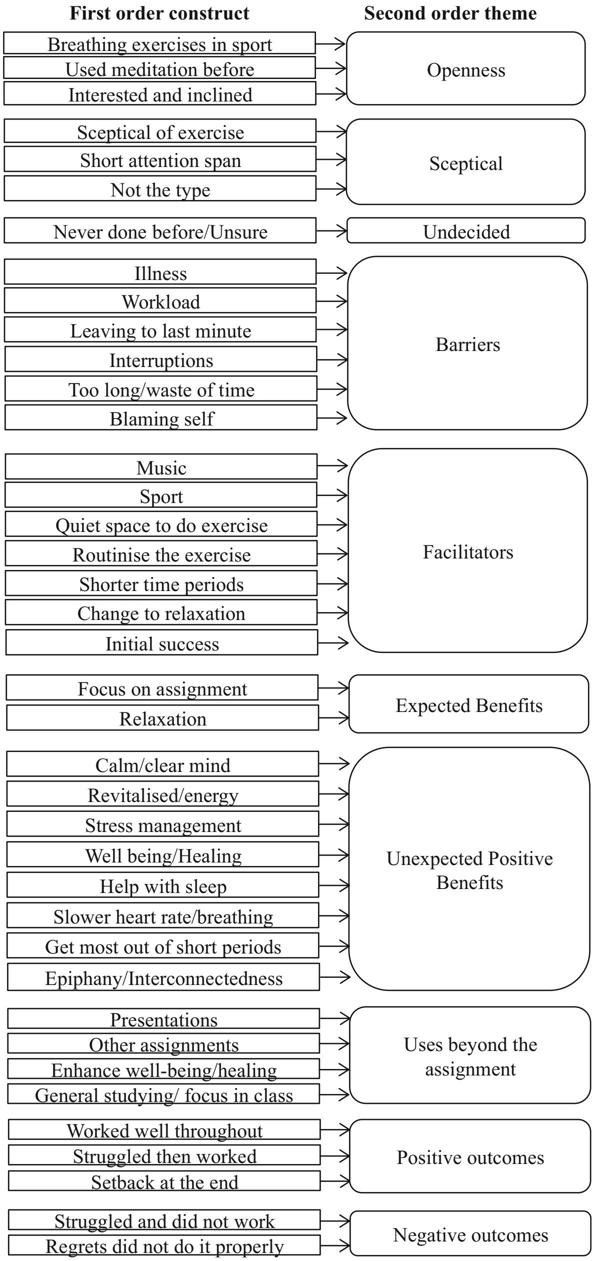


Fig. 1 First order constructs and second order themes

Beginning the Exercise

As mentioned the pre-exercise disposition of the students was captured. This made it possible for us to connect the pre- and post-experiences of these groups. All of the students who self-identified as open, 14 (out of 16 students) who were undecided, and 9 (out of 12) skeptical students, acknowledged that they had a positive experience. Three of the skeptical and 2 undecided students experienced negative outcomes, with 3 undecided students unsure whether their experience was positive or negative.

Respondents discussed their openness with the exercise, either having done the exercise before or being aware of the benefits. An example repeated by a few students follows:

> I have tried to incorporate breathing exercises into my daily routine off and on for a number of years now. I have found them to be very challenging, as I am a very fidgety person and my mind never seems to stop thinking and worrying about all I have to do. Because of this, I know it is important for me to work on relaxing my mind.

When students were skeptical they either dismissed the exercise or were unconvinced it would benefit them:

> Before starting this journal entry, I read both potential reflective exercises and, to be honest, was not convinced whether any of those might really help to focus my mind on the journal rather than thinking about all the other entries on my to-do list. I supposed it might be, kind of, a waste of time spending up to 15 min on the breathing exercise within the next weeks and – as I now seem to be tending to think about several things at the same time – was pretty sure not to be able to only concentrate on my breathing.

Outcomes

A number of benefits of the exercise were identified as follows and are ranked according to the number of students who identified them.

Concentration management/focus	19
Relaxation	17
Clear mind	9
Calming mind	8
Stress management	6
Revitalized/energy	6
Well-being	4
Helps sleep	3
Loose body	2
Get most out of short periods of time	2

Other responses chosen indicated by a singular respondent included healing epiphany/insight into life, an ability to see interconnectedness, a slowing heart rate, relaxing helps balance for work, and help in controlling breathing.

A sample of respondents' quotes are given below:

> My concentration exercises have still been going good, though this time I chose to do an exercise at my apartment so I could start my work the moment I finished the breathing exercises. Again, when I finished, my energy level had increased and I was ready to work.

> I tried the scanning exercise through course of this journal entry. I found it surprisingly effective in switching my mind off the pressures of the MBA and onto my own well-being. I applied the exercise for only about ten minutes but afterwards I felt revitalized with a clear mind for writing the entry. I'll be sure to use it for other subjects.

> I spent some time doing the breathing exercises and before I knew it I was having what I can only describe as a moment. To begin, my thought process was consumed with all my current worries – academic, family, friends – leaving me feeling a bit panicked. Moments later, for no clear reason my panicked train of thought gave way to an awakening, and all I could think about was how thankful I was for the extraordinary adventure I'm on. 4,000 miles away from home going to school in Ireland! All that to say, for a few minutes this week I felt a serious sense of gratitude and release, directly related to my breathing exercise.

Apart from the assignment, many students started to use the exercises beyond the assignment for presentations, other assignments, and more generally in their lives.

> I did find the breathing exercises very helpful last Thursday before my presentation to the class on IT Management. I focused by attention on my breathing and I felt calm presenting.
>
> I am also doing them a number of times during the day as I complete other projects and assignments.
>
> Long days of lectures and evening group meetings in which we discuss the next report or presentation are really exhausting. On those days, the scanning exercise was especially useful to reduce my stress level and be still able to think and argue effectively in the late evening.

Overall the meditation exercises were a positive experience for the students. As one skeptical student stated:

> In a final note, I should say that I feel a little like Daniel in the original Karate Kid, after he learns that waxing cars was useful for his training, in that I'm beginning to appreciate the interconnectedness of the academic and reflective exercises.

Costs

The costs associated with the exercise were predominantly identified by the national students. Although five international students cited their regret for not having done the exercise properly, the Irish students identified a range of issues from thinking it was a waste of time (1 student), experiencing frustration (1), haziness and tiredness due to relaxing (1), panic (1), and those who were sent to sleep (4).

Facilitators of the Exercise

Facilitators, or ways in which the exercised was helped, were identified by the students as follows and ranked according to the number of students who identified them:

Initial success/presentations	11
Used other techniques as well (sport)	7
Routine of exercise	7
Used other techniques as well (music)	6
Changed to relaxation exercise	6
Shorter time periods	6
Quiet space	5
Work without Internet/e-mail	2
Looking at big picture/life goals	1

Specific examples include:

> I found that it is extremely difficult for me to sit in absolute silence. I have incorporated slower, low tempo music in to the exercise. I find the music helps me to concentrate and focus on my breathing more affectively.

> What helped me to achieve this is that I found a quieter location in which to do the reflective exercise.

> Starting with listening to sounds around me, wind outside the window, heater engine, etc., my thoughts "wander" back to the inside of my mind which is divided into two sides: positive and negative. The negative side in gray is soon swept away by the positive side in pink. My mind is then filled fully with peace and hope. After ten minutes, I feel so refresh and energetic to work on the assignments again.

Barriers to the Exercise

The barriers to the exercise included the following, again ranked according to number of responses:

Initial difficulty (mind wandering)	22
Struggled then improved	16
Workload made it difficult	12
Struggled throughout/did not work	7
Struggled then improved but setback at end	6
Illness made it difficult	4
Worked but only one comment	2
Leaving work to last minute	2

Illustrative comments included:

> I tried the concentration breathing exercises before starting this, my first journal entry. I'll be honest I didn't really find it beneficial. All I could think about was the mountain of work I have to compete this term, while I sit here. . .breathing!

> The relaxation exercise did not work today. I am exhausted and been working around the clock to finish this and other assignments. My roommate is sick and I have been kept up half the night for the last week by her coughing (I feel worse for her than for myself but setting stage as to why the exercise wasn't successful).

> I completed most of the entry at home and I was distracted with my young baby crying or whimpering on a few occasions. For future breathing exercises, I plan to remove myself more from distraction by completing the entry in the library or other quiet location.

An interesting outcome is that the exercises sent the students to sleep. Seven reported falling asleep; however, their perceptions of this were markedly different. Four students said this was a bad thing while three saw it as a good thing. A recurrent theme was the lack of time and the workload:

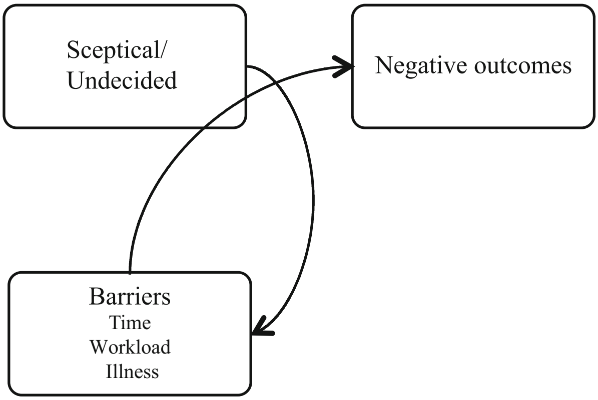
> Everything else is struggling, quality time with my kids is just not frequent enough and I am not concentrating on improving my communication skills or breathing exercises.

Key Learnings

The dynamics of the themes are useful for developing a grounded theory model of the meditation exercise. For the skeptical or undecided students there was a clear and simple path to a negative outcome with a distinct lack of facilitators and many barriers to the exercise. A skeptical outlook followed by an initial barrier, especially the perception that the exercise would take up too much time and a mounting workload, appeared to be the key to a detrimental experience (Fig. 2).

The majority of respondents had a positive experience and the path through their experience is fairly straightforward. If they were open-minded this led to them utilizing facilitators and experiencing initial success with the exercises and also using other techniques to supplement the exercise. This led to expected benefits but also many unexpected benefits, such as a clear and calm mind, energy and the ability to cope with stress. The initial success and unexpected benefits then led these respondents to use the techniques outside of the specific assignment and created a positive outcome. This was also true for a number of undecided and skeptical individuals. Key facilitators for skeptical and undecided students were finding a quiet space, getting into a routine, changing to the relaxation exercise and supplementing with other techniques. Again, leading to the unexpected benefits of a calm and clear mind and renewed energy, and uses beyond the assignment, particularly using the exercise with other assignments (Fig. 3).

Fig. 2 Unsuccessful meditation exercise dynamics



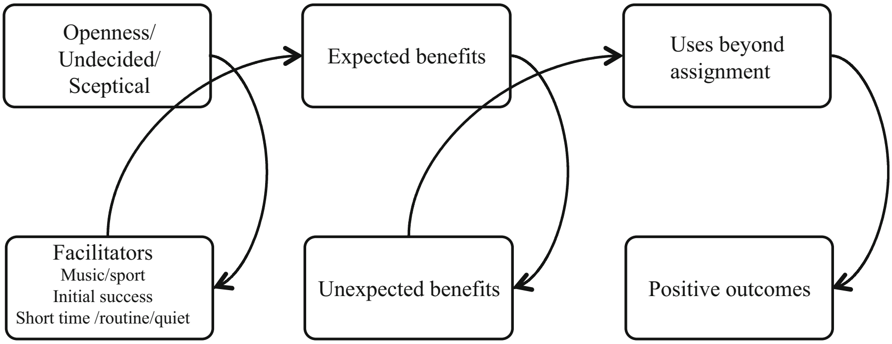


Fig. 3 Successful meditation exercise dynamics

Facilitators and barriers appear to be the key antecedents to the success or failure of the meditation exercise. Managing these will help to increase expected and unexpected benefits for the students.

One of the biggest barriers to a positive experience was the time taken to do the exercise. The instructions stated that students should try to achieve five minutes and work up to 15. This seems to be psychologically off-putting for some of the class. Perhaps, leaving the time open, and instructions starting from two minutes for a quick win, might be beneficial. Also providing instructions, for students to be easy on themselves and not see the exercise as a competition, might improve outcomes. It is important to provide support and instruction throughout the classes rather than only at the beginning, so that students who are struggling can be coached properly.

There has to be an effort to try to get the class to be open to a new way of thinking perhaps through information, focusing on examples that the class can relate to: business gurus such as Steve Jobs, athletes from the Chicago Bulls, and LA Lakers or businesses that promote meditation, for example, Apple, Google, Nike, Procter & Gamble, and Deutsche Bank (MBAonline.com 2012). Journal articles, websites, and places where students can learn about the benefits of the exercise will help to facilitate the practice and ground expectations.

As supplemental techniques helped a lot of the students, instructions should include and encourage the use of music or sport. According to other studies, both group meditation and music help to train novice meditators (Tang 2007; Tang et al. 2007). Further instructions could also include making the exercise routine and finding a quiet space to complete the exercise.

The workload was the biggest barrier for the students. This exercise was done as part of a 2-day-a-week, 6-week module with another four modules taught at the same time. The amount of work was unsustainable and this module has been modified to split the modules over 12 weeks. However, the majority of students still found time to do the exercise and also benefited from it.

