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Laszlo Zsolnai *Editor*

Spirituality and Ethics in Management

Second Edition

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Spirituality and Ethics in Management

edited by

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Second Edition

Springer

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Preface to the Second Edition

Since the first publication of our "Spirituality and Ethics in Management" business spirituality became increasingly visible as the subject of intellectual inquiry in many places throughout the world. Leading academic journals including the *Journal of Business Ethics, Journal of Management Education, Journal of Organizational Change Management* regularly publish papers on diverse aspects of spirituality in management. Since its establishment in 2004 the *Journal of Management, Spirituality, and Religion* has published more than 100 papers related to the relevance and relationship of spirituality and religion in management and organizational life.

As an outcome of the publication of our "Spirituality and Ethics in Management" book the *European SPES Forum* was founded in 2005 in Leuven, Belgium. (SPES refers to "Spirituality in Economics and Social Life" but it is also the Latin word for Hope, the virtue that sustains our belief in a better future.) Founding members of the European SPES Forum include several authors of this book (Luk Bouckaert, Mike Thompson, Josep M. Lozano and me). The mission of the European SPES Forum is to open up spirituality as a vital source in social and economic life. The European SPES Forum has a focus on experience-based spirituality that succeeds in making a connection between day-to-day activities and the inner, pluriform quest for meaning. In 2005–2010 we organized five international conferences and published six books on diverse topics including spirituality as a public good, frugality in economics, business spirituality in Europe-Asia perspective, the spiritual roots of European identity, and European literature and the ethics of leadership. (http://www.eurospes.be)

The new edition of the "Spirituality and Ethics in Management" is a *partially revised* edition. *Robert Allinson*, *Alpár Losoncz, Mike Thompson, Josep M. Lozano* and *Raimon Ribera* revised and updated their papers. I hope that the reader finds the new edition inspiring.

Budapest
2011 January

Laszlo Zsolnai

Preface to the First Edition

The significance of “spirituality in management” is acquiring considerable international recognition. It is one of the “hottest” emerging fields in management. A number of recent events underscore this development. In February 2000 The Indian Institute of Management organized a “Corporate Reputation for Competitive Advantage” workshop in Calcutta, which focused on spirituality, ethics and leadership. The conference “Business, Religion and Spirituality” was held at the University of Notre Dame in April 2000. In April 2001 the International Academy of Business Disciplines was held its 13th annual meeting in Orlando, Florida and had a track on Spirituality in Organizations. In April 2002 a world conference was organized in New York entitled “Spirit in Business: Ethics, Mindfulness and the Bottom Line”. These and other important scientific events clearly show that spirituality is no longer considered to be purely a matter of individual search, and is becoming more and more recognized in management and business ethics circles.

Our “Spirituality in Management” workshop was held in July 1–3, 2001 in Szeged, Hungary. It was jointly organized by the Business Ethics Center of the Budapest University of Economic Sciences, the Faculty of Economics and Business Administration and the Department for the Study of Religion of the University of Szeged.

Scholars and practitioners from 13 countries represented disciplines as diverse as economics, business, management studies, philosophy, theology, sociology, and medical anthropology. Participants included Peter Pruzan, Copenhagen Business School (Denmark); S.K. Chakraborty, Indian Institute of Management Calcutta (India); Yazdi Jehangir Bankwala, “Human Values in Management” Consultancy (Singapore); Luk Bouckaert, Catholic University Leuven (Belgium); Yvon Pesqueux, CNAP Paris (France); Wojciech W. Gasparski, Polish Academy of Sciences, Warsaw (Poland); Mike Thompson, Good Brand Works, London (England); S-P Mahoney, Irish Enterprise Ltd. (Ireland); Tibor Héjj, A.T. Kearney, Budapest (Hungary); Josep Lozano and Raimon Ribera, ESADE Barcelona (Spain); Beáta Farkas, András Máté-Tóth and Peter Török, University of Szeged (Hungary); and Laszlo Zsolnai, Budapest University of Economic Sciences (Hungary).

The aim of the workshop was to *explore* and to *map* the field of spirituality in management from different values perspectives referencing different disciplines and spiritual traditions.

