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Spirituality for managers: context and critique

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Keywords *Belief, Learning, Management, Management styles, Religion*

Abstract *Spirituality enables a businessperson to gain a more integrated perspective on their firm, family, neighbors, community and self. Hence, business people and business faculty show a significant increase in interest in spirituality in the workplace. The new interest is measured by the growing number of professional presentations, journal articles, books and conferences devoted to the subject. A consensus is emerging on the principal elements of a spirituality for working people. It includes acknowledging God, the importance of prayer, other people and a sustainable world. Some managers and firms encourage spirituality in the workplace. Many religiously-oriented universities are integrating mission, spirituality and service in their education.*

There has been a dramatic upsurge in interest in spirituality among those who study, teach and write about business management. This new interest is also apparent among practicing managers. Spirituality in the workplace helps many. However, the trend is disturbing to others. Among proponents, the need for spirituality is stated simply, "The modern focus on objectivity and the separation of science and spirituality, taken to fullness, leaves people separate from one another, separate from nature, and separate from the divine" (Whitney, 1997). Those who find it disturbing fear that spirituality in the workplace will lead to coercion and favoritism in the workplace. This potential for divisiveness will be addressed later.

Need for spirituality in business

The needs that businesspeople often feel are a separation from other people, alienation from their work, and a lack meaning in their lives. They often experience their work, family life and their faith to be in separate compartments – 50 to 70 hours per week at work, an hour on weekends for worship, and the time left over for family. This separation leaves one feeling dry, unfulfilled and unhappy, and is often experienced as a profound absence or vacuum in one's life.

Parker Palmer finds a basic unconscious fault with many leaders. He calls it "functional atheism – the belief that ultimate responsibility for everything rests with me". According to this view, if anything useful is going to happen, I cannot expect God's help. I alone am the one who must make it happen (Palmer, 1994). He goes on to point out that functional atheism leads to dysfunctional behavior on every level of our lives: workaholism, burnout, lack of attention to people in our lives, broken families and even violence. Note how functional

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atheism and the resulting narrow view of life and work trap one into a life style and behaviors that are not only not spiritual, but also are not even human.

This new movement is triggered by several occurences that affect people in business, according to Judith Neal, a pioneer participant and scholar in the spirituality in business movement. She sees three major causes for this new interest:

(1) The baby boomers, who came of age during the idealistic 1960s, are now reaching middle age. The mid-life journey, which is sometimes a mid-life crisis, occurs at this age. As she puts it, "Many look at their lives and calculate the time they have left. They ask. . ., 'What do I want to do with the rest of my life?' 'What is my purpose?' 'Have I accomplished what I set out to do?'".

(2) Downsizing and employers' demand for additional hours in the workplace have also triggered reflection. Today people no longer have secure jobs, and that is unsettling and encourages self-examination.

(3) Finally, the year 2000, like the New Year, birthdays, religious holidays, and other landmark events, encourages reflection and new commitments for the future (Neal, 1997).

While this new interest is clear, let us nevertheless obtain a more accurate measure of the extent of this concern for soul and spirituality.

Measure of increased interest

There are several indications of a dramatic increase in interest in spirituality among both practicing managers and academics. Some of these indicators are: the increased number of sessions at the Academy of Management annual meetings that discuss spirituality and religion; new books and articles on religion and spirituality in business; and the new courses on religion, spirituality and contemplation that are being offered in business schools.

Academy of Management

The 1998 annual Academy of Management meetings in San Diego attracted 5,000 management teachers, scholars and managers from around the world. The overall theme of the 1998 meeting was "What Matters Most?". At least seven sessions explicitly discussed spirituality and/or religion and its relation to leadership and work. Six of the seven sessions were jointly presented by two or more of the 22 separate divisions of the Academy of Management. These six sessions thus merited special notice in the program as "Showcase Sessions", and were listed prominently in the program and were repeated in the individual section portions of the program.