A further significant barrier to the exercise was illness, which made breathing difficult. It would be useful to have instructions on how to meditate during illness.

An explanation of the effect of meditation on sleep should also be given. Students need to be aware that the relaxation exercise will help them sleep but may also make them feel too relaxed for the assignment. The focus exercise should be used with the assignment while the relaxation exercise could be used for presentations and when they have trouble sleeping.

Conclusions

The purpose of this chapter is to examine the role meditation plays in developing the key metacognitive skill of mindfulness in SCM students. It links the usefulness of increased levels of mindfulness to the specific industrial context of SCM, by showing the need for students to adopt a decentered perspective, to see events as transient in nature, to respond to organizational challenges in new rather than habitual ways, and the need to behave in a more principled and compassionate manner. The empirical research used thematic analysis techniques and grounded theory to establish the benefits, facilitators, and barriers of meditation to engender mindfulness, meditation, in an empirically robust case study. This then led to the development of a grounded theory model of the meditation exercise, which led to positive or negative outcomes.

This study can be seen as useful in a wider setting in two main ways. Firstly, it links metacognition and mindfulness to SCM and can be used, more generally, to inform SCM educators of the need to move beyond just content-based teaching and learning. Secondly, in addition to providing the basis for SCM focused meditation, it shows barriers and facilitators that need to be considered when deploying these techniques.

Mindfulness is particularly useful for current and future SCM practitioners who face rapid changes in business environment, globalization, technological advances, and increased demands for delivering superior operational performance. Teaching and learning approaches in SCM education need to reflect these challenges, and this chapter contends that meditation techniques can complement traditional education associated with business and management education.

A number of future research areas can be developed from this work, which would be useful in extending our understanding of the workplace implications of meditation. Comparative studies of groups who have made use of the techniques with those that did not would provide a useful research output and empirically test the benefits of the approach. Extending the longitudinal timeline further would also provide an indication of the longer-term effects of the benefits of the techniques. Similarly, using a workplace as the research setting would provide further empirical support for the benefits of meditation techniques and comparisons between different organizations would offer further insights.

Cross-References

- ► Celebrating Interconnectedness as a Spiritual Paradigm for Teaching, Learning, and the Internationalization of Higher Education
- ► Reflections on Management, Spirituality, and Religion (MSR): Service, Teaching, and Scholarship

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Coping with Workplace Bullying Through Workplace Spirituality and Spiritual Traditions

Bekir Emre Kurtulmuş

Contents

Abstract

This chapter focuses on two separate organizational issues namely workplace spirituality and workplace bullying. First, the workplace spirituality and spiritual relations will be investigated. Second, the possible role that workplace spirituality and spiritual traditions can play for the prevention of workplace bullying will be introduced with an emphasis on forgiveness which is one of the positive elements of workplace spirituality. Finally, the effect of forgiveness on the reduction of the impact of workplace bullying will be discussed.

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Workplace spirituality · Spiritual traditions · Workplace bullying

Introduction

Workplace bullying is a type of interpersonal aggression at the workplace (Neuman and Baron 2005) and consists of mobbing and harassment. In the context of stress theory, bullying is a severe form of social stressors at work and cause for anxiety (Zapf and Gross 2001). In fact, it is one of the main reasons for social stress at the organization (Vartia 2001). Recent research suggests that a significant number of people are exposed to workplace bullying (Keashly and Harvey 2006). Studies report that 5–10% of the European workforce faces bullying. A similar result is found for the North American workplace (Zapf et al. 2011). Since bullying increases the level of negative feelings that employees' face they also need to develop ways to deal with increasing anxiety, stress, and fear. As a result, in order to cope with aforementioned feelings, people are increasingly engaging with workplace spirituality (Ashmos and Dutchmon 2000).

The term spirituality could be described as "our inner consciousness" and "that which is spiritual comes from within-beyond our programs beliefs and values" (Guillroy 2000, p. 33). Although there is an increasing attention, the scholars ignore and reject the workplace spirituality (Danielz et al. 2000). However, studies found that workplace spirituality has a significant influence on employees work attitudes (Milliman et al. 2003; Garcia–Zamor 2003) and engaging with workplace spirituality reduces stress and increase organizational commitment (Rego and Pina e Cunha 2008). Moreover, if managers attempt to understand differing spiritual views and also encourage all views within an organization, this would create a positive environment for organizations (Krishnakumar and Neck 2002).

The chapter will provide an answer to the question that how individuals engage into workplace spirituality and spiritual traditions when they face workplace bullying. For example, when they face mobbing and abuses within a toxic environment, would employees engage in workplace spirituality/spiritual traditions? If yes, how does this engagement help them to reduce stress, anxiety, and fear they developed because of workplace bullying? The study will provide a comprehensive meta-analysis on the aforementioned issues.

Workplace Bullying

Bullying is a common form of work aggression. The concept of "bullying" overlaps the terms of mobbing and harassment. In fact, the terms of mobbing, bullying, and harassment can be used interchangeably (Einarsen et al. 2011). Moreover, the researchers in the UK prefer to use the word bullying (Rayner 1997); in France, the term harassment is employed (Einarsen et al. 2011); and in Germany, the term mobbing is implemented (Zapf et al. 1996). However, the most consistent term that is employed in many countries is the workplace bullying (Branch et al. 2013). The term is described as inherited in the concept that "repeated and persistent negative acts towards one or more individual(s), which involve a perceived power imbalance and create a hostile work environment" (Salin 2003, p. 4) or another wording is "Workplace bullying, in the form of long-term and systematic exposure to increasingly harsher forms of aggression, incivility and social exclusion by other organization members" (Einarsen and Nielsen 2015, p. 132).

One of the key defining elements of workplace bullying is that negative acts are long term and persistent (Einarsen et al. 2011). In fact, employee faces systematic and persistent negative attitudes and behaviors that cause stress. Perhaps, the most important aspect is action to be repeating and enduring even it is either deliberately or unconsciously carried out (Einarsen et al. 2011). However, it is a gradually evolving process (Einarsen 1999) and Leymann (1996) discusses that in order to identify a negative act as the workplace bullying, it needs to take place for longer than 6 months. Furthermore, duration of more than 6 months is considered as severe workplace bullying (Einarsen et al. 2011). However, the victim might feel bullied long before. Long-term and persistent bullying is experienced by 3–4% of the workforce in average (Zapf et al. 2011). Therefore, bullying continue for months and years rather than days and weeks and single negative acts are not considered as bullying (Salin 2003).

Mobbing takes places in four steps. Phase one is the original critical incidents that are usually triggered by a conflict and it takes short time. The second phase is mobbing and stigmatization. This occurs for to "get a person" or punish him/her. This is the longest period and persistent bullying takes place. The third phase is personnel administration. In this period management gets involved in the case and people can suffer an extreme case of injustice. As a result, individual who has bullied can be marked and those around of the marked individual would think the problem lies in the deviant personality of the individual. The final phase is expulsion. In final steps, due to long-term sick leaves and assigning to no task (but still employed) bullied individual loses the job. Problem alleviated by the fact that such individuals have difficulties to find a new job due to their medical conditions/report and negative references from previous employment (Leymann 1990).

Work-Related Bullying and Person-Related Bullying

Work-related bullying is difficult to identify. This type of bullying includes behaviors such as assigning meaningless tasks, excessive monitoring of work, unreasonable deadlines, or even not assigning to any task at all. It is difficult to examine if work-related bullying takes place, as other employees may not register himself/herself for workplace bullying for excessive workloads. The most common form of work-related bullying is not to assign an employee any task (Einarsen et al. 2011). On the other hand, person-related bullying is independent of organization. These types of behaviors include engaging in intimidation, excessive teasing, hurling constant criticism, and making an insulting remark (Einarsen et al. 2011; Trépanier et al. 2015). It should be noted that physical bullying is rarely reported which means most of the action taken against victims happen through psychological pressures (Quine 1999).

What Cause Workplace Bullying?

There are different opinions on the question that what causes workplace bullying. One view is that the bullying victims are responsible for being mobbed. Supporters of this position argue that general anxiety disorder and querulous behavior of individuals are the main reason for workplace bullying (Zapf 1999). On the other hand, Leymann (1996) discusses that the aforementioned problem happens due to an organization of work and ineffective leadership. Another view is that bullies within the workplace are responsible for mobbing (Adams and Crawford 1992).

Zapf (1999) identifies three main causes of workplace bullying. First one is organizational causes including leadership, organizational culture, and job stress and work organization. The second one is a social group that comprises of hostility, envy, group pressure, and scapegoat. The third reason is the person and that involves personality, qualification, social skills, and stigmata. All three of those reasons lead to actual mobbing phase and in this step bullied person may face any of these following actions: rumors, social isolation, verbal aggression, organizational measure, attacking personal space, physical aggression, and attacking one's attitudes.

Furthermore, Zapf and Einarsen (2011) discuss that none of the reasons should be considered complete without taking into account that both perpetrators and victims personalities and other individual factors. In fact, certain behaviors and traits play a critical role for to be bullied such as low self-esteem, anxiety, avoiding conflict, and lack of social skills (Pilch and Turska 2015). Eventually, one-sided explanation of workplace bullying should be avoided. Instead, a broad range of causes should be considered and identified. What makes the identification of cause more difficult is that most of the time cause is equated with guilt (Zapf 1999). Consequently, whatever reasons cause the workplace bullying, subsequently, it leads to ill health for victims (Zapf 1999).

Consequences of Workplace Bullying

The exposure to the workplace bullying is a major source of stress that causes important problems (Hoobler et al. 2010). This ranges from mental and physical health issues (Nielsen et al. 2012) to undesired financial and organizational outcomes for individuals (Hauge et al. 2010). Nielsen and Einarsen (2012) clarify that the exposure to workplace bullying can have a detrimental effect on the job-related outcome, psychical well-being, and psychological health of individuals.

More specifically, the researchers found that workplace bullying causes lower job satisfaction and engagement (Rodriguez-Munoz et al. 2009), reduced commitment and turnover (Berthelsen et al. 2011), lower perception of organizational justice –which induce reciprocities action by victim toward organization (Bowling and Beehr 2006), increased level of sickness absenteeism (Ortega et al. 2011), lower creativity (Mathisen et al. 2008), increase in the turnover rate (Glambek et al. 2015), higher level of depression and anger (Leymann 1990), lower self-confidence, and higher level of general stress and mental stress (Vartia 2001). Moreover, it has been argued that there is a relationship between workplace bullying and burnout (Bowling and Beehr 2006).

Moreover, post-traumatic disorder and general anxiety are identified among bullied victims (Björkqvist et al. 1994); severely bullied employees are six times more likely to report than non-bullied employees to suicidal ideations (Einarsen et al. 2011). In fact, victimization is positively associated with suicidal ideations (Nielsen et al. 2015). Workplace bullying may have a detrimental effect on victim's desire to continue their life (Hallberg and Strandmark 2006). Interestingly, witnesses of workplace bullying reported significantly more general and mental stress reactions than one who did not observe such acts (Einarsen and Raknes 1997). People react negatively to depressive behaviors (Sacco et al. 1993).

Apart from the different problems that workplace bullying causes both on victim and observers, Hauge et al. (2009) reported that being a victim of bullying is one of the most important predictors of being a bully later in a large group. In fact, the meta-analysis of Aquino and Lamertz (2004) reveals that due to negative attitude and actions, perpetrators frequently report being a victim of bullying in the past. In addition, bullies and bullying victims are shown to have a higher amount of aggression (Matthiesen and Einarsen 2007) and bullies and bullying victims have similarities in their personality traits (Pilch and Turska 2015).

One important note is that if there is one single perpetrator and many victims, then victims would blame the bully for the action he/she committed. However, if there were more than one victim and perpetrator, then the blame would shift to the organization. If there were one victim and many perpetrators, then victim would blame himself/herself (Bowling and Beehr 2006). Perhaps one of the most important points to prevent or at least lessen the impact of workplace bullying is to identify perpetrators. In Scandinavian countries, the main group of perpetrators is coworkers (Hoel and Einarsen 2010), whereas, in the UK, it is managers (Rayner et al. 2002)

Workplace Spirituality

It is difficult to identify workplace spirituality as the term is inherently ambiguous (Case and Gosling 2010). In fact, scholars have had difficulties to provide a single widely accepted definition for the concept of workplace spirituality (Houghton et al. 2016). However, recently identification of the concept has occurred around three main dimensions. These are inner life, sense of connectedness, and meaningful and purposeful work (Gupta et al. 2014). Furthermore, consensus exists in the related literature that the identification of the concept is based on aforementioned three dimensions established by Ashmos and Duchon's (2000) work.

Workplace spirituality and management once thought to be irrelevant and not correlated now appears to be somehow positively associated (Benefiel 2003). Perhaps, the term could be described as "the exploration of inner territory and the search the know more about the meaning of the life and our purpose in some grander scheme" (Giacalone and Jurkiewicz 2003, p. xi) or in a different wording "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (Giacalone and Jurkiewicz 2003, p. 13). The term is generally defined as an emotion, attitude, belief, and internal value that eventually influence behaviors. It could be labeled either individual or organizational (Moore and Casper 2006). Nevertheless, the term "spirituality" has a very strong personal aspect (Freshman 1999).