The following questions were generated for the contributors to present their visions of spirituality, ethics and management.

(1) What kind of a *business paradigm* is appropriate to meet the ecological and social reality of our age?
(2) What could be the role of spirituality in transforming contemporary management theory and praxis?
(3) How are self and identity related to spirituality in a managerial context?
(4) What contributions can be expected from different religious traditions and their value-perspectives for the renewal of corporations and their cultures?
(5) What should managers do to provide opportunities for spiritual growth and reflection at the workplace?
(6) What are the implications of transpersonal experience and non-ordinary states of consciousness for ethics in general and for business ethics in particular?
(7) How can a spiritual perspective on leadership serve the integrity and wholeness of human beings?

The chapters in this volume focus on the role of spirituality and ethics in renewing the contemporary management praxis. In addition to selected papers by the participants of the Szeged workshop, some other colleagues were asked to provide contributions for this volume. In response, we received papers from *Robert Allinson* (Chinese University of Hong Kong); *William C. Miller*, the founder of the Global Dharma Center in the USA and India; *Ole Fogh Kirkeby* from the Copenhagen Business School, and *Kerry Cochrane* from the University of Sydney.

Budapest
November 30, 2003

Laszlo Zsolnai

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Part I
Spirituality: East and West

Chapter 1
Spirituality as the Context for Leadership

Peter Pruzan

It is proposed that recent developments in the theory and practice of management can be better understood and integrated into personal and organizational behavior via reference to spirituality as the context for purposeful behavior.[1]

In the "West" there has been a focus at both leading schools of business and a growing number of highly successful and admired corporations on *leadership* as a supplement to or an overarching background for *management*. This focus has not only led to far broader concepts of purpose and success than traditionally associated with management. It has also given rise to deeper existential questions as to the identity and responsibility of both corporations and their leaders, questions very similar in nature to those faced by the person with a spiritual quest.

In the "East", developments have paralleled that of the "West" – with the major distinction that the focus at leading-edge institutions of higher learning is on the *leader* rather than on the processes and methods of leading. The emphasis is on the virtues a leader must possess to be a "good" leader in both a moral and an operational sense. These virtues have their origin in age-old basic perspectives on the purpose of man's existence and of his spiritual nature. Here the connection between the leader and his/her spirituality is more direct and explicit.

The chapter presents these ideas with specific reference to developments in Northern Europe and India. It is argued that these developments can provide an expanded basis for reflection on the identity, purpose, responsibility and success of our organizations and their leaders. A basis that is rooted in an awareness that the underlying context for all purposeful organized activity is spiritual in nature and not just utilitarian via the pursuit of material gain. It will be argued in particular that the perspective from the "East" is a precondition for the successful development of leadership as it is evolving in the "West".

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Introductory Remarks on Terminology, Purpose, Delimitations and Personal Biases

Some of the terms to be employed in this chapter – such as for example East, West, management, leadership and spirituality – are quite open to interpretation. In addition, the observations presented are often of a personal nature rather than aspiring to be "objective". Therefore this is more an essay than a traditional scientific paper. It is based on my experiences as a professor in Denmark who was born and educated in the United States, who has worked with the theory and practice of management in Northern Europe for almost 40 years, and has visited India more than 20 times and established a teamwork between the Copenhagen Business School and some of India's best reputed schools of management.

Let us start then by some terminological considerations and personal biases. My point of departure is those developments at business schools that seek to contribute to a humanistic, democratic and sustainable frame of reference for the profession of management. By sustainable here, I refer to a holistic view of corporate governance, which encompasses economic, environmental, social and ethical responsibility and viability.

This leads to a particular perspective on the concepts of *management* and *leadership*. The term management traditionally has been conceived of as comprising such activities as strategy, planning, administration and control. In recent years, particularly in the "West", the term "management" has been supplemented with the term "leadership". This later term is being used today to relate to concepts, processes and roles that had not until recently been central to the traditional themes of management.[2] These include such notions as corporate vision, change-management, stakeholder-dialog and social and ethical accountability in self-organizing and values-based organizations. Perhaps one can refer to a "mutation" in the process of organizational evolution which is proving to be advantageous for both individual and organizational survival: the hybrid leader-manager who masters both leading and managing.