It should be noted that this number is out of a total of about 900 sessions, and so is a very small percentage of the total. However, if we include the sessions explicitly devoted to business ethics, corporate social responsibility,

ecology and service learning, it would constitute perhaps ten percent of the total. Significant here is the fact that the number of sessions on spirituality and/or religion has grown from zero in the last five years.

Books, articles, journals and conferences

A bibliography distributed at a session on spirituality in the organization at the 1998 Academy of Management meeting lists no fewer than 72 books on the subject of spirituality and business. Showing the rapid rise in interest in this subject, 54 of these books have been published since 1992.

Many articles also have been published in recent years on spirituality and work, both in professional and in popular journals. Professional journals, such as *Personnel Journal* and *Training* have carried articles, as have *Business Week* and *Fortune*. Even the *Wall Street Journal* (1998) carried a front page article on spiritual direction.

There are at least two journals on spirituality – *Spirit at Work*[1], edited by Judith Neal, professor of management, New Haven University, and *Business Spirit*[2],

Conferences on spirituality at work abound, with 1998 conferences in Washington, DC, Santa Fe, NM, Minneapolis, MN, Indianapolis, IN, Loveland, CO, British Colombia, Canada, and Puerto Vallarta, Mexico. The Puerto Vallarta conference attracted more than 500 attendees. Not suprisingly, some of the same people appear as presenters at these conferences. Some are also consultants, who are trying to sell their services.

Courses on spirituality and contemplation

Several courses were offered in schools of business on spirituality at work and on contemplation in Fall, 1998. The courses were held at Scranton, University of Detroit Mercy and Chapman. One of the more notable was at Santa Clara University and was designed by Andre L. Delbecq, McCarthy University Professor, Leavey School of Business and Administration. Delbecq was awarded year-long fellowship by the American Council of Learned Societies to develop this course. He offered it to eight active chief executive officers (one commuting from Boston) and eight graduate business students. This course discusses substantive and very important issues of: business leadership as a calling; listening to the inner voice in the midst of turbulent business environments; the need for self-integration; discernment and senior business leadership; approaches to prayer and meditation; challenges of leadership power; the spiritual challenges of wealth vs. poverty of spirit; contemplative practices; and the mystery of suffering. Toward the end of the course the group will do a weekend retreat together.

Delbecq has superb credentials to initiate this course. He has done extensive consulting with CEOs, is past dean of the Santa Clara School of Business, is the author of many dozens of professional books and articles, and is a Dean of Fellows of the Academy of Management. Initial reports on the course reveal that it is very successful.

This interest in spirituality embraces diverse traditions. The influence of the Koran on his business decisions and activities is cited by Farooq Kathwarai, CEO of Ethan Allen Interiors. Ranwal Rekhi, CEO of CyberMedia, speaks of how Sikhism affects his management style. *Forbes* (1998) quoted these executives and many others on how their religion and spirituality affects them and their businesses.

Mark Belton, vice-president of General Mills, led a seminar at the National Black MBA Convention in Detroit entitled "Jesus in Blue Jeans". Belton cites the instability that the global economy and downsizings have brought as being one cause of the current interest in religion and spirituality in business. Work and jobs are no longer a source of security. As Belton puts it, "People are beginning to ask, 'Upon what rock will I build my future? Most are smart enough not to bet on their jobs'" (*Detroit Free Press*, 1998).

Content of new spirituality

This new spirituality in business means many things to different people. On the one hand, to many people spirituality means a search for personal meaning and a relation to the Supreme Being that many of us call God. For some religious executives and entrepreneurs, it means an affirmation of God and the Gospels in the workplace. On the other hand, to others it contains much that is "New Age" religious movement fad. For them, it is little more than acknowledgment of the importance of feelings and a "new consciousness".

Definitions

Proponents and those who practice spirituality in the workplace are not always clear in defining their efforts. However, in a 1998 "All Academy Symposium", that was addressed to the entire Academy of Management, Ian Mitroff, Professor of Management at the University of Southern California, defined spirituality as "the desire to find ultimate purpose in life, and to live accordingly". Others define spirituality loosely as energy, meaning, knowing, etc. Some authors rely heavily on Taoist, Buddist, Hindu, Zen and Native American spiritualities. These authors correctly claim that these non-western societies are better in integrating personal life, work, leisure, prayer, religion, and other aspects of one's life.