There are different opinions how to clarify the concept. There are three different views to describe workplace spirituality. These are the intrinsic-origin view, the religious view, and the existential view (Krishnakumar and Neck 2002). More specifically, the religious view argues that the term is tied to one's religious affiliations and they are inseparable (Giacalone and Jurkiewicz 2003). In fact, broad meanings of spirituality intersect or converge with the world's five big religions –Islam, Christianity, Judaism, Buddhism, and Hinduism (Case and Gosling 2010). Furthermore, some also argue that it is necessary not to consider religiousness and spirituality as the same concept. "Religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness with God and feelings of interconnectedness with the world and living things" (Zinnbauer et al. 1999, p. 896). Nonetheless, this view is no longer accepted and those two terms seem to create one of the main views to describe workplace spirituality (Case and Gosling 2010). Furthermore, it is argued decoupling religion with spirituality would be inappropriate as this might eliminate the source of wisdom and accumulated knowledge that help us to understand workplace spirituality (Neal 2013).

The intrinsic-origin view discusses that spirituality is originated from the inside of individuals. Guillory (2000, p. 33) describes it as "our inner consciousness" and "that which is spiritual comes from within-beyond our programmed beliefs and values." Yet, existential view claims that spirituality depends on the existentialist questions. Such as, "what is the meaning of my work?" Or "why am I doing this work?" (Krishnakumar and Neck 2002, p. 154).

The above three-dimensional identification of workplace spirituality is generally conceptualized at the individual level. However, the term can be implemented on both individual and organizational level. At individual level, workplace spirituality involves understanding of inner life, meaningful and purposeful work, and sense of community and connectedness. On the other hand, organizational level spirituality describes the spirituality of organization itself or the spiritual climate or culture of the organization that consists of values, purpose, and vision of the organization (Houghton et al. 2016).

Above all these arguments two distinct camps have emerged in the related literature, namely spiritually focused and religion focused (Neal 2013). The first one views the spirituality and religion as two different and exclusive entities.

Scholars in this view strive to exclude religion from spirituality for a number of reasons. Proponents of this view discuss that people who are not religious may be spiritual, and therefore, they may feel excluded. Whereas, for the latter view, those two components are so closely connected that it would be impossible to understand the concepts without one another (Houghton et al. 2016). It is also difficult to explain the term without accumulated knowledge and wisdom coming from religion. In fact, an important part of global workforce has a religious affiliation (Juergensmeyer 2006). Furthermore, the same view discusses that the study of workplace spirituality should consider specific religion and the belief systems separately. However, the mainstream workplace spirituality research follows Giacalone and Jurkiewicz's functional approach associating the concept with values focusing on organizational outcomes (Lynn et al. 2009).

The Impact of Workplace Spirituality and Spiritual Traditions on Individuals and Organizations

Spiritual traditions comprise of a wide range of systems that include "Eastern spiritualities, earth-based or ecological spiritualties, twelve-step spiritualties, men's spiritualities, feminist spiritualities, Goddess spiritualties, transcendental meditation, yoga, Native American spiritualties and Judeo- Christian spiritualties" (Zinnbauer et al. 1999).

Managers have found that workplace spirituality could give meaning to their work responsibilities. In fact, integrating spirituality and work gives profound meaning to their jobs as managers (McCormick 1994) thus increasing effectiveness (Bell and Taylor 2004). The researchers search answers to the questions of how workplace spirituality can affect individuals and organizations. The question was that "Would organizations be more productive and innovative, and individuals are able to live more satisfying lives, if they felt inwardly connected to their work, fellow workers, and workplace?" (Sheep 2006, p. 357). Accordingly, it is argued that one of the main reasons why organizations embrace workplace spirituality is that it eases business changes (Mitroff and Denton 1999a). However, in some cases, it may also mask manipulation for compliance (Tzouramani and Karakas 2016) and can be effectively implemented for control and instrumentality purposes (Lips-Wiersma et al. 2009). By doing so, organizations can achieve spirituality – where people operating on a spiritual basis can trust others and share information (Casey 1999).

It has been debated in related literature that how to integrate spirituality, religion, and work. For example, should spirituality integrated for instrumental ends such as increasing effectiveness or should it be seen as a central organizing element for the workplace (Benefiel et al. 2014)? So far, researchers established a strong connection between various organizational outcomes and workplace spirituality and spiritual traditions both at organizational and individual level. They also concluded that spirituality at organizational level comes from individuals (Moore and Casper 2006). At organizational level, the relationships between workplace spirituality and management process (Lund Dean and Safranski 2008), leadership practices

(Fry 2003; Chen et al. 2012), organizational effectiveness and bottom-line outcomes (Duchon and Plowman 2005), downsizing, layoffs and sales growth (Fry and Slocum 2008), organizational performance (Garcia–Zamor 2003), higher level of efficiency and productivity (Fry et al. 2005), and work unit performance (Fry et al. 2011) are identified.

At an individual level, workplace spirituality has an impact on various individual activities, such as absence rate and productivity (Giacalone and Jurkiewicz 2003), human growth, well-being and organizational commitment (Fry et al. 2005), ethical behavior (Corner 2009), emotional stability (Cavanagh 2003), employee engagement (Benefiel 2005), job satisfaction (Bodia and Ali 2012,), job involvement (Pawar 2009), retention and organizational citizenship behavior (Milliman et al. 2003), attachment (Petchsawang and Duchon 2012), loyalty (Rego et al. 2007), and conscientiousness (Chen and Yang 2012).

The Role of Workplace Spirituality and Spiritual Traditions on Bullying

The workplace spirituality is a pervasive force that affects both individuals and organization at a variety of levels (Mitroff and Denton 1999a). Various impacts of workplace spirituality on individuals and organizations are revealed above. It is also found that both work- and personnel-related factors could trigger workplace bullying (Van den Brande et al. 2016). Moreover, the impact of workplace bullying on individuals can be serious and most of the negative impacts happen on the individual level. So, how a phenomenon as workplace spirituality could be implemented to benefit individuals who face systematic workplace bullying?

The related research in the literature reveals a little work about the relationship between workplace spirituality – both individual and organizational level – and workplace bullying. Interestingly, keywords search of "workplace spirituality and workplace bullying" yields no results in Google's Scholar, Thomson Reuters' Social Science Citation index, Elsevier Scopus, and EBSCO's business and management databases. However, when the keywords are refined some related researchers are identified.

Perhaps, workplace bullying and workplace spirituality could be discussed both at individual and organizational level. This would provide a better understanding. At organizational level, the workplace spirituality and spiritual traditions can be implemented to create a better and more positive environment. One of the ways of achieving that could be through institutionalizing underlying values and norms. In fact, the aforementioned values and norms, which stem from spirituality, would certainly be useful to reduce tension among the victims and perpetrators of workplace bullying. The component of "sense of community" can be embedded into associated values. If the member of organization shares these values, then they would find acceptance. However, the consensus is required for the establishment of the aforementioned norms and values. Nonetheless, this could be valid at mostly organizational level but it would influence individuals. It creates barriers and limits individual behavior. So, whenever a member of an organization behaves, they need to ensure compliance with an informal institutional framework that is provided by the organization. Spiritual organizations can also be more successful to reduce work-related bullying factors such as role stressors.

From an individual level, the impact of workplace bullying on individuals can be seen from various aspects. However, the important question is how workplace spirituality and spiritual traditions can be used to cope with workplace bullying. There are different coping methods that could help individuals with workplace bullying. These are reappraisal coping, active coping, confrontive coping, direct coping, social support (problem-focused coping), and self-care (emotion-focused coping – managing emotional stress occurring as a result of negative experience) (Van den Brande et al. 2016). Coping styles also mediate the relationship between stressful life events and mental health (Meng et al. 2011).

One of the main issues perhaps is to prevent workplace bullying occurring in the first place. There are three main sides in case of workplace bullying: victims, perpetrators, and witnesses. If the aforementioned values and norms are embedded into the organizational consciousness – informal institutional framework – then individuals would require checking if actions they were taking would be appropriate; this cannot be said for formal rules and regulations as already it is by law workplace bullying is forbidden and there are serious consequences if it is committed in many different countries. This may provide a mechanism where individuals could know what is expected of them. Workplace spirituality and so-called spiritual organizations could be natural places where such framework could be appropriately implemented. It should also be noted that spiritual organizations could be places that traditional norms and established strong organizational values could be changed (Bell and Taylor 2004).

However, the opinion is that this is most helpful for the prevention phase. So, how can workplace spirituality and spiritual traditions be helpful for the victims?

It is shown in the related literature that workplace bullying is one of the strongest reasons for workplace stress and causes long-term physical and psychological health issues (Hoobler et al. 2010). At the same time, engaging in workplace spirituality and spiritual traditions are found to lower stress factors at work. If victims opt to use emotion coping strategies – research show that victims are more likely to opt for emotion coping strategies such as denial or avoid than problem avoiding strategies (Dewe et al. 2010) – then perhaps prevention becomes more important as the denial of the problem would not be easily solved by the establishment of values, norms, and attitudes that are added as a part of framework.

Coping with Workplace Bullying Through Forgiveness: The Role of Religiosity/Spirituality

As it is discussed above one of the main outcomes of facing bullying is to have an increasing level of stress. It is proven that bullying may create immersive psychological pressures on the victims. In response to that individuals have different ways of coping with stress. Among many, one of the ways of coping with stress is based on an emotion-focus coping strategy that is called forgiveness (Flanagan et al. 2012). Forgiveness could be described as a reduction of negative attitudes, behaviors, and emotions toward an offender or in other words “intrapersonal process of replacing negative cognitions and effects with positive ones that have individuals benefits” (Hargrave et al. 2009, p. 304). It is a complex motivational change process that occurs aftermath of a negative incident (McCullough et al. 2001) and happens in individual level involving both victim and perpetrators (Griffin et al. 2015). It is described as a moral virtue (Kim and Enright 2016). Most models focus on forgiveness as a process where victim’s development of empathy toward perpetrators is seen as a necessary step (Macaskill et al. 2002). In fact, the first step of feeling forgiveness toward perpetrator is empathy (Witvliet et al. 2001).

There are three different types of forgiveness. These are the trait, state, and self-forgiveness. Trait forgiveness means a degree that a person tends to forgive across time, situations, and relationship (Davis et al. 2013). Most models discuss that individuals with higher level of trait empathy would have a higher level of forgiveness whereas individuals with low empathy finds very difficult to feel the same toward others. State forgiveness refers to a person’s degree of forgiveness of a specific offence whereas self-forgiveness describes the person’s forgiveness of an offence that he/she committed.

Almost all religions praise compassion and forgiveness and these concepts are one of the central messages given to the followers (Hill and Pargament 2003). A study found that effectiveness of religiously based forgiveness is significantly higher than secular based forgiveness (Rye et al. 2005). It is discussed that religion can help individuals to cope with uncertainty surrounding to forgiveness (Rye et al. 2000). There is a positive correlation between religion/spirituality and forgiveness. In fact, in their meta-analysis Davis et al. (2013) found that religion/spirituality was positively associated with trait forgiveness. Worthington et al. (2001) also found that both unforgiveness and forgiveness are associated with religion. In fact, Tsang et al. (2005) found that in certain circumstances religion could be used for the justification of unforgiveness. Furthermore, religiosity is one of the important factors that determine people’s engagement of forgiveness (Fehr et al. 2010).

Interestingly, people have a limited number of responses to negative individual events and forgiveness is one of them (McCullough 2000). Forgiveness has been shown as a helpful strategy to cope with different abuse and trauma (Watson et al. 2017). It is also associated with positive emotions such as compassion, empathy, and love. The term is positively correlated with apology and state empathy and also negatively correlated with intent and state anger (Fehr et al. 2010). It has a variety of benefits for individuals and is one of the most effective ways of reducing stress (Worthington and Scherer 2004). It is described that the emotion-focused coping strategy helps individual to reduce a stressful reaction to a transgression and unfair treatment that occurs in interpersonal context (Worthington and Scherer 2004).

Furthermore, if victims think more about the incident, they will be more and more stressed and it will be more difficult to forgive the perpetrators. In fact, such attitude would cause victims to think more about revenge (McCullough 2000) and if this becomes a vengeful behavior, then it would ignite aggression (McCullough et al. 2001). Aggression may cause destructive and aggressive interpersonal behaviors such as homicide (Counts 1987) and sexual infidelity (Mongeau et al. 1994). A study found that if victims hold on grudges, it might have a detrimental effect on their health, such as higher skin conductance and heart rate. However, the same study concluded that forgiveness caused a better health (Witvliet et al. 2001) as well as better psychological well-being (Orcutt 2006). It is also found that being able to forgive contributes positively to an individual throughout his/her life (Darby and Schlenker 1982).

Conclusion

It is a claim that both workplace bullying and workplace spirituality and spiritual traditions are important topics. Particularly, considering the relatively high number of employees face to workplace bullying – estimated numbers given above somewhere between 3% and 10% in the USA (Zapf et al. 2011) – it becomes an important challenge to tackle the issue in order to create healthier environments and individuals.

In the same vein recently, workplace spirituality and spiritual traditions have become popular topics. This is due to the fact that these can increase the quality of working environments and help to enhance individual well-being. However, there is arguably, not enough research work to further understand how organizations and individuals could implement workplace spirituality more effectively in order to ease challenges that they face. Furthermore, research in the related literature for the relationship between workplace spirituality and spiritual traditions revealed little.