Parallel to this development in the "West" – and to some extent, as a reaction to the hegemony of its primarily materialistic focus – there has been a return to basics in the "East". Here, at some highly reputed schools of management there has been a focus more on the leader than on leadership – on the qualities, values, virtues and integrity of the leader rather than on methods and processes. In contrast to the "West", this focus is rooted not in new concepts and catchwords, but in fundamental perspectives on the purpose and potentials of human life – and therefore of human organizations. In other words, while developments at the forefront of management education in the "West" have tended to focus on the practice and processes of leadership, in the "East" the focus has been on the qualities and competencies of the leader. As will be argued, we in the "West" have much to learn from the perspective of the "East", a perspective which is rooted in fundamental notions of man as a spiritual being and of spirituality as the context for purposeful organized activity. Unless the leader – "Eastern" or "Western" – leads with deep integrity and with harmony between his/her thoughts, words and deeds, when the chips are down his words will be shown to be instrumental rhetoric and his ethics to be superficial cosmetics.

By "*West*", I will primarily refer to a Scandinavian perspective on leadership education since this is my home base. There are many differences in attitudes and behavior between e.g. Danish developments in the theory and practice of leadership and those in e.g. Spain, Poland and the UK. These differences reflect the different historical, cultural and political traditions of such countries as well as differences in the roles and responsibilities assumed by business and government in these countries in developing societal welfare. The Scandinavian countries, Denmark, Norway and Sweden are small, homogeneous countries. They all have a very high standard of living, highly educated populations, a high "quality of life" and a narrow spread of incomes compared to the rest of Europe (for example, it has often been said of Denmark that it is "a land where there are few who have too much and fewer yet who have too little").[3] In addition they are characterized by a high level of social order and welfare and a concomitant high level of taxation – and perhaps even more important with respect to the task at hand, a high level of trust in their business and political leaders compared to almost all other nations in the world.

In connection with these comments on the heterogeneity of the West, it is instructive to compare some of the above-mentioned characteristics with those of another part of the West, the US, which has dominated much modern thought as to notions of corporate success and management education. While the US justifiably is regarded as a world leader in the generation of economic success, this has been achieved at considerable costs to broad segments of its society and the environment. For example, the spread of incomes in the US and the rate of incarceration are shocking to someone from Scandinavia and are indicative of and underlie the tensions, inequality, violence and lack of trust, which appear to exist in the US society.[4] So the concept of the "West" and even that of "Europe" is not very precise – and in the sequel, my reflections on the theories and practices of management/leadership will be based on a Scandinavian, and primarily a Danish, perspective.

Similar remarks are called for with respect to the "*East*". Following the arguments presented regarding the heterogeneity of the West, the reflections and generalizations to be provided would suffer in accuracy and relevance if one were to consider an East that is a conglomerate of such different nation states as e.g. India, Australia, China, Pakistan, Japan, Malaysia, Bangladesh, Burma and Vietnam, countries with different religious, political and cultural traditions. Therefore, my reflections here will be delimited to India. Of course India itself is a highly heterogeneous society (with more than 20 major languages, roughly as many alphabets, the world's second largest population of Muslims, a great and rapidly increasing spread between the incomes of "those, who have too little and those who have too much", and considerable barriers to societal mobility due to caste distinctions. Nevertheless, my experience indicates that it is not unreasonable to speak of "Indian" management education as there is far greater similarity between the curricula and pedagogy of India's leading schools of management than there is between its varied cultural and religious traditions.[5]

To avoid confusion, the terms “West” and “East” will refer to Scandinavian and Indian contexts, while West and East (without quotation marks) will refer to our ordinary, more inclusive geographical and cultural demarcations.