Another aspect of this movement is the growing number of "Christian capitalists", that is, believing Christians who are entrepreneurs. These entrepreneurs and managers make their faith known explicitly to their employees, customers and others with whom they deal. They often encourage prayer groups among employees – often meeting an hour or so before work. This movement is made up largely of "born again" Christians, and they tend to be conservative in their views and the causes they support (*US News & World Report*, 1995).

These entrepreneurs are often Christian evangelicals, and they are committed to particular religious, social and political beliefs. Their blending of religion and the workplace is made possible because they are the owners of the firm. This is difficult or impossible for a manager in a large, publicly held firm.

The older religious traditions also have significant influence. For example, currently there is an upsurge in interest in spiritual direction. The *Wall Street Journal* (1998) ran an article about business and professional people seeking out a regular spiritual director. Cited in the article were national programs to train spiritual directors in Los Angeles at Loyola Marymount and in Omaha at Creighton University. The author cited the importance of the director listening and discerning, and she acknowledged that this was in the best tradition of Catholic spiritual direction.

Mitroff, at the above symposium, cited sobering data about people's attitude toward spirituality and religion. He estimates that 60 percent of people, at least in the USA, are positive toward spirituality but negative toward organized religion. He says that 30 percent of people are positive toward spirituality and religion, while only 10 percent are negative toward both. While these figures may merely reflect Mitroff's perception, this suspicion of organized religion has had an impact on how interest in spirituality has developed. In addition, for those who live in a pluralist society, where there is no one dominant religion, there is thus no single religious tradition that is able to lay claim to spirituality. Hence, spirituality in the workplace generally is not tied to a specific religious tradition.

Spirituality and religion

Spirituality historically has been rooted in religion. However, its current use in business and in the workplace is most often not associated with any specific religious tradition. There are several reasons for this separation:

- Most western societies are pluralistic; that is, there is no one dominant religious tradition that can be used as a foundation.
- If used as a basis for a firm's vision and mission, depending on a specific religious tradition is not energy giving, but divisive, since people do not share that religious tradition.
- Use of religion in the public forum can encourage distrust, dislike of outsiders and suspicion, and that, in turn, can lead to the breakdown of democracy, and sometimes even to revolutions and war.
- Finally, the Nineteenth Century European Enlightenment has made westerners distrustful of religious values. Religion is judged to be opposed to rationality and science and the source of superstition and the irrational.

The above attitudes have been criticized, most notably by Stephen Carter, Professor of Law at Yale, in his best-selling book-length analysis, *The Culture of Disbelief* (1993). Carter points out how western peoples seldom have an outright hostility to religion. Nevertheless, they do tend to trivialize religion, to treat it as a hobby, or an unproductive emotional outlet. For most, it is acceptable to make reference to God as a formality; but, and especially for Americans, it is not acceptable to allow religious beliefs to enter into national

public policy discussions. Then Carter goes on to make an excellent case of how religion is an essential part of most people's lives, and how they depend on religious values and beliefs in both personal and public actions.

In spite of the fact that it is difficult to develop depth in any spirituality without a religious foundation, nevertheless spirit, spirituality and even "the corporate mystic" have received considerable attention in recent years. And most of this emphasis has been severed from religious roots. Moreover, the basic issues are not new. O.H. Ohmann in his classic, "Skyhooks", first published in the *Harvard Business Review* but often reprinted, makes a strong case for spirituality (Ohman, 1955).

Most of the books, articles, talks and consultants that speak of "spirit at work", or "spirituality in the workplace" do not depend on nor make reference to any specific religious tradition. The objective of these efforts, in the words of an ad for a set of six taped talks that would help one to become a "corporate mystic", is to form "a higher level of consciousness. . .a spiritual perspective – which gives greater insight, creativity, and productivity – awakening new levels of joy, energy, opportunity, and personal satisfaction". Forty dollars will bring you six lectures that will enable you to become a "corporate mystic."![3]. In the next section of this article we will examine the spirituality in business movement from the standpoint of Christian traditions.