However, workplace spirituality can be effectively implemented for the prevention of workplace bullying at both individual and organizational level. Besides, it could also be helpful to alleviate victims' increasing stress and provide new ways to cope with it. Nonetheless, the related research reveals that there should be more research to identify how workplace spirituality and spiritual traditions could be more effectively used to help both organizations and individuals in case of workplace bullying.

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Spirituality in the Ethics and Leadership Classroom: An Autoethnography of Integration

Faith Wambura Ngunjiri

Contents

Abstract

This chapter focuses on describing my ongoing efforts at integrating spirituality into my ethics and leadership course for undergraduates. The course is an introductory-level class for business majors and can be taken by nonbusiness majors as well. It is the only stand-alone ethics course that students take in the business curriculum, with the expectation that all courses incorporate ethics content therein to apply and reinforce what is introduced in this 200-level course. When I was hired, I was invited to revise the course to include the themes of spirituality/faith at work. The themes include personal values, character development, role of spirituality in leadership, global religions contributions to ethics and

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social responsibility, and managing religious diversity. I use autoethnography – a first-person qualitative research approach, to reflect upon my experiences in the classroom.

Keywords
Spiritual integration · Ethics · Ethical leadership · Autoethnography

Introduction

Whereas the topic of spirituality in the workplace or faith and work has gained popularity in the management field in the past two decades, most of the published work tends to focus on the corporate workplace, with very limited focus on the higher education context as a place of work. On the one hand, the literature coming out of the higher education context argues that students are interested in talking about spirituality and religion and consider the university setting as an appropriate place to navigate their own spiritual journeys (Astin et al. 2010; Lindholm 2007). There is some literature on how management scholars engage in integrating spirituality and religion into their management courses (Barnett et al. 2000; Crossman 2015; Haroutiounian et al. 2000; Pielstick 2005; Trott 2013). The *Journal of Management Education* published a special issue on this theme Volume 24 Issue 5, 2000. Our management students are the managers and leaders of tomorrow who will be expected to navigate the terrain of an increasingly religiously diverse workplace and to lead their organizations in managing the expectations of their employees who wish to bring their faith into the workplace (Pielstick 2005). In this chapter, I use a first-person research approach of autoethnography to discuss my experiences in integrating spirituality and religion themes into an undergraduate course on ethics and leadership. The chapter begins with a succinct review of the existing literature on spirituality in the management classroom and then a short overview of autoethnography as method before delving into discussions of the course content and process. The chapter ends with the lessons I have learned along the way and some concluding thoughts.

Integrating Spirituality in Management Education

The literature appears to be quite thin when it comes to management professors sharing their own experiences with integrating spirituality and religion into the classroom. One of the earliest articles by a pioneer in the area of management, spirituality, and religion (MSR), Professor Judy Neal, shared resources (Neal 1997) and included guidelines for teaching management education from a spiritual perspective. Neal stated that "This is not a topic that is commonly discussed among faculty, so I don't know how widely spread the application of these principles are" (p. 134). Fortunately, we have come a long way in these past two decades in recognizing the need for integrating spirituality and religion themes into management education, if not in the number of publications, at least in the growth of the MSR interest group at Academy of Management, the International MSR community globally, and other convening spaces that indicate that academics are invested in the topic. Professor Neal's guidelines, though 20 years old, are still relevant today: know thyself, act with authenticity and congruency, respect and honor the beliefs of others, be as trusting as you can be, and maintain a spiritual practice. Other scholars have written about their own experiences with teaching spirituality and management, covering a variety of themes. For example, scholars have discussed the need to avoid indoctrinating students in the process of teaching about spirituality, offering practices such as ensuring informed consent, designing activities inclusive of all spiritual perspectives, teaching about the topic rather than how to become spiritual or religious, ensuring diverse spiritual perspectives are covered, respecting others' beliefs in the classroom discussions, introducing spirituality and religious teachings in appropriate courses and contexts, and presenting the professor's own beliefs as one among many (Epstein 2002; Groen 2010; Harlos 2000; McCormick 2006). These themes arise in my own experiences as I reflected back on some of the missteps I made when I started teaching the ethics and leadership course for undergraduates as will be discussed later. The issue of language used in integrating spirituality into the management classroom is also an important theme, with some scholars suggesting that talking about virtues such as compassion, respect, integrity, and courage is one way to approach this issue (Manz et al. 2006). In discussing my course; I include how we talk about values and virtues and character as inclusive ways of bringing spirituality into the discourse; but first, a quick overview of autoethnography as a first-person approach appropriate for scholarship of teaching and learning about spirituality in management education.

Autoethnography as Method

A first-person approach to qualitative research, autoethnography, has gained currency in a variety of disciplines, including management (Helena and Ekaterina 2016; Van Buskirk and London 2008; Woods 2011). Autoethnography uses the individual researcher's own story as the source of data about social or organizational phenomena. It can be solo where the individual researcher analyzes her own experiences (Lee 2008; Woods 2011) or collaborative narrating and analyzing the stories of two or more co-researchers (Chang et al. 2013). Even in cases where a researcher is telling her own story, others are involved or implicated in such stories since we do not live our lives in a vacuum, thus necessitating careful attention to relational ethics to protect the "uninformed" participants (Ellis 2007; Hernandez and Ngunjiri 2013). In this chapter, I utilize a solo approach to autoethnography by telling my own story of integrating spirituality into the classroom, and to protect my students' anonymity, I do not mention any by name or with any identifiers. In cases where it makes sense to provide some identifiers, I have used pseudonyms. I reflect on my initial experience teaching the course, especially the first semester course evaluations which

I perused for comments and feedback that would help me understand how students experienced it. Therefore, data for this chapter comes from my journals, student course evaluations, and memory data (especially about critical incidents and ensuing conversations with others). I wrote most of the autoethnography first and then went back to the literature to find out how my experiences are reflected in others' writing; thus, the previous literature review reflects the themes that are present in the chapter.

This chapter can be thought of as a form of "spiritual autoethnography," where I, as the researcher-participant in this narrative, give testimony to my experiences of faith integration in my workplace. As my former colleague Heewon Chang contends in her co-edited book *Spirituality in Higher Education: Autoethnographies*, "Autoethnography offers a unique vantage point to the understanding of the social through the self and therefore should be added to the methodological repertoire of spirituality research in higher education" (Chang and Boyd 2011, p. 11). Indeed, autoethnography is ideal for unpacking the lived experiences of faith integration in the classroom because it is focused on telling individual stories as they are enacted in social context. Further "Autoethnographers do not see themselves in a vacuum. Instead, they examine the relationship between the self and the context (a combination of different others): how the context has shaped the self, and, therefore, how the self reflects the context and how the self reacts to the context and transforms it" (Chang and Boyd 2011, p. 17). Indeed, this chapter demonstrates my ongoing self-reflection about appropriate ways to integrate spirituality into the ethics classroom while being both authentic to my own faith experiences and sensitive to the needs of my students and where they are in their own spiritual journeys.

Roots of Spiritual Integration

I am an immigrant into the USA, having arrived in the country in 2003 for graduate studies at Bowling Green State University, Ohio. Prior to my US sojourn, I had worked as an elementary teacher following graduation with a bachelor's degree in education and as a pastoral trainee for three and a half years in which time I also earned a master's in a theological discipline. My religious experiences spanned several denominations, having been baptized as a child in the Presbyterian Church, confirmed as a preteen in the Anglican Church, and spent four formative years in a high school that was supported by protestant denominations and where spiritual disciplines and religious services were of paramount importance. After high school, I found my way through several other denominations, as seemed to be the practice of many others in my context, where we would go searching for the most vibrant church for youth and young adults. Before I found my spiritual home, I also spent a few years struggling in what I sometimes refer to as a spiritual desert – a period of 2 years where I shunned religion after some experiences that led to feeling disappointed in God's capacity to protect me and a desire to figure things out on my own (or what Fowler (1981) regarded as the individuative-reflective stage of faith development). This was during my first 2 years as an undergraduate student. I finally settled in an undenominational church that was strongly influenced by its location within a university campus and its initial group of leaders who had come from a Baptist church. Within that church, I was able to find my spiritual center and become fully immersed in the life of the young adults, finding much in common with others who had similar stories of journeying through different churches and even losing and finding faith again. I would later join the church staff on a leadership development and pastoral trainee program and eventually was sent to seminary in order to deepen my theological understanding for further ministry. However, upon my graduation from theological school, I was among several others who were retrenched and found myself with a master's degree in missions' studies but no job.

Being retrenched was a huge blessing, and, with the parting words of the senior pastor ringing loudly in my ears – "you have been riding on my credibility long enough, go earn your own credibility" – I embarked on my search for further studies which led me to the Leadership Studies doctoral program at Bowling Green State University in the fall of 2003. There I would find a model for faith integration in the classroom in the person of Professor Judy Alston, who would eventually become my dissertation chair and mentor. In her, I saw firsthand how to bring one's faith into the classroom in a way that respects the diversity of the students in the room, demonstrates maturity and authenticity, and invites the students to bring all of who they are into the room as well – race, gender, class, sexuality, and religious identities included. Her research would also become a foundation of my own, especially her work on African-American superintendents as servant leaders and tempered radicals whose leadership was fueled by their deep spirituality (Alston 2005). My eventual dissertation utilized the conceptual model she had developed combining servant leadership, tempered radicalism, and spirituality to explain the lived experiences of African women leaders whose work was focused on social justice goals (Ngunjiri 2006, 2010). Having a role model and being able to work on a dissertation that included spirituality served as good preparation for my professional practice. In addition, attending an MSR junior faculty and doctoral student consortium a few months after graduating began the process of providing role models, mentors, and a community to belong to. Attending various sessions over the years has continued to provide me with ideas for practice that have proven very beneficial, from a community of diverse scholars and educators.

My first year as a faculty member, I worked as a visiting professor in a secular institution. During the interview, I explained to my soon-to-be colleagues that spirituality is part of my research as well as part of my teaching practice. However, in reality, my integration was more covert as there was no precedent for what I wanted to do in that environment, and the model I had observed with my advisor was with doctoral students – I wasn't sure how to translate that skillfully with undergraduate students. So my initial integration came in the form of spiritual practices aimed at helping me be prepared, praying for my students, and remaining open to talk about faith and spirituality when the occasion arose for it in the introductory principles of management class. I could more overtly talk about religion as part of diversity in a senior-level class and invite students to talk about religious identities as part of their own diverse makeup; I used Myrtle P Bell's textbook *Diversity in Organizations* that had just been newly published (Bell 2005).

I had more opportunity for overtly integrating spirituality into my teaching during my next faculty appointment, when I worked at Eastern University (EU), a broadly evangelical (i.e., quite liberal) Christian college located in the suburbs of Philadelphia. At EU, there was an explicit expectation that faculty would bring their faith into the classroom, and tenure decisions were hinged on being able to successfully construct a "Faith and Learning" integration paper that would be peer reviewed by a committee made up of senior colleagues. That faith and learning paper was intended to demonstrate how faculty integrated faith into their research and scholarship. Further, praying, reading scriptures, and other religious practices were encouraged in the classroom and around campus. Whereas not every faculty member was from the American Baptist Churches USA, the founding denomination of the institution, all were expected to affirm the university's faith statement. Thus, faculty were expected to be practicing Christians. Thus, I thought I was very well prepared when I arrived at Concordia College in the fall of 2013, ready to tackle the challenge of my dual roles of serving as director, Lorentzsen Center for Faith and Work, and associate professor of ethics and leadership with the explicit mandate to integrate faith into the course.

Concordia College

Concordia College is a college of the Evangelical Lutheran Church in America, having been founded 125 years ago (October 31st, 1891) by Norwegian immigrants in the Red River Valley (the border region of northwest Minnesota and southeast North Dakota). Unlike many other church-related institutions that have since shed their religious affiliation, Concordia College is one of 26 colleges and universities in the USA that are affiliated with the ELCA. The denominational relationship is maintained with congregations in Minnesota, North Dakota, and Montana who make up the Corporation Assembly, the body responsible for electing the board of regents. In the college website, this faith affiliation is explained as "Being associated with the Lutheran church means that our students receive a college education where faith and intellect are active partners. We've created a safe learning environment where personal beliefs are examined and nurtured, and religious differences are embraced and explored. Above all, our students learn how to become responsibly engaged in the world with an emphasis on service to others" (https://www.concordiacollege.edu/about/history-and-traditions/our-history-heritage/).

Further, Concordia College is actively involved in the interfaith movement, having worked closely with the Interfaith Youth Core to design programing that encourages engagement with diverse religious and nonreligious identities. The Interfaith Cooperation Statement was crafted with full engagement of the campus community in the 2015–2016 school year and reads: "Concordia College practices interfaith cooperation because of its Lutheran dedication to prepare thoughtful and informed citizens who foster wholeness and hope, build peace through understanding, and serve the world together" (https://www.concordiacollege.edu/studentlife/spiritual-life/). Interfaith activities are facilitated through the Forum on Faith and Life, as well as the Better Together student group. Our student body consists of about 50% Lutherans, with other protestant and catholic denominations making up about 35–40%, and up to 10% claim a nonreligious identity of agnosticism or atheism.