Finally some words are called for with respect to the terms “spirit”, “spiritual” and “spirituality” since their meaning is crucial to the gist of the paper and since these words invite many interpretations. One can e.g. be in good spirits, alcoholic beverages are referred to as spirits and it is not uncommon to refer to a person who evidences sincere emotional behavior as being of or having a spiritual nature. The word “soul” is often used as a synonym for “spirit” – and one speaks of “soul music” and of loving someone “heart and soul”. And the term spiritual is often used as a synonym for religious. To avoid confusion, in the sequel I will use the terms spirit, spiritual and spirituality in the following senses:

Spirit or soul is distinct from the mind, which is a product of/dependent on the brain. The spirit (or the “atma” as it is referred to in some of the major traditions of the “East”) refers to the essence of our being, our very nature, our core, our true, permanent identity which is independent of our physical body and which *is* after death. According to several major religions of the “East”, the purpose of life is not simply to achieve, to gather material comforts and have a long life. Rather it is to realize who we really are, not just this body and this name, but the spirit/soul/atma – pure, eternal, blissful. When the “lower self” sheds its attachment to the body and experiences itself as the “higher self” or simply the “Self”, it has achieved “self-realization”, a state of perfect being, awareness and bliss. It no longer participates in the cycle of birth and death and is said to be liberated. These notions are central to the concepts of reincarnation in e.g. Hinduism, Jainism, Zoroastrianism, Sikhism, Buddhism[6] and early Christianity,[7] as well as the mystical forms of Judaism (Kabbala) and Islam (Sufism).

Spiritual refers to behavior that knowingly seeks such self-realization. The phrase “spiritual path” typically refers to a set of practices (e.g. meditation, serving the less privileged, prayer), which a person might choose to expedite his or her realization of the true Self.

Spirituality is the noun corresponding to the adjective “spiritual”. It is the basis of religious beliefs and traditions. While a religion is typically based on a set of tenets that are shared by its members, a bible or gospel, a set of well-established rules and rituals, a house of worship and, in general, a priesthood that interprets the holy texts and the rules, spirituality is simply the context for all religious belief. But it is more than that since a person can be spiritual – follow a spiritual path – without adhering to any particular religion. And a person who, as a matter of social convention, follows the rules and traditions of a particular religion can appear to be religious, without in fact being spiritual.

In summary then, the exposition will emphasize the relationship between modern “western” leadership theories and spirituality on the one hand, and between “eastern” notions of a good leaders virtues and ancient “eastern” spiritual concepts on the other hand. The essay concludes with an optimistic observation that there is much to be learned in both “East” and “West” from these complementary frameworks. They both provide challenging bases for reflection on the purpose, responsibility and success of our organizations and their leaders. They are both rooted in an awakening awareness that the underlying context for all purposeful, organized activity is spiritual in nature and not just the pursuit of material gain. Yet their focuses are different – and it will be argued that the view from the “East” is a precondition for the development of good leadership in the “West”.

Development in the Theory and Practice of Leadership in Scandinavia

I will now consider what appear to be rather striking developments in leadership and in leadership education in my part of the world. To do so I will assume a rather simplified concept of cause and effect between the two; that leadership education is reacting to observable developments in the world of business. Of course in reality the theory and teaching of leadership on the one hand and business practices on the other feed back on each other; the relationships can be said to be systemic rather than linear. Nevertheless, for the sake of our exposition the more simplified linear cause-and-effect relationship is assumed since it permits a more straightforward logic while not seriously weakening the arguments provided.

What then are these developments in the world of Scandinavian business, which lead to new developments in leadership education? Developments, which can be said to invite a new perspective on leadership: *spiritually-based leadership*. Let me highlight a few.

First the strong trend towards flatter, less hierarchical organizations. The “distance” between the top management and the workers is significantly less than a generation ago. New forms of organization and communication characterize these flatter organizations. There is far greater use of self-organizing project-teams, where employees from different offices and having different specializations and competencies come together to meet a specific challenge by a specific deadline. Communication in these more fluid organizational forms is far more dialogical than earlier, where it was dominated by top-down communication in the form of orders to be carried out by those lower down in the hierarchy and by the return of information permitting management to control that the orders were carried out.