Spirituality and Judeo-Christian traditions

The spirituality in business movement is to some extent a descendant of the New Age Movement. It is difficult to critique either, because both are complex and diverse. The older and more widespread New Age Movement is criticized as egocentric, fringe and somewhat unorthodox by the mainline Christian churches (Saliba, 1993). The cited article is from the spirituality journal, *The Way*, which devoted an issue to the New Age spirituality. The spirituality in business movement is more focused, and thus does not merit the same criticism.

The spirit in business movement is becoming more popular, so it is fulfilling a need. Many of those who embrace spirit in business have felt that the mainline religions have not responded to their needs. In addition, many of these people are simply not aware of the wide variety of profound and time-tested spirituality traditions within Christianity.

God, prayer, people and sustainability

There are many positive features of the spirituality in business movement. The following aspects of the movement are of help to men and women and also congruent with traditional Judeo-Christian traditions:

- People in the movement generally have a belief in God.
- Emphasis on quiet, prayer and contemplation in one's life.
- Emphasis on the centrality of people and listening to others. This generally results in better relations with family and colleagues.

- A commitment to better relations among peoples, and to help bring greater peace and harmony in the world.
- The movement is also optimistic about the perfectibility of human nature and business culture; they are convinced that people and the world can become better.
- Commitment to a sustainable environment, so to pass on a better world to future generations. This aspect of the movement is sometimes called eco-spirituality, and has its own literature.

Two major figures in eco-spirituality are Catholic priests. The pioneer and prime inspiration for the theological reflection on God and the environment is the Jesuit Pierre Teilhard de Chardin (1959). Thomas Berry (1988) is a Passionist who has devoted himself to theology and ecology.

Limitations of business spirituality

While most of the spirit in business movement is beneficial, there are some elements with which Christian theologians find fault. Spirit in business advocates are often pantheistic, that is, they see the Supreme Being as existing in all things. Such a God is not transcendent and is not a personal God. Thus, they are less likely to have faith in a loving God whose grace is essential for our salvation.

The New Age Movement has received vehement criticism from fundamentalist and evangelical Christians, sometimes even calling it Satanic and a product of the Antichrist. Yet both New Age and Evangelical Christians share many common attitudes. Both find society in crisis. Both have a new enthusiasm for God and prayer. And both find traditional churches deficient. One critic comments:

> Evangelical Christianity (and other contemporary religious fundamentalism) and the New Age Movement are in fact sibling rivals sharing at least similar (if slightly eccentric) presuppositions about history and salvation (Woods, 1993).

Another element that both Evangelical Christianity and the spirituality in business movements share is a person-centered individualism. In the old US tradition dating back to the observations of Alexis deTocqueville (1946), both groups find that it is my fulfillment and my relationship to God that is essential. There is little conviction of the important role of organizations of any kind, and less realization of the importance of the common good.

Another limitation of the spirituality in business movement can occur when a particular religious tradition is espoused by a chief executive officer (CEO). Some CEOs are so enthusiastic about their own spiritual beliefs that they seem to demand that others embrace the same religious faith. There is then a danger of coercion for some and, for others, favoritism to those with a similar beliefs. If handled well, common religious and spiritual beliefs in an organization can be fruitful. But if not handled well, it can lead to divisiveness and even law suits.