Muslims, Hindus, and Buddhists are a very small and often visible minority of mostly international students. All this to say, it is a mostly Christian campus, but with a growing awareness and embracing of our religious diversity. There is no requirement for religious affiliation for faculty, though a vast majority of our faculty and staff are Lutheran. This religious diversity would become a very important growth area for me in my efforts at integrating faith in the classroom, especially as I arrived on campus to a warm but somewhat cautious welcome due to apparent negative past experience with a radical evangelical faculty who had retired in recent memory.

How the Class Is Structured

The structure of the class is guided by my understanding of starting from the inside out – that is, first focusing on the issues that are foundational to our understanding of self, ethics, and leadership, then connecting with the technical aspects such as ethical strategies and leadership approaches, and followed by discussions of the context in which ethical leadership is enacted, before ending the class with practical applications and looping back to foundational issues.

Module	Topics
Foundations	Enron Worldviews
Personal leadership	Values Vocation: calling, meaning, and purpose Introduction to Giving Voice to Values (GVV) curriculum Leaders' light and shadow Stepping out of the shadows Leaders' character Combating evil
Ethical standards, strategies, and leadership	Ethical standards and strategies Ethical decision-making and behavior Exercising ethical influence Normative leadership theories GVV case studies
Context: business and society	Business and society relationship/stakeholder model Corporate social responsibility and citizenship
Shaping ethical contexts	Building effective small groups Ethical organizational climate The ethics of management global diversity

Worldviews and Values as a Foundation for Character

Our course begins with the movie *Enron: The Smartest Guys in the Room* (Elkind et al. 2005), which we watch on the second day of class as the case study that we then discuss throughout the semester as we go through the various topics. Usually, it is the first time that the majority of the students hear about Enron, and they react with shock that a fraud of such massive proportions could take place in the USA. In the documentary, we meet Ken Lay, Jeff Skilling, Sherron Watkins, and other cast of characters. Students are surprised that no one in Enron thought to blow the whistle on the whole operation, considering even Ms. Watkin's memo and eventual conversation was with Ken Lay, not to the media or external parties as a true whistle-blower would do. One of the topics that comes up in discussion is about spirituality, in relation to Ken Lay, who was a very well-respected evangelical Christian business leader; how does someone claim such strong faith yet lead such a massive fraudulent organization?

After unpacking Enron, we discuss worldviews, talking about how worldviews influence how we see the world, and how worldview serves as a basis for human values and behavior. Students get an assignment to research ten worldviews and present these to the class, worldviews such as consumerism, individualism, nationalism, moral relativism, atheism, scientific naturalism, etc. In introducing the worldviews selected for the class to research, I always let the students know that the ten worldviews selected are not the only worldviews present but that an awareness of the existence of worldviews and how they influence our values is helpful in understanding the hidden source of human behavior. We also talk about the fact that we all operate within multiple worldviews, such as being both humanism and scientific naturalism or individualism and consumerism.

Thirdly, the exercise also serves as a learning opportunity to talk about being critical consumers of information. For example, when they do Internet research on humanism, atheism, scientific naturalism, etc., we can often tell whether they dug deeper to find out the source of the information they are reading – how, for instance, it matters whether you are reading a website by fundamentalist Christian denominations or those by proponents of said worldviews. As critical consumers of information and media, we encourage students to make sure that they are reading widely and being cognizant that every website or source will have its standpoint, and those standpoints matter when it comes to how the information gathered is framed.

Finally, we talk about the sources of our own worldviews, and students get to write a journal reflection in this regard talking about how they would identify their worldview and where they believe their worldview comes from – parents, school, media, books they've read, etc. We talk about the need to be critical of our own worldviews as well, so that just because one grew up in a family that might be proponents of a particular worldview does not mean we have to hold on to that forever. We must become aware of our own lens, our own standpoint, because it influences how we see the world and the values we hold dear.

Values and Vocation

Students get 36 values cards to sort, with a few blank cards in case they need to combine some values. The exercise involves sorting the 36 cards into three piles:

very important, important, and not so important. They then put away the last two piles and focus their attention on the very important values. They sort through so that they only have ten values, which they then have to prioritize from the most important. This exercise takes up most of our class period as they need to do it slowly, thoughtfully, and quietly. After they have their list in order of priority, they write these values down into their notebooks and indicate whether they are values they currently practice or aspirational values that they hold dear.

The class then divides into small groups, and they talk about their top ten values, eventually coming up with a list of values that they all share. Some groups come up with five or six; others only manage two or three. Each group posts their shared values on the whiteboards. As a class, we then read through all these lists to come up with the top four or five that we share as an entire class. Without fail, the top four to five shared values fit with the idea of hyper-norms that belie the Giving Voice to Values curriculum such as respect, honesty, and compassion. This exercise is an important foundation for utilizing the Giving Voice to Values curriculum. Students journal about their top ten values and reflect on how they came to choose them and to prioritize them. Later toward the end of the semester, students reflect back on what they feel are some of their most significant learning experiences, and without fail, a majority of the students talk about the values clarification exercise. Further, faith, religion, or spirituality (all three words are provided in the list of choices) shows up in the top ten list.

The next topic of discussion is vocation, where we unpack meaningfulness, purpose, and calling as they relate to work (Dik and Duffy 2009). Vocation is an important theme within Lutheran higher education contexts, so much so that there is an annual conference dubbed Vocation of a Lutheran College that brings together faculty, staff, and administrators from the 26 ELCA colleges for dialogue. Further, for an institution whose mission is stated as "The purpose of Concordia College is to influence the affairs of the world by sending into society thoughtful and informed men and women dedicated to the Christian life," vocation is a constant theme in our classes and corridors. What that looks like for each faculty member differs, first because of our religious diversity as faculty and secondly the differences in how we interpret the mandate to engage in faith and learning. However, the Dovre Center for Faith and Learning is our go-to resource center for mentoring faculty so that they can all be comfortable with engaging in vocation and faith/learning work in their own courses.

With these areas as foundational, we are then able to start diving into the course textbook, Craig Johnson's *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow.* Interestingly, Johnson places the discussion about spirituality and leadership at the end of his chapter on combating evil, a placement I find a little unfortunate but he argues that because "coming to grips with evil is hard work. We must always be on the lookout for evil in whatever form it takes; continually evaluate our motivations and choices; make a conscious effort to forgive by reshaping our thoughts, emotions, and behaviors; and have the courage to apologize. A great number of leaders turn to spirituality to help equip themselves for these tasks" (Johnson 2018, p. 125). While I may not agree with where Johnson chose to place the topic and may find it odd that it is only four pages worth of it, it works for us because it is not the first time that students are connecting with the theme of spirituality. And it gives us the verbiage to think about what spiritual integration looks like in our own campus. Using the ten values associated with the spiritual climate of a workplace – benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust (Jurkiewicz and Giacalone 2004) – students engage in discussions about how our campus practices or fails to practice these values. Thus, the language of values continues to inform how we think about spirituality in both the personal and organizational milieu (Manz et al. 2006).

Critical Incidents in the Integration Journey

When I first started teaching ethics and leadership course at Concordia, I had a critical incident that was disturbing at first but, on later reflection, has been a source of necessary learning for me. Here is what I recollect about it. We were unpacking worldviews in class, after students had done their presentations on the worldviews they had researched. I shared my own thinking about my worldview and how it is not always consistent in practice. I shared that I am a Christian and had spent many years of my life as an evangelical, but living life in the USA over the past decade had made me search for an alternative path. So though I am still a Christian, I identify more with Quakers now, as I am attracted to their social justice, pacifism, values of simplicity, etc. However, I struggle with really practicing values such as simplicity, because we all exist in a consumerist culture (one of the worldviews they had presented on) – such that my decisions about what to buy sometimes involves thinking through what I need, what I want, what I already have, and why I need to buy anything else. I shared further that, in spite of my struggles with evangelical Christianity as it is practiced in the USA, my journey would not involve becoming an atheist or an agnostic, because my life experiences have me convinced that God does exist. I ended my reflection with them by sharing that such inconsistencies as being a Quaker who struggles with consumerism are normal for all of us, we all hold on to different worldviews some of which may be quite divergent. I challenged them to think through their own worldviews, the idea being to ensure that whatever worldviews we hold on to, it is because we are choosing to hold on to them, not merely because of inherited beliefs – we all need to ensure that our lives involve constant self-reflection and self-awareness.

One of the students in the class, let’s call her Rere, apparently was upset by my sharing. She went to two faculty members in a different department and reported that I had not bothered to share her worldview among the worldviews we had discussed and that the only thing I had said about it is that I couldn’t be an atheist because of my life experiences. She felt that I was putting down her worldview. Those two faculty members called my department chair to report my behavior. In the meantime, the student dropped my class and also changed her major away from business. When my department chair got the call, he asked the two faculty members whether they had approached me. They hadn’t. He also asked whether the student had approached me to register her complaint or discomfort. She had not. He then reminded them that the proper way to handle class conflict would be for the student to approach the professor and, if that fails, to approach the dean or department chair. So neither the student nor these faculty colleagues had handled the incident properly or given me as a new faculty member a fair chance to be heard and to understand how the student had experienced the class. When I figured out which student this was, I was very surprised because she had been fully engaged in class and we had shared a moment of recognition regarding a guest speaker who was coming to campus who was a graduate of my previous institution – whom I had not met in my 5 years in that institution but now I was going to get a chance to meet him.

At first, my reaction to this incident was to feel victimized. I wondered why these faculty members would choose to jump to conclusions that I was anti-atheist or anti-religious diversity merely because of my own position as a Christian. I did not at any time in the class disparage atheism or any other of the worldviews that we discussed. Rather, I had told the students that the worldviews we had researched were but a small subset of the variety of worldviews we could potentially learn about. However, time limits would not allow us to attempt to study every possible worldview in one class period. I felt victimized by their choice to approach my dean rather than inquire about the incident from me first. As the dean and I talked about the incident, I asked whether there was an expectation that faculty wouldn't talk about their own faith or whether it was just the discomfort with those of us labelled evangelical – even though I identify more as a Quaker, most people at the institution appear to have been primed before I even arrived to expect an evangelical Christian, and they appear to have had certain negative expectations because of that label. (I learned later that there had been a particularly fundamentalist evangelical faculty member who made people quite uncomfortable in the past, leaving a bad taste long after he had retired.) I also wondered whether my victimization had something to do with my multiple identities – as black, immigrant, and female teaching in a predominantly white institutional context (Hernandez et al. 2015). Would the two faculty members have treated a white faculty member with the same suspicion or lack of collegiality? Would the student have jumped to conclusions so readily if I had been a white male faculty? I found myself not getting upset with the student as I rationalized that she was young, probably trying to figure out her nonreligious identity in a religiously affiliated institution that was itself working on defining its identity as an interfaith environment (the interfaith statement cited earlier came almost 2 years later).

Four and a half years later, when I reflect back on this incident, I tend to think about it differently. I see it as an opportunity where I learned that I needed to be sensitive to the religious diversity in the room – not only in terms of the Lutherans, Catholics, Evangelicals, Muslims, and other religious students but also in terms of those who did not hold to a religious faith at all. Now that I know our campus is about 50% Lutheran and about 7–10% Atheist or Agnostics, this awareness has been helpful in discussing not only worldviews but also religious diversity, which is a theme we cover later in the class. We talk about the fact that all people are people of faith, sometimes that is faith in a deity, sometimes that is faith in something else, but faith nonetheless. And therefore, when talking about the need for accommodations, institutions have to pay attention to the needs of the nonreligious students who also need a way to express their faith and gather together as co-adherents of their "faith" tradition. Further, I now include religious worldviews in the selection – theism and atheism, at a minimum. I realized that having spent my previous 5 years in a fairly liberal evangelical institution, my ideas about what integration of faith and learning looked like there needed to change in this new context.

The second critical incident also came about that first semester of teaching at Concordia, this time in the form of end-of-course student evaluations. Right along with the obligatory "she gives too much work" types of comments, others hit at issues of identity. One student complained:

> Do not bring your personal faith into class repeatedly. If religion is used as an example, don't focus on just one. It was assumed that everyone in the class shared the same faith and belief, which is not true. Be more well-rounded when presenting views. Basically what we got from this class is if we do not believe in god (sic), and are not a woman, then we'll have a had (sic) time in this course.

The same student then posted this in general comments:

> This is not a religious class, but it basically felt like one with the amount of religious articles we were reading. Every day a class was about mainly Christianity. It's not a bad thing, and yes, we have to learn to be accepting of religion, but don't force it on us why professor powers (sic). It's basically a Women's Studies and Religion class. It's supposed to be ethics and leadership.

Two other students also felt similarly about religion and gender:

> I feel as if this class should be renamed to Faith and Women's Privileges in the Work Place. Nearly every class had these topics in it, which made me frustrated when I came to class and was repeatedly talked to about spirituality and the struggle of women in the workplace.
>
> Way too much talk about God and religion in general. Also talked to much about women and their struggle in the workplace. This class made me a non-religious male feel very left out.