These developments in organizational structures and communication have led to educational programs emphasizing concepts of business ethics, autopoeitic or self-referential organizations, corporate social/societal responsibility and self-leadership. These new perspectives raise deep, existential questions as to the very nature and purpose of an individual’s and an organization’s existence. Questions, which are central to spiritual enquiry.

A *second* factor supporting a conceptual framework of spirituality as the context for leadership in the “West” has to do with new types of production and production processes. While agriculture and the production of physical goods used to provide the major share of national revenues in Scandinavia, the major sources of both wealth and employment are now service industries and, in particular, so-called knowledge-heavy sectors, e.g. IT. This has led to a greater reliance and dependence on the individual "knowledge worker" and to far more flexible forms of employment. Considerable evidence indicates that in this so-called "knowledge society" younger people strongly emphasize their own personal development in their choice of workplace, while such matters as title, income and opportunities for leadership roles are of lesser importance.[8] This is reflected in an increased emphasis in our "business language" on the development of leadership competencies (as opposed to managerial skills). The competencies deal with such matters as the ability to develop meaningful visions and to generate enthusiasm and a strong sense of purpose among the employees; personal integrity; the ability to instill confidence, openness and trustworthiness; "emotional intelligence" and other such talents and characteristics not traditionally dealt with in management education.

But not only is there an emphasis on personal competencies. The developments as to more flexible forms of organization, employment and production are also reflected in modern leadership education in the emphasis, mentioned earlier, on organizational-existential concepts of corporate identity and reputation.[9] These deal with matters relating to corporate "we'ness" and "branding" which are vital today if the corporation is to be able to attract and keep the creative, dynamic, talented, reliable employees who want to be proud of their place of work and the meaning they derive from their employment. And if it is to be able to maintain the trust and respect of its customers, local societies, financial institutions, shareholders and the omnipresent media.

This leads up to consideration of a *third* factor, which can be said to underlie new developments in Scandinavian leadership education: demands from that rather new social creation, the "stakeholder". While the concept of shareholder is as old as the concept of a corporation, roughly 200 years, it is only since the late 1980s that serious explicit attention has been paid in the western literature to the concept of the stakeholder. Stakeholders are those groups who affect and/or are affected by an organization's decisions. This attention has led to what could be called a "stakeholder theory of the firm", where the organization is not simply conceived of as a judicial unit with employees, a management, assets and a corporate name – and is not solely responsible to its shareholders. Rather it is conceived of as an arena for interplay between its diverse stakeholders.

These three factors – more fluid forms of organization, the shift from production to service and the more inclusive depiction of an organization – are reflected in a number of new phenomena and corresponding focuses in our leadership education and in the vernacular. Included here are, for example, the following concepts[10]:

"*values-based leadership*", a perspective on leadership whereby the values of the organization are based on the values shared by the organization and its stakeholders and constitute a framework for corporate identity and self-reference[11];

"*social and ethical accounting*", which are alternative forms of reporting that report on how well the corporation lives up to these shared values and provide thereby a multi-stakeholder, multi-value description of corporate success that supplements traditional financial reporting;

"*corporate social responsibility*", which extends the notion of managerial and corporate responsibility from that of maximizing return to owners while obeying the law, to that of being a "*corporate citizen*" that is accountable to all its stakeholders, primary amongst these being employees (as well as those marginalized groups who have difficulty gaining access to the labor market) and local communities;

"*corporate reputation/corporate branding*", where corporations focus on their image and their identity. This enables them to be sensitive to the demands of "*critical consumers*" who focus not only on traditional notions of functionality and price but also on who made the product, how it was made, and where – and of potential and existing employees who seek meaningful work in an enterprise they can feel proud of;

"*ethical investing*" whereby traditional investment criteria are supplemented by considerations of which types of products and production methods are to be rejected and which are to be supported. Typically consideration is given to such matters as respect for human rights, pollution, production of products which are known to have impacts on health and welfare, the use of non-replenishable resources, gender issues etc.[12]

Summing up, the new focus on leadership and leadership education in my part of the world is closely related to underlying shifts and trends in the way the citizenry perceives of the roles and responsibilities of corporations and their leaders. What have *not* been in focus, at least so far, are the personal competencies and qualities, which are required by leaders of flexible, dynamic and reflective organizations. Such competencies and qualities will be essential for integrating these new perspectives on leadership into organizational and personal self-reference. We are clearly not speaking here of traditional skills, or techniques – but matters relating to the spiritual nature of man, of organizational-existential questions dealing with organizational purpose, identity, success and responsibility, and of spirituality as the context for work.