Business ethics, spirituality and religion

Business ethics has become a major concern of most business people over the last few decades. Yet the spirituality in business movement has developed largely independent of this related movement. This lack of connection is not suprising in our fractured culture; but it is ironic, since the two movements could support one another, and there are many parallels in goals and inspiration. For example, both movements are: focused on personal integrity and moral growth; concerned with making the work and business environment more humane; led by more visionary business executives; concerned with the physical environment and a sustainable future for all; and growing in popularity with new books, articles, conferences in both the popular and academic circles. One reason for this may be that religion, which is a stimulus and source for traditional spirituality, has historically not been a significant resource for business ethics. A recent attempt to demonstrate the contribution of religious thinkers to business ethics is a special issue of *Business Ethics Quarterly* (1997). The editor of this special edition, Stewart Herman, sought contributions from representatives of Judaism, Roman Catholicism and Protestant Christianity. He limited contributions to these religious traditions in order to "keep the project manageable in scope". The articles in this issue are widely read, very well received and widely cited. The editor-in-chief of the journal, Dr Patricia Werhane of the University of Virginia, says that she has had more requests for this issue than any other issue of the journal. Many have asked for another special issue, perhaps examining other traditions, such as Orthodox Christianity, Islam, Buddhism, Confucianism and Hinduism. Another attempt to bridge the gap is the compilation of 150 articles on the influence of Christianity on economics and business, *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life* (Stackhouse *et al.*, 1995).

In conclusion, the spirituality in business movement helps the business person to become more centered on the important things in life: God, people, family, and a physical world that can be passed on to our children. It enables the business person to gain a better sense of the role of God and other people in our world. Let us now examine in greater detail the meaning of this movement for business people.

Implications for business and practicing managers

Rich experiences need not be relegated to experiences outside of work and the firm. Many people would be much happier if their broader aspirations and desire for service would not have to be left out of their business life. Many current leadership books, both scholarly and popular, cite the fact that our world is fragmented and that there is a "new search for purpose and meaning". Real leaders are most often proud of "their own feelings of inspiration, passion, elation, intensity, challenge, caring, and kindness – and yes, even love" (Kouzes and Posner, 1995).

Ford Motor and service

Ford Motor Co. began a new three-day training program in 1998 for all upper and middle managers called the Business Leadership Institute. Most of the program is focused on "increasing shareholder value", but on the last day of the program Ford managers are asked to do a half-day of service work in the city. This work involves helping at a soup kitchen, homeless shelter or building homes with Habitat for Humanity. The rationale for this half-day of activity, in which the managers' time is fully paid by Ford, is articulated by a Ford executive, in a written response to a participant:

(1) It is the company's fundamental responsibility to the community in which it exists. This community is the source of our sales and we have a responsibility to give back to the world in which we live. This is not about selling cars. It is about being good corporate citizens.

(2) We can learn from people in these agencies who have tremendous drive, teamwork, leadership and organizational values. Most of these agencies accomplish great results on a shoestring. They know how to get things done with limited resources. As a company we need to emulate these traits. We can learn from them.

Ford has a comprehensive program for trying to bring spirit to its managers. But Ford is not alone.

Spirit brings vision and innovation

Executives, workers, and often the companies they are with, attempt to bring quiet, wholeness, spirit and even contemplation and prayer into their lives. Boeing has enlisted poet David Whyte (1994) to read poems and stories to executives in order to encourage their creativity. Lotus Development has a "soul committee", that tries to build a strong culture and to aid teamwork. AT&T sends middle managers off for a three-day training that is aimed at helping managers better understand themselves and be able to listen to their employees (*Business Week*, 1995).

> In addition, . . . corporations like Chase Manhattan Bank, DuPont, AT&T, Apple Computer and others have tackled the subject of contribution by including a new question in their search for vision, "What is our higher purpose?" (Channon, 1992:, p. 58).

DuPont agricultural products division created a vision topped by a banner headline: "A New Partnership with Nature". Such vision can create energy, enthusiasm and creativity within the firm.

In searching for a source for such a new vision, some have turned to explicit spirituality. The source of much of that spirituality comes from "the great founders of the world's religions: Jesus, Moses, Buddha, Zoroaster, Mohammed, Krishna . . . their core values are always there: inner peace, truth, right-conduct, nonviolence, and above all, love (Miller, 1997). Love of others is certainly the core of the teachings of Jesus Christ. A book that provides wisdom and a model for managers examines the life of Jesus, and how he as a leader dealt with his followers and others (Jones, 1995). Laurie Beth Jones takes passages from the

Gospels and finds remarkably up-to-date messages for contemporary managers among the sayings and actions of Jesus. The book was so popular that it reached the national best-seller lists.