When I sat down to review the comments with my dean, he asked me, talking about these three student comments, "do you understand why you got such comments"? I said well, I have my suspicions since, especially the last one, who indicated his identity as the source of discomfort with the topics. My dean then explained that, given that I am a black immigrant female, such comments were driven by prejudice. The fact that the students were overstating just how often religion and women's status came up – as indicated before, we mostly use the language of values in the foundational modules. Religion and women's status come up explicitly in the last topic covered in the class – the ethics of managing diversity. In that class, we explicitly talk about religious diversity, how that is changing, and how Muslims, for example, faced more discrimination after 9/11, and we talk about Equal Employment Opportunity Commission and the kinds of cases they deal with regarding gender, race, and religious diversity. We also discuss global ethics statements such as the United Nations Declaration of Human Rights, the Global Business Standards Codex, the Caux Principles, and the Global

Ethic, under the topic of finding a common morality. Perhaps the fact that these topics are covered at the end of the course, just before final presentations, made them all the more memorable, or jarring. I work in a predominantly white campus, and I am the only black female tenured faculty on the campus. At the time, I was one of the only two tenured or tenure-track black faculty on the campus. With most of our students coming from rural communities in Minnesota, North Dakota, and Montana, I was quite possibly the first black faculty member they had ever encountered. So my dean wanted me to understand where these comments were coming from and take them with a grain of salt, as he said, “Keep doing what we hired you to do, which is to bring these discussions about faith and ethics into the classroom.” Being as he was a white male, I appreciated his understanding of the phenomenon of faculty of color getting lower evaluations and nastier comments merely on account of our race and gender (Hernandez et al. 2015; Muhs et al. 2012; Sue 2010). I however have since paid more attention to ensuring that my nonreligious students hear their perspectives being discussed by adding atheism to the list of worldviews. Even though these were 3 students out of 46, my minority status should make me sensitive to those whose identities might make them feel minoritized in this context. I cannot do much about their feeling uncomfortable with my being a black female immigrant.

Lessons Learned

As I have reflected on the past five years of integrating spirituality into the ethics and leadership course with undergraduate students, I have learned a few lessons I believe would resonate with others. First of all, pay attention to context. The context of Concordia College is very different from that of Eastern University, though both institutions encourage faith integration in the classroom. EU is faith-based in the stricter sense of the term, promoting its particular brand of evangelical Christianity and hoping that students will “find Christ” through the classroom interactions, whereas at Concordia, though similarly founded upon its religious heritage, there is more effort toward practicing faith friendliness (Miller and Ewest 2015). As a result, at Concordia, there is greater effort and understanding of “all the complexity, challenges, and potential benefits of multidimensional expressions of faith at work” (Miller and Ewest 2015, p. 319). I had to learn how to accommodate the diversity of the students in my classes and particularly pay attention to those who may feel marginalized due to their nonreligious identity. I am still learning, along with the rest of my colleagues, as we embrace what it means to be an interfaith campus (Bussie and Lelwica 2018; Mendizabal 2018).

Secondly, I have come to value humility through my experiences bringing my faith into the classroom and sharing with students my own struggles to be consistent in my worldviews. Harlos (2000) defines “humility as unpretentiousness, a detachment from status. . .humility fosters a sense of community in the classroom by helping to create an atmosphere of shared responsibility for learning” (pp. 617–618). The shock of finding myself at the receiving end of that first critical incident with the nonreligious student cultivated in me the desire to ensure my students understood that I am not perfect, that I don't have it all figured out, and that I am on a journey too. Thus, in discussing worldviews, I remind myself to share my own inconsistent practices of wanting to live simply but struggling with consumerism. Humility also means for me that I consider my integration attempts as a work in progress and that I continue to learn from others and challenge myself to get better each semester.

Thirdly, as Harlos (2000) argued, spiritual pedagogy should be guided by compassion "defined here as a deep concern for others expressed as helpful, kind actions requiring empathy, patience and courage" (Frost, 1999). My initial reaction to the first critical incident was one of anger and feelings of victimization. But as I reflected on that experience, I willed myself to respond with compassion toward the student involved – recognizing that she was at the individuative-reflective stage of faith development (Fowler 1981) and she was likely struggling to figure out her own identity and come to terms with choosing a path that may not have been that of her upbringing. I also willed myself to respond with compassion to the faculty involved, even though I felt slighted that they didn't approach me directly. I invited that student to participate in some activities with the Lorentzsen Center and have since become good friends with the faculty involved. If I had held on to my sense of victimization, none of that would have been possible, and my sense of belonging at this college would have been inhibited.

Fourth, there is a lesson to be learned about the power of self-reflection and self-analysis. Every time that I have looked back at these early critical incidents, I find myself discovering something new, something that I might not have had the capacity to discover initially while I was experiencing them emotionally. Even the writing of this chapter proved quite difficult as I found myself rethinking and reanalyzing some of my earlier interpretations of these events. I found myself needing to spend time in contemplation as I gathered my thoughts about what I have learned and how I have changed in these past five years.

In conclusion, I hope my bumbling efforts at integrating spirituality into my classroom serve as a source of new learning and inspiration for others on their journey. However, I recognize that off course, this is just one person's perspective. And that I did not share every instance where spirituality comes up in discussions in the classroom – those serendipitous opportunities that arise when discussing other topics or when students bring it up such as when discussing what they learn from the Harry Potter movies that serve as their final class projects. My efforts here are aimed at sharing where I have incorporated spirituality intentionally into the course and what I have learned along the way especially in working with undergraduate students in a religiously affiliated college that seeks to be faith friendly – that is, an interfaith campus. As I worked on this chapter, I wished yet again that there was a straightforward guide for engaging in this process; yet I recognized that because of the diverse institutional types and student bodies that we all serve, a lot of what we do in bringing spirituality into our workplaces has to be context specific. My goal is to remain faithful to the calling to teach as best as I can, with humility and compassion, inspired by those who have left a trail and by the knowledge that students do indeed desire to cultivate their spiritual awareness and practices while on our college campuses (Astin et al. 2010). To that end, I am inspired to keep learning because "All programs that aspire to instill moral and ethical development and civic values depend upon professors. . .who learn how to distil their own self-development and passionate intellectual and spiritual quests. . .[but] one has to start carefully and respect the current culture" (Showalter 2005, p. 3).

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Navigating Inter-generational Differences Between Spirituality and Religious Behavior in the Twenty-First-Century Workplace: What We Can Learn from Boomers, Millennials, and Xers

Chelsi A. Creech and Stephen M. King

Contents

Abstract

As the American workforce has shifted in the twenty-first century, employers have faced numerous challenges regarding how to integrate various types of diversity in their workplaces. Increasingly, though, there has been less attention paid to the interactions between co-workers of different generations. At present, the American workforce consists mainly of Baby Boomers, Generation Xers, and Millennials. While much has been made informally about the impact of

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generational clashes within the workplace, less formal research has been conducted on the potential problems or benefits this dynamic could create. This chapter will address three important questions: What are the definition, role, and impact of spirituality (and to a lesser extent religious values) in the modern workplace? What are the differences of employee attitudes toward the role and impact of spirituality in the workplace, specifically between generational cohorts? What conclusions and implications regarding the twenty-first-century workplace can we make? Although there is a paucity of empirical research that clearly describes the influence of intergenerational differences in the workplace, the chapter presents several areas for consideration and potential avenues for increased study.

Keywords
Religion · Spirituality · Intergenerational · Baby boomers · Generation X · Millennials

Introduction and Overview

Two major influences have greatly impacted the twenty-first-century workplace over the last several decades: changing demographics, including generational shifts that impact the nature of the workplace, and the influence of changing trends in spirituality. Both changes are critical to understanding the current state of the workplace and what future changes may occur. We will briefly discuss the changes, the significance of the changes, and the impact they may have upon the organizational and institutional environment and the individual worker.

State of the Modern American Workplace

Today's workplace, whether private or public, has changed at a pace unprecedented in modern history (Cartwright and Holmes 2006). It is increasingly stress-filled, time-consuming, and too often tedious and monotonous. In 2014, *The Conference Board Job Satisfaction Report* identified 52.3% of American workers were "unhappy" with their place of employment (Adams 2014). In many instances, employees are asked to do more with less, leading to tension-filled days and sleepless nights. Servant-based leadership and employee-friendly management is too often not the norm. In a nutshell, the workplace is not as desirable as it once was.

Despite the potential downsides of the American workplace, there are major trends taking place that will influence not only the changing nature and demographic makeup of the workplace but the organizational and department level as well. Demographic trends are having significant impact upon the American workforce and American jobs (Fry 2016). Where the 1950s were shaped by the "organizational and collectivist" corporate image depicted by Sloan Wilson's *The Man in the Grey*

Flannel Suit (1955) and William Whyte, Jr.'s *The Organization Man* (1956), today's worker, workplace culture, and work values are entirely different. Before we explore these demographic trends, let's identify the historical changes to the American workplace over the last 120 years or so.

Some researchers contend that the workplace has experienced at least three phases (Dehler and Welsh 2003). The first phase was the Industrial Era (late nineteenth through early twentieth century), marked by Weberian bureaucracy and Taylorism's "scientific management" principles, where work was ordered, management was focused on efficiency, not equity, and the worker was viewed as human automaton. Manufacturing was the primary economic driver.

The second phase was the Service Era (post-WWII through the 1990s), where service to the customer was the key determinant. As manufacturing jobs vanished overseas and US plants shut down, workers were displaced. Many who were close to retirement age were devastated. Their limited skill set did not afford them the opportunity to transition into the new service-based economy. Services were diverse, from fast food (McDonald's) to fast coffee (Starbucks); workers were younger and more technologically savvy. Changes occurred at a rapid pace.

The third phase is the Experience Era (effectively the beginning of the twenty-first century forward), where technology, such as the Internet and social media, provides the vehicle for connecting the provider and the consumer; moving and receiving products and services at a rapid rate; forging relationships, both virtual and human; and "democratizing" the marketplace. Social media places the power to communicate ideas, events, and people to all who are connected. A flatter, personable, and closer workplace has emerged.

Pew Research Center identified ten demographic trends shaping the USA and world. Among them are generational and spiritual and religious values (Cohn and Caumont 2016). Clash of generational cohorts is contributing to shifts in the workforce, including slower labor force growth; technological advancements, such as robotics; and economic globalism (Karoly and Panis 2004; Toossi 2002). According to experts, these macro influences will shape the workforce for the next 30–40 years. Any one of these influences is significant by themselves, but operating in tandem they create a work environment that is not only changing but contributes to market and cultural instability and insecurity. While aging Baby Boomers are concerned about the stability of their pensions and financial portfolio, Gen Xers and Millennials gravitate toward the increasing diversity exhibited throughout the workplace. One important and diverse change in the workplace is the role of spirituality and to a lesser extent religious values.

Since the early 1990s, there has been an increase in the role and influence of workers' spirituality in the workplace, often combating the negative influences of the job, while at the same time contributing to the peace and strength of the individual worker. Study after study (Mitroff and Denton 1999; Asmos and Duchon 2000) demonstrates some type of relationship between a worker's spirituality and organizational performance (Giacalone and Jurkiewicz 2003). While much of the evidence regarding the benefits of workplace spirituality is qualitative, more of the recent literature is empirically directed, forming what some researchers call the "science of workplace spirituality" (Giacalone and Jurkiewicz 2003). More and more researchers (Garcia-Zamor 2003) contend that the intervention of spirituality produces a happier, satisfied, and engaged employee (Cafferky 2012).

The purpose of this chapter seeks to examine whether the presence of spirituality in the workplace is perceived and received differently among the three predominant generational cohorts. In other words, is the intergenerational diversity within the workplace impacted at all by the influence of workplace spirituality? If so, how and why? If not, why not? What does this mean? We will explore three important questions:

- What are the definition, role, and impact of spirituality (and to a lesser extent religious values) in the modern workplace?
- What are the differences of employee attitudes toward the role and impact of spirituality in the workplace, specifically between generational cohorts?
- What conclusions and implications regarding the twenty-first-century workplace can we make?

We review key literature in both theoretical and empirical areas. We conclude by focusing on the implications of such research on the twenty-first-century workplace.

Role of Spirituality in the Twenty-First-Century Workplace

In our postmodern society, the erosion of the authority of institutionalized religion, complete with its dogma, organizational structure, and traditions, no longer hold sway, especially outside the four walls of the local church. Religion is no longer a dominant cultural and social force as it was in the first half of the twentieth century. Put another way, religion and religious influence is becoming less and less valid in the current social and cultural environment. The advent of politically charged terms such as diversity, tolerance, and pluralism forces society and its institutions to shed themselves of traditional religious values, systems, and organizations. Even though religion may still have benefits in the workplace, such as helping to reduce employee burnout (Kutcher et al. 2010), louder voices decry the rigidity and dogma of religion (Mitroff 2003, 1999) and its ability to influence organizational culture and performance. Spirituality, on the other hand, although still a somewhat amorphous term – evidenced by the fact that there are approximately 70 definitions in the literature (Mohamed et al. 2004) – is lauded for its flexibility, intentionality, personality, and empathy (Mitroff 2003; Roof 1999).

Spirituality is not to be confused with religion, religiousness, or religiosity (Mitroff 2003). Spirituality is conceived as "…wind and breath, that which moves, the force that mysteriously and invisibly animates" (Roof 1999). Whereas spirituality is centered in the individual's personal belief system and behavior and is therefore more dynamic and experiential rather than static and doctrinal, religion is conceived more in terms of institutionalized sets of rules and dogma.