It is important to note too here that many of these "modern" concepts of leadership have been developed in a period characterized for the main by economic growth and increasing standards of living amongst the nations of the West. The reason that this is important is that the efficacy and durability of the new leadership concepts such as values-based leadership, corporate social responsibility/citizenship, social and ethical accounting, and ethical investing have not been subject to the test of prolonged economic stagnation or decline. It is argued that unless these approaches to organizational purpose, identity, success and responsibility are promoted by leaders with deep personal integrity – who are characterized by the moral as well as operational excellence – these approaches will not be viable. It is from this perspective that we in the "West" have much to learn from the "East" and its focus on spirituality as the context for leadership.

Granted – a perspective of *spirituality-based leadership* is by no means main stream; my colleagues at business schools as well as business leaders I meet with shy away from such a framework for understanding and communicating. They are so used to a conceptual scheme based on utilitarianism and economic rationality, most recently expressed in the vocabulary of "shareholder-value", that the notion of spirituality makes them feel uncomfortable – particularly as it is often confused with religion. Fortunately however, as will be emphasized in the conclusion, there are many indications that just such a complementary perspective – on the leader as well as on leadership – is rapidly developing in the "West".

Before we are able to consider this matter of synthesis, however, we will have to turn to the vital lessons we in the "West" can learn from the developments in the theory and practice of management in the "East" – in India.

Development in the Theory and Practice of Leadership in India

Let me start with a reservation. My personal experience with Indian business leaders and in teaching at Indian institutions of higher learning is limited and I have not carried out a systematic study of the theory and practice of leadership in India. My reflections are primarily based on the following: an interest in Indian society, culture and spiritual heritage; more than 20 visits to India starting in 1974 when I led a project for the World Bank in Bangladesh; visits to and interviews with leaders of a number of "values-based" Indian corporations; the establishment of cooperation between the Copenhagen Business School and a number of India's premier schools of management as regards exchange of students and faculty; lecturing at these institutions; teaching and advising Ph.D. students at the Sri Sathya Sai Institute of Higher Learning; and finally, a close and inspiring teamwork with Professor S.K. Chakraborty, the Management Centre for Human Values (MCHV) at the Indian Institute of Management, Calcutta.

While my reflections on developments in Denmark/Scandinavia led me to focus primarily on the theory and practice of "leadership" as opposed to "management", I will not emphasize this distinction here. This is due to the fact that my observations indicate that, with a few notable exceptions, the term "management" tends to characterize both current business practice and teaching at Indian schools of business, many of which have been inspired by traditional western, particularly American, management education.[13] This focus on management rather than leadership reflects as well what is still the dominating organizational framework for Indian corporations: hierarchical, and in many cases patriarchal, organizational structures with their reliance on planning and control systems rather than on flat organizations with shared values, project-groups self-organizing teams, dialogue-cultures and the development of employee competencies required to meet the dynamic challenges of a knowledge society.

Thus, I will not focus on the practice of leadership in Indian corporations. Rather, the focus will be on developments in theory at leading-edge institutions of higher learning regarding the personal qualities and competencies of leaders. On leaders, rather than on leadership.

There are two major factors, which are currently challenging the existing organizational structures and managerial mind-sets and, therefore, the educational programs in India. One of these is the competition arising from the more liberal trade and monetary policies that began about a decade ago. The most visible reaction to this new competition appears to be a belief among many educators and business leaders that the best way for Indian corporations to compete with foreign producers and with multinationals that establish themselves in India is by emulating their views and management methods. If not, so the argument goes, they will not be able to be as effective and innovative as these competitors. Nor will they be able to attract and keep top quality Indian employees who may find it more attractive to work for the multinationals or to leave India – leading to a "brain drain" similar to that which previously characterized e.g. the medical and university teaching professions and, more recently, the IT branch.[14]

The second, but far less manifest challenge to current Indian organizational structures, managerial mind-sets and education programs is not directly precipitated by external competition. Rather, it appears to be a purely internal matter, although it can be said to be catalyzed by the external challenges arising from globalization and its deification of materialism. I am referring to the challenges to corporate governance in India of a perspective on corporate purpose, success and identity based on India's ethos.