The spirit in business movement can bring vision and enthusiasm to a work environment. An executive who takes spirit seriously will be able to more readily lead and articulate vision for the firm. Tom Chappell, founder and CEO of Tom's of Maine, is an excellent example of such an executive. In his popular book, *The Soul of a Business*, he describes how his firm grew from a small natural soap and toothpaste firm to one that marketed nationally in supermarkets. But in the process, he found that he and others in the firm had lost a sense of personal mission and common purpose.

Looking for new insights, Chappell enrolled at Harvard Divinity School, and while there resolved to use his role as CEO to bring soul back to the firm. Chappel realized that "common values, a shared sense of purpose, can turn a company into a community where daily work takes on a deeper meaning and satisfaction" (Chappell, 1993).

Robert Greenleaf is an early pioneer of this movement. Decades ago he founded the now widespread "Servant-Leader Movement." Greenleaf's career was at AT and after doing much management development work there, he reflected on the task (Greenleaf, 1973). Greenleaf's inspiration came from Jesus in the Gospels. His description of the effective leader as one who is a servant of those he leads. Greenleaf and the Greenleaf Center[4] has had an immense impact on business executives and other leaders over the past decades.

Several top managers of firms have articulated the overtly Christian vision that guided them as chief executive officers of their respective firms. Max DePree was chairman and CEO of Herman Miller. The firm was regularly listed on Fortune's list of "best managed" and "most innovative" companies during DePree's tenure. Max DePree spelled out his humane and religiously based philosophy of management (DePree, 1989). James Autry, who had been CEO of Meredith Communications, does much the same (Autry, 1991).

Agenda for business schools

Schools of business are now challenged to bring some of the rich dimensions of vision and spirituality into business education. This challenge should be more fully and easily met by universities with religious roots, since religion and spirituality is generally contained in the university and the business school mission.

Accreditation demands mission

The current accrediting criteria of both university-wide regional accrediting agencies and the American Assembly of Collegiate Schools of Business (AACSB) are heavily dependent upon each school's unique statement of their mission. The AACSB accrediting standards require that each school demonstrate that it is fulfilling its own self-declared mission. This statement of

mission, plus the evidence that it is being fulfilled, is absolutely essential if a business school is to be accredited.

In their mission or vision statements, religiously-rooted universities speak in terms of, for example: "service of faith and the promotion of justice", "compassionate service of persons in need", "concern for the dignity of the person and for the common good of the world community", "integration of the intellectual, spiritual, moral and social development of students", "promotion of the understanding of religious, spiritual and ethical dimensions of life", "educating to competence, conscience and compassion," and "stewardship of resources". Such mission statements generally speak about religious and moral development of students, faith and justice, community and helping those most in need.

Each business school then is required to demonstrate that it is accomplishing those goals. Over the coming decades this focusing of efforts will have a profound effect on policies, practices and hiring at religiously oriented business schools.

Service-learning

It is becoming common for business schools to offer courses that require undergraduate and graduate students to do service for those people who are less advantaged in the community. Faculty have described the results of such service-learning at professional meetings for a decade. Volunteer work in the local community is done at more than two dozen graduate programs in the USA, including, for example, Stanford, Wharton, University of Wisconsin and the University of Maryland.

Service-learning often has a profound influence on the student. Most MBA students have not done volunteer work among the very needy before. Such work generally has a positive impact on: their attitude toward the poor, recognition of the need to jump-start young people who come from broken families, poor schools, and disruptive neighborhoods, their view of the justice of the social and economic systems, and their own willingness to help the needy again in the future.

A critical factor in the success of service or volunteer work is reflection on the experience. Students can be asked to keep a journal and to reflect on such questions as:

- What was the experience that you had?
- What about the experience was most troubling?
- What about the experience was most inspiring or empowering?
- How were you affected or changed by the experience? What did you learn?

Such reflection is done in a group, so that the experience of one can be heard by others, thus reinforcing each person's learning. Finally, students are asked to write a short paper with the above questions as a guide.