Ian Mitroff, recognized expert in spirituality in the workplace, writes:

> I believe deeply in the sanctity of work and of organizations. For better and for worse, work is the centerpiece of most people's lives. Whether we like it or not, work is inextricably intertwined with our perpetual search for meaning. Work is an integral part of our spirituality, our search for ultimate meaning. I believe even more fervently that today's organizations and today's jobs are in serious need of redesign. Far too many pose a serious threat to the human soul. (2003)

The search for meaning, purpose, and calling is as old as human history. Home, hearth, and relationships are the most likely places, but the workplace is becoming more influential (Johnson 2007). Despite the many challenges that we face in the work world, including the workplace itself, we are wedded to our work: our work defines us and we identify with it. Businesses, corporations, government departments, and nonprofits energize us, and we are closely connected to the institution and our co-workers. Sure, we work to pay our bills, but as we work we find some degree of security in a place where the expression of who we are is not measured solely in the outputs we produce but in the bonds we develop. Giacalone and Jurkiewicz (2003) define workplace spirituality as:

> A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.

As we mentioned there are dozens of definitions of spirituality, but for our purposes we will use Giacalone and Jurkiewicz's well-accepted definition as a starting point for fleshing out how spirituality is manifest in the workplace.

The authors contend that spirituality reflects a "framework of organizational values" (Giacalone and Jurkiewicz 2004). Several values, such as honesty, truthfulness, commitment, service, responsibility, dependability, empowerment, etc., are common in businesses and companies, nonprofit groups, and public sector agencies and departments. According to the authors, these values demonstrate several goals, including care for people and commitment to purpose, highlight character and virtue, promote accountability and dependability, encourage teamwork, foster creativity and entrepreneurial spirit, facilitate enjoyment of effort, and embrace love and community. These values, and their goals, are not developed within a vacuum but are forged through the interdiction of spirituality into the workplace (Jurkiewicz and Giacalone 2004).

These core values "...promote(s) employees' experience of transcendence through the work process..." Transcendence is manifested in a variety of ways, including exceeding or surpassing employee work capacity. Work is no longer a duty; it is a joy. It is an extension of a person's soul or spirit. Work is more than producing widgets; it is fostering a team environment, developing a culture of commitment and honesty, and promoting a cause greater than one's own. Values are no longer just words. Instead, the values are words committed to action. Finally, Giacalone and Jurkiewicz argue that these values "...facilitate their sense of being connected to others in a way that provides feelings of completeness and joy." Sharing ideas, celebrating goal achievement, following the Golden Rule, and being creative, humble, respectful and accountable reach beyond our sphere of influence in the workplace. These values assist us in forming bonds of trust, hope, and love with co-workers, management, and clients that ultimately leads to personal and organizational fulfillment (Burack 1999).

Spirituality and Organizational Performance

At the heart of every organization, whether public or private, is the requirement to succeed. Organizations must carry out their mission, fulfill their goals, and ultimately produce. In other words, organizations that do not perform do not last. The question before us, then, is how and to what extent does workplace spirituality impact organizational performance (Geigle 2012; Karakas 2009; Oswick 2009).

Organizational performance is not the result of a single entity or person. To produce a greater number of widgets or graduate an even larger number of college students, each year requires the combined forces of many people within the organization. Protocols, rules and regulations, automation, and processes are certainly important, but in the end unless the human element works in tandem with the organizational components, success is limited. Working in tandem is working in community (Conger 1994). What is the foundation for studying workplace spirituality and its impact on organizational performance?

One interesting theory is the "integrative process" concept framed by Mary Parker Follett. Follett, who was associated with the early twentieth century human relations approach to organizational management, argued that humans are successful and content in their lives when they are integrated with others through their life and work. The primary focus of this "integrative process" is through the concept of community (Whipps 2014). To some, Follett laid the foundation for spirituality and its influence in the workplace (Johnson 2007). Johnson notes: "…Follett's idea (was) that the process of dynamic, group interaction, which also was referred to as relating, circular response, and integrative behavior, was the principle means for constantly creating meaning in one's life, for constantly developing or creating oneself, for creating integrated lives, i.e., people who took their spirituality to work, and for connecting others and improving their larger community and society." In other words, being connected to others and to the workplace, being an integrated person and spirit, will have positive effects upon the organization. Not only is it intuitive that core values contribute to organizational productivity and performance (Jurkiewicz and Giacalone 2004), so, too, it is commonsense to recognize the necessity for having the right person in the right position, where his/her knowledge, skills, and abilities best fit for the organization. This is the foundation for person-environment fit (PE) theory (Milliman et al. 2016).

PE theory is defined as "…the compatibility between people and organizations that occurs when: (a) at least one entity provides what the other needs, or (b) they share similar fundamental characteristics, or (c) both" (Kristof 1996, cited in Milliman et al. 2016). What do PE theory and workplace spirituality have in common? Both PE theory and workplace spirituality argue that the person, group and/or community, and the organization are all important and integral to the betterment of the organization, the improvement of the group or community, and the enhancement of the individual. Therefore, organizations do not perform well when there is a gap between the individual's spirituality and his or her position in the workplace. Workplace spirituality, then, provides the opportunity for the individual to express himself or herself more fully and completely, especially when (s)he knows who (s)he is has significance for what he (s)knows.

Put simply, organizational performance is enhanced by the influence of workplace spirituality. Jean-Claude Garcia-Zamor (2003) highlighted various case studies where the spiritual well-being of employees was shown to be connected to the productivity of the organization. From top CEOs of Fortune 500 companies to small construction businesses, Garcia-Zamor reported that many business and corporate players contended that spiritual practices, such as meditation or lunch room discussion of spiritual values, contributed to a more positive organizational environment. Does a "positive organizational environment," even where individuals are encouraged to practice their spirituality, directly and measurably, lead to increased organizational output?

Fahri Karakas' (2010) argued that three perspectives or typologies of spirituality "enables or leads to organizational performance." The first is the human element, where spirituality promotes holistic employee well-being and quality of life, and in turn the spiritually content employee is a more productive employee. Karakas reports that spiritually content and motivated employees demonstrate less signs of "stress, burnout and workaholism," thereby contributing to a better work environment and a more productive workforce. A second perspective is the philosophical approach, where spiritually motivated and spiritually practicing employees demonstrate greater self-contentment at work and find more intrinsic purpose in their work and workplace. Providing employees with the opportunity to express themselves and their spirituality in the workplace leads to more satisfied employees, and more satisfied employees often are more productive employees. The third perspective is directly linked to Follett's "integrative process" thesis, where spirituality leads or contributes to a greater sense of "interconnectedness and community." Over and over, today's workers identify their top concern: being disconnected from who they are as a person and the work they perform. Low morale, lack of support for the mission of the organization, and distrust of management and leadership reflect low levels of participation in and connectivity to the greater workplace community (Milliman et al. 1999).

By the late 1990s and early 2000s, researchers were investigating whether there was "practical utility" (Giacalone and Jurkiewicz 2003) between the advent of spirituality in the workplace and measurable indices of organizational change. Mitroff and Denton (1999) suggested there was utility and outlined five organizational typologies for thinking about how religion and spirituality might influence the organization and how and why the organization performs the way it does. The first is *religious-based* organizations, such as religious-based colleges and universities. These organizations are directly and positively related toward the influence of religion, religious values, and spirituality in the organizational culture and environment. The second is *evolutionary* organizations, which began as religious organizations, but over time found a more neutral place, such as the YMCA. The third is the *recovering* organization where top leaders adopt principles of recovery from organizations such as Alcoholics Anonymous. The fourth is the *socially responsible* organization, such as Ben and Jerry's. The founder and key leaders were led by spiritual principles and adopted a strong socially moral and responsible position for the community where they are a part. The fifth is the *values-based* organization, where the founder is motivated by philosophical principles that are not aligned with a religious belief system or spirituality, such as Walmart. They exhibit various fundamental beliefs and values, such as hope and faith, in a vision or mission of an organization. Additional work was necessary to demonstrate linkages between the practice of workplace spirituality and organizational changes leading to increased organizational performance.

Work unit performance in hospitals, for example, coupled with the role of leadership, led Duchon and Plowman (2005) to conclude that "...work unit leaders...have an impact on the degree to which work units acknowledge and encourage issues of the spirit. Daniels (2009) developed a theoretical model that further developed the argument that spirituality practice in the workplace led to greater team effectiveness and trust. Petchsawanga and Duchon (2012) contend that spirituality does enhance work performance, including the quality of work performed, the personal behavior of the worker toward her work, enhanced discipline, such as lower rates of absenteeism and tardiness, and increased creativity and innovative ideas. Even through repeated and reliable quantitative tests, the authors could not demonstrate linkage between meditation and spirituality, they did find that "...work performance was related to meaningful work, compassion, mindfulness, and transcendence."

Work attitudes, such as work satisfaction, job involvement, and commitment to the organization and its values, are directly related to workplace spirituality (Milliman et al. 2003; Pawar 2009). It is interesting to note that in both the Milliman et al. and Pawar studies it is workplace spirituality and not individual spirituality that is positively related to enhanced work attitudes. Assimilation of individual spirituality, such as connectivity to and relational development of one's "inner self," in the work environment is necessary before any appreciable increase or enhancement of work attitudes is noted. Yet, other studies, such as Kolodinsky et al. (2008), demonstrated that the "interaction of personal spirituality and organizational spirituality was found to be related to satisfaction of work." Still other studies, such as Altaf and Awan (2011), clearly showed that "workplace spirituality moderated the effects of work overload on job satisfaction;" that is, where workplace spirituality was present, work overload was addressed positively, and job satisfaction by employees was increased.

Small- to medium-sized companies are more inclined to include and promote spirituality in the workplace, primarily because the owner believed that it made a difference not only in their cultural environment but in the bottom line. Tom's of Maine, a company that specializes in environmentally sensitive products for the body and face, drew upon Eastern religious traditions, such as Buddhism's "middle way," to guide their leaders and workers' actions and behavior. The essence of the company was its commitment to core beliefs, where "mind and spirit work together" and where "workers utilize their creativity for the benefit of the organization" (Burack 1999). Spirituality not only has a macro influence upon the culture of the organization but upon how the company or business produces products, treats its employees, and reaches out to the community.

Even the public sector is open to the influence of spirituality in the workplace (Garcia-Zamor 2003), despite some who claim the violation of "church and state" is at stake (King 2007). In a 1998 study of public administrators, for example, Willa Bruce (2000) found that 45% of the respondents ". . .associate spirituality with their work, and 48% see their work as part of their spiritual path." The study was one of the early empirical works that attempted to demonstrate whether there was a link, association, or correlation between a public administrators' self-defined, identified spirituality and the workplace. Seventy-six percent of the respondents who professed spirituality reported that their religious convictions directed or guided their decision-making, while 72% of those who said they were not spiritual were guided in their decision-making by some type of utilitarian measure. Future work in public administration (Garcia-Zamor 2003; Giacalone and Jurkiewicz 2003; King 2007) corroborated Bruce and other public administration researchers (Lynch and Lynch 1997) that spirituality was not only acceptable to entertain in the public-sector workplace but its presence was related to positive benefits for employee behavior and morale.

Generational Differences in Personal, Work, and Religious and Spiritual Beliefs and Practices

The twenty-first-century workplace is a vital component of our modern culture and community. It has endured macro changes – from agrarian, industrial, consumer, and technological shifts – to micro changes, including leadership emphasis, cultural trends, values evolution, and demographic trends. For the remainder of this chapter, we will focus on the influence of workplace spirituality and demographic shifts in the form of generational influences.

What is a generation? A generation has multiple meanings, including descent of groups or families with similar origins, cohorts, life stages, and historical periods (Kertzer 1983). Mannheim characterized generations by drawing from the historical and cohort dimensions, arguing that generations (a) share a particular time period and encounter all accompanying events and ideas representative of that time period, i.e. the WWII generation or the Baby Boomers, and (b) are specific "cohort-groups" – something he defined as "a community of date and space," "located in the historical process" of society (Strauss and Howe 1991). Generations are self-perpetuating; they follow what Mannheim referred to as the "biological rhythm of birth and death" (Kertzer 1983, citing Mannheim 1952), where over a time period each birth cohort will come in contact with older cohorts – some will share events and ideas and people, while others will not (Buss 1974; Kowske et al. 2010). For example, there is a distinction in experiences and social memory between the older Baby Boomer cohorts (e.g., born post-WWII through the mid-1950s) and the younger Baby

Boomer cohorts (e.g., born after 1960). While some social scientists, such as Ryder (1965), claimed that generation is strictly relegated to its "kinship descent" meaning Mannheim's historical-cohort view prevailed (Kertzer 1983).

We examine three distinct generations: Baby Boomers, Gen Xers, and Gen Yers or Millennials. Each generation is still prevalent in the American workplace, although the oldest Boomers, those born from 1946 to 1954, are nearing or have entered retirement age. Recent research tends to be in conflict regarding whether there are generational differences in the workplace, with some indicating little to no differences (Kowske et al. 2010; Jurkiewicz 2000). Some highlight nominal differences (Parry and Urwin 2011; Lester et al. 2012), and others describe moderate to significant differences, especially between Boomers and the younger generations (Twenge 2010). In almost all the studies examined, the overwhelming agreement was that more significant empirical research was necessary.