Faith that does justice in Jesuit universities

The Society of Jesus (Jesuits) in 1975 asked that all Jesuit works focus on the call of Jesus and the special needs of the poor. In 1999 each of the Jesuit universities of the USA will do an audit of the progress they have made in their activities and policies on "the faith that does justice." The purpose is to examine the results of each individual university's work for social justice, stemming from the Gospels. For example, how have these efforts affected attitudes of students, faculty, staff, hiring and other policies of each university. The individual university audit will also include successes, failures and the work that is yet to be accomplished.

Each university will then send representatives to regional meetings in 1999 and to an international meeting in 2000. These meetings will enable participants to gain further insight on how faith and the Gospels provide a foundation for an effective university vision and mission. In addition, the meetings will enable each university to see the results of a wide variety of programs for helping those in our society who are most in need, and to learn from the successes and failures of each university.

Spirituality in the classroom

Bringing spirituality or soul into the classroom and the curriculum should be easier for religiously-oriented business schools. Beginning class with a short prayer brings a sense of perspective. This prayer can be largely silence and/or can be said in a fashion that includes men and women of various religious traditions.

Business schools can also find opportunities for students to obtain a clearer sense of their own personal values and goals. Students can be asked to write out their own life goals and to prioritize their own personal values. One method is to ask students to specify their major goals in the areas of: career, personal relationships, leisure satisfactions, learning and education, and religion and spiritual growth. A student then writes a brief paper comparing her or his major life goals in each of the above areas with their top personal values (Cavanagh, 1998, pp. 33-36). In doing so, the student is often able to obtain new insights into their own values and goals. The process enables each person to highlight their own major goals, and to then take steps to better achieve those goals. This also enables a person to make changes in their life, such as, for example, changing jobs, spending more time with family or reestablishing friendships.

Business schools, like other professional schools, have been accused of teaching techniques of the profession and neglecting the larger historical, social and ethical issues that undergird the profession. A university typically adds this dimension, and thus provides a broader and ultimately more useful education than do many secular or stand-alone professional schools. Encouraging students to examine the social and moral impact of, for example, global markets, mergers, speculation, downsizings, advertising and the media broadens a student's perspective. Larger issues, such as the historical roots of

business values, how the values of a firm affect personal values, ethical behavior in business, and maturity and moral development of the person – all give a student a much wider lens with which to view and understand their own work and lives. This knowledge also enables the individual student to more easily establish their own personal goals and moral values, and to cope more easily with the difficult ethical choices with which that student will be confronted in their professional life[5].

Conclusions

Spirituality enables a businessperson to gain a better perspective on their firm, family, neighbors, community and themselves. Furthermore, acknowledging dependence on God gives the individual manager a more stable and helpful vision. The manager then knows that his/her success also depends on someone beyond themselves, so such a view also lessens stress. Such a vision also enables the manager to integrate their life, so that it is less segmented or compartmentalized.

There is much evidence of this new interest in spirituality in business. Business managers and firms now depend more on vision and spirituality in the workplace. This new movement is manifested in a wide variety of ways, and much of it is compatible with and supports Christian spirituality.

Religiously-oriented universities are thus challenged to take a leadership role in helping all universities to integrate spirituality, religion and religious values into their education. Business schools in religiously-oriented universities have an important role to play, both in fulfilling the mission of their university, and also because spirituality provides a unique opportunity to make some of the most valuable elements of our heritage available to others.

Notes

1. *Spirit at Work*, PO Box 420, Manalapan, NJ 07726. The journal comprises six issues per year.
2. *Business Spirit* is published six times a year by The Message Company, 4 Camino Azul, Santa Fe, NM 87505.
3. Ad mailing from Nightengale Conant in Niles, IL.
4. Robert K. Greenleaf Center, 1100 W, 42nd St, Suite 321, Indianapolis, IN 46208.
5. The substantive issues listed here, along with an evaluation of their influence on personal and organizational values, are the substance of *American Business Values: With International Perspectives* (Cavanagh, 1998). The service learning project, along with the journal, group reflection and paper are described on pp. 104-105.

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