The following section provides a descriptive look at all three generational cohorts. First, we will define and describe common characteristics of each generation, including personal and work-related. Second, we will discuss the religious and spiritual values for each generation. Finally, we will offer conclusions and implications.

Baby Boomers

Boomers are traditionally identified as those born between 1946 and 1964. Major historical events and issues took place during their formative years, including the Vietnam War, the Civil Rights movement, Woodstock, Watergate, resignation of a sitting president, and major economic changes. Boomers traditionally are characterized as respectful but cautious of authority figures, especially politicians, avid consensus seekers, and are strongly identified with their work, even obsessed with it. They are often seen as micromanagers, both of their own lives and the lives of those around them (Tolbize 2008; Lester et al. 2012). Boomers relate to others, working to build relationships in families, friends, and neighbors. Boomers attitudes toward work were framed during the decades of the 1970s and 1980s with the "win at all cost" mind-set, including long work days (Long 2016). Work ethic was obvious, but not for the love of the work but because of the material trappings associated with working long hours.

Religion and the expression of religious values for Boomers took a 180° turn from their pre-WWII parents and grandparents. Influenced and even enmeshed in the turbulent 1960s cultural transformation, Boomers embraced less traditional modes of worship, gravitating toward relativism and theological diversity (Chase 2016). While millions of young, fanatical Boomers were caught up in the 1960s and 1970s "Jesus movement," working to win the "sinners to Christ," many more were exploring their inner selves, dabbling in New Age worship and entertaining spiritual visitations. Their individualistic approach to religious practice was deemed more "spiritual" than it was religious, primarily because their sense of religious identity was encapsulated in their self-identity (Bellah et al. 2007), thus leading many

Boomers not to claim a denominational attachment (Roof and McKinney 1987). Boomers were the first generation or cohort to significantly break from their forefathers' definition and practice of religion and spirituality.

Generation X

Xers comprise approximately 65 million individuals, born between 1965 and 1980 (Chase 2016), while some contend it is 1968–1979 (Tolbize 2008). Chase contends that Xers are known more for the fact they are sandwiched between the two largest cohorts in human history and less for the fact that they seemed to be a lost generation (Coupland 1991), largely marginalized and disenfranchised. They are characterized more by what they saw than what they did or didn't do – economic recession of the early 1980s; the breakup of the Soviet Union; democratization of Eastern Europe; the square off between corporate titans in mergers, acquisitions, and takeovers; and the AIDS epidemic, which killed thousands and infected hundreds of thousands.

Xers were sometimes referred to as the "slack generation" (Tolbize 2008); the cohort that was criticized for not putting forth maximum effort on the job. Largely independent and self-reliant, Xers tend not to be loyal to employers (Twenge 2010; Tolbize 2008). Xers did not commit to an idea just because the boss or supervisor gave an order. Xers wanted to provide their input, give their suggestions or recommendations for how work processes could be improved, and how outputs can lead to better outcomes. Work was not an end-all for Xers. They respect authority, but they are inquisitive and ask questions when others simply obey commands (Lester et al. 2012).

Xers favored a religious faith they could experiment with and, while they tended to reject the traditional ways of engaging in religion largely unknown to their Baby Boomer parents, some three-quarters or more of Xers found solace and quiet in a relationship with God (Chase 2016). Interestingly, though, researchers (Bengston et al. 2013) found that non-believing Xers ". . . (were) more likely to view religion as illogical and non-beneficial to society. . .compared to the Baby Boomers" (Bengston et al. 2013, cited in Chase 2016), leading many to contend that more Xers than Boomers grew up without God.

Generation Y or Millennials

Millennials surpassed Boomers as the largest generational cohort, making up just over 75 million (Fry 2016). The term "Millennials" was coined by Strauss and Howe (1991) to identify those who came of age in the 2000s (Chase 2016). Millennials will always be distinguished as the technology-driven cohort, growing up with the Internet, smartphones, and social media. They are most often described as more compassionate and empathetic than their predecessors but at the same time are labeled entitled, selfish, and even narcissistic (Claps 2010). Because their parents kept such a watchful eye upon them and because they engaged in many more group activities formally arranged by communities, churches, and cities and towns, they are very often tagged as entitled, demanding a great deal of attention and feedback, whether in the form of grades or athletic competition (Holt et al. 2012).

Millennials view the workplace as an extension of the Internet and their smartphone and are strongly connected to the workplace, to their co-workers, colleagues, and supervisors (O'Malley and Williams 2012). They favor teamwork and other relational activities that allow them maximum exposure to the world around them. They are always mindful of balance, not allowing work requirements to override their need for life outside of the office. Managers should be mindful that traditional, more top-down decision-making styles tend not to work with this generation (Espinoza and Ukleja 2016). Millennials are very open and receptive to flatter organizations and communication styles that reflect their group or team-approach to decision-making (Holt et al. 2012)

Since Millennials seek out ways to engage in and bring about social equity and justice to communities around the world, religious affiliations do not bring the spiritual stability they desire. Instead, they find it through self-introspection, small groups, and other avenues. Church attendance is around 70%, with somewhere between a fifth and a third of Millennials seeking spiritual guidance and comfort outside the traditional brick and mortar church (Lipka 2015; Pew Research 2010). Millennials delay entry into adulthood; instead they make their way through life through exploration of ideas, people, and places (Arnett 2002). Arnett claims that Millennials have a diverse set of ideas about God, religion, religious values, and churches.

Intergenerational Comparisons

Currently, there is a dearth of empirical research comparing how each of the above generations has approached the task of integrating their spiritual or religious beliefs into their workplace. From a developmental perspective, we see that the workplace is composed almost entirely of people in two of Erik Erikson's eight stages of development: stage 6 (intimacy v. isolation) and stage 7 (generativity v. stagnation). The younger members of the workforce – most Millennials and some younger Gen Xers – find themselves in stage 6, seeking to develop deeper relationships with people outside their families. For older generations, such as Boomers, work was one such place where these relationships developed and were fostered. However, in an economy where the average time spent at a company is a little over 4 years, and where younger workers tend to stay for even less time, fostering friendships or mentoring relationships at work can be a challenge (Thompson and Gregory 2012).

Conversely, older members of the workforce – older Gen Xers and most Baby Boomers – are navigating the demands of stage 7, seeking to leave a legacy for those who come after them. Once again, the changing workforce presents challenges to this developmental task in a similar fashion: higher turnover has decreased the opportunity for legacy creation for current members of the workforce, who are much less likely to spend their working life in one career, let alone with one company. Interestingly, spirituality and religion often foster both developmental tasks – encourage intimate relationships with a community and assist younger workers to navigate those relationships. However, the vast differences in how the three generations now approach religion and spirituality, especially in the workplace, likely have strong implications for shaping the workplace in the decades to come.

One area that has shown interesting development is the increase of corporate chaplains (Starcher 2003). As American society has shifted to become more transient, people's social support networks have shrunk in response. This makes sense on some levels – as stated above, it is hard to develop deep relationships with people known only for a couple years at a time. Similarly, one likely does not put down roots in the same manner at the local church when church hopping is not only common but expected given other demands of life. While Boomers and older Xers may still have some vestiges of deep rooted connectedness to the communities where they live, Millennials and younger Xers have grown up in an economy that has demanded transience or at least flexibility in local. Because work dictates most time spent during the week, having the "whole person" supported at work through a corporate chaplain is supportive of the company's goal for success.

Opportunities for empirical research are numerous. First is the relationship between emotional labor and religious expression in the workplace. Initial research has shown that organizations often have "emotional display rules" that dictate the face employees should show to their co-workers and customers they interact with during the workday (Byrne et al. 2011). This adds pressure on the emotional labor of the work employees do. Religion and spirituality has the effect of buffering this pressure and decreasing burnout, a positive effect employers seek.

Second, specific research has not examined the differences between Millennials, Xers, and Boomers in regard to religion and spirituality at work. However, one could hypothesize that Millennials might place a high value on a job that allowed them to find this balance between religious expression and emotional labor, especially as they value diversity and self-expression in most areas of life. Similarly, Xers may find religious expression at work an additional avenue in which to explore their religious beliefs, while Boomers may place their value on authority and consensus above these other needs. As supervisors contend with these challenges in the workplace, it will be important for organizational leaders to be prepared to address the likely legitimate, different desires of each generation of employees.

Given these opportunities are speculative, what research implications might we anticipate? First, as the older Boomers leave the workplace, they will leave behind a vacuum in leadership, ready to be filled by rising Gen Xers, Millennials, and (soon) members of iGen. The research already suggests that Millennials approach the workplace in a different manner than the Boomers. Where Boomers have sought to make a life out of work, Millennials have sought to bring life into work, seeking work that aligns with other values, making mission-centeredness a critical part of employee recruitment. This speaks to the different ways in which Boomers, Millennials, and Xers will live out and integrate their spirituality in the workplace. As each generation makes its mark on how to do this, it is important for employers to be ready to engage with employees from each generation to promote the healthiest and most engaged workforce.

Second, demographic changes will produce significant intergenerational workplace impacts. Comparison studies may provide some insight into the variety of ways each generation currently integrates their religious or spiritual lives into work, in their current phase of life. Unfortunately, comparative studies do not completely answer the question of how the generations differ – variances might be the result of current life stressors unique to the phase of life. For example, a new parent might integrate religion and spirituality differently than someone on the verge of retirement. In addition to comparative research, longitudinal studies of the impact of religious and spiritual expression at work may provide key insights into the extent that current patterns are truly generational differences that will last for a short period versus those that are due to the current life phases of each generation. Following the same participants over 10 years, for example, could provide key insights into how each generation navigates those life changes. These results may enable employers to better design and shape their workplaces to cater to each generation, seeing what successful companies have done, what programs employees seem to value the most, and how productivity is impacted by such catering.

Conclusion and Implications

This chapter has examined attitudes toward and values of the modern workplace, the role of spirituality in the workplace, and the influence of intergenerational differences. The leading questions discussed include:

- What are the definition, role, and impact of spirituality in the modern workplace?
- What are the differences or diversity of employee attitudes toward the role and impact of spirituality in the workplace, specifically between generational cohorts?
- What conclusions and implications regarding the twenty-first-century workplace can we make?

Significant contributions by scholars in a variety of fields, including political science, business management, psychology, sociology, public administration, and others, demonstrate conclusively that there is a positive and influential benefit of the role of spirituality in the modern American workplace. Despite a myriad of definitions of workplace spirituality, three commonalities emerged: seeking inner peace, finding connectivity with vocation and co-workers, and extending individual values and attitudes of spirituality into the workplace.

Theoretical and conceptual research guided much of the early workplace spirituality literature, particularly focusing on the differences between the role of religion and religious values and individual spirituality. The consensus is that there exists a distinct difference between the institutional framework and directive of religion and religious values, much of which is confined to denominational rules and guidelines, and the more dynamic role of individual spirituality, which is largely defined and practiced according to personal value sets. Although religion is often considered the basis of virtue and ethical precepts, which influences individual spirituality, it is nonetheless considered dogmatic and rule-bound to be effective in the diverse modern workplace.

By the late 1990s and early 2000s, significant attention was paid to empirical studies of workplace spirituality, attempting to quantify the relationship between the presence of spirituality and a variety of workplace values and attitudes, such as teamwork, intrinsic versus extrinsic motivation, and numerous others. The studies generally grouped into three categories: none to mild influence, moderate influence, and strong influence. Evidence appeared that shaped the premise that individual spirituality, which translated into workplace spirituality, was in fact a powerful motivator of the role and value of work in the modern workplace.

A second variable paralleled workplace spirituality, and this was the influence and role of intergenerational diversity. Generational literature is anchored in the sociological definition and formation of age cohorts. Cohorts are categorized according to age divisions, while generations are defined by age divisions influenced by historical experiences, suggesting that age alone is not the only defining factor in generational diversity. Because of this distinction, it was premised that changes and differences in generations, both by age and historical experiences, created changes and differences in the workplace. Beginning with Baby Boomers and concluding with Millennials, the argument was that personality differences, life experiences, and age would have an influence upon the development and practice of work attitudes and values. The differences, when apparent, were generally small. Generational and cohort differences, therefore, did not have significant impact in the formation of work-related attitudes and values.

We determined that there is little empirical research that examines how distinct generational cohorts viewed the workplace, their vocational calling, and their specific job-related tasks. There are limited empirical findings to demonstrate any significant difference between generational cohorts and work-related attitudes and values.

Generational cohorts grounding in traditional sociological literature may be too narrow, thus requiring a wider perspective. Significant changes in the private sector are evident, but later research, both secondary and primary, suggest that the public-sector market is changing and becoming more open and receptive to the influence of workplace spirituality. The public sector is poised for change, focusing not only upon workplace spirituality but upon the role of intergenerational differences, specifically as they impact organizational and performance measures. Future research, both theoretical and empirical, is necessary. In addition to the use of cross-sectional designs, longitudinal designs are critical to unearthing the possibility of generational differences, specifically during periods of leadership change, in the changing workplace.

The postindustrial workforce will continue to witness unprecedented changes, including intergenerational differences of spirituality and religious values. Millennials and iGen generations seek integrative and dependent lifestyles, including their workplace. The intergenerational effects of spirituality and religious value expression will not abate but will continue to impact the work world, focusing not only on enhanced organizational performance but also upon developing the whole person: spirit and soul.

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