Instead of attempting to meet the challenges arising from western materialism on their own terms, leading educators and managers are seeking guidance, concepts and methodologies from India's deep-rooted and rich cultural and spiritual heritage, a heritage which transcends the barriers arising from its pluralistic diversity.

In the sequel I will mainly refer to this challenge to and the possible rewards for leadership in Indian businesses and for management education of a focus on the qualities and competencies required by leaders in a more competitive, globalized world of business.

Before proceeding, however, it must be noted that it would be naive and irresponsible to suggest that the two perspectives considered in this chapter, a modern Scandinavian focus on leadership and a framework for Indian corporate governance based on its ethos, are antithetical or mutually exclusive. Just the opposite is true. As best I can judge, the real challenge facing Indian enterprises and schools of management is how best to build upon the rich Indian spiritual and cultural values while at the same time utilizing and modifying the best, relevant approaches from the "West".[15] In other words, a question to be answered by Indian managers and providers of management education is the following: How can Indian businesses maintain those aspects of their identity, integrity and strengths which are rooted in the Indian ethos while competing with firms having a western materialistic focus where "the business of business is business".

The mirror image of this challenge to "eastern" (Indian) business and management education is the challenge to "western" (Scandinavian) business and management education: how can the current focus on corporate leadership be based on an "eastern" focus on personal qualities, self-leadership and on the spiritual nature of man as a corrective to the dominating economic rationality.

In my overview of a Scandinavian perspective on leadership I mentioned what could be called a "stakeholder theory of the firm" where the corporation is conceived of as an arena for interplay between its diverse constituencies. I also introduced a number of new terms and concepts characterizing this more inclusive, multi-stakeholder and multi-value perspective on corporate identity and success. Included here were: values-based leadership, social and ethical accounting, corporate social responsibility/corporate citizenship, corporate reputation and branding, and ethical investing. These were all concepts relating to how the modern, more inclusive organization can interact with those constituencies it affects and is affected by.

A similar list can be developed to characterize a modern – and ancient – Indian perspective on management. Only this time the focus will not be on methods and tools of leadership but on the qualities required by a good and successful leader, qualities which can best be described as characterizing *spirituality-based leadership*. I must recall my earlier warning that I am now writing about a heritage far removed from my own. With this reservation in mind, let me present a brief list of concepts that can be considered as central to such an Indian perspective on management.[16] As will be seen, these concepts are all closely related and it is impossible to consider any of them without involving one or more of the others.

Nishkamakarma: a perspective on action and decision making that emphasizes performing one's deeds without attachment to the fruits thereof – and where both the action and the fruits are offered to the divine.[17] A leader who behaves in accordance with this perspective is grounded in wisdom and in a state of equanimity. This perspective is in stark contrast to the current emphasis upon unbridled materialism, growth and competition – and the resultant high levels of stress characterizing many corporations and their leaders.[18] The performer of deeds who follows his conscience and is sensitive to the needs and values of those affected by his behavior does not require courses in "stress management". He follows his conscience, acts in accord with basic concepts of ethics in organizations,[19] "walks his talk" via values-based leadership and promotes corporate social responsibility via his respect and reverence for the organization's stakeholders. His motivation for such behavior is however slightly different than that provided by a modern perspective on ethics; the underlying raison d'être for his behavior is not business "success" but his own spiritual progress as well as that of all those affected by his behavior.

Selflessness and *non-attachment*: prominent terms in an "eastern" concept of spiritual growth and closely related to the concept of nishkamakarma. Although these concepts are very foreign to most Westerners, the Catholic concept of "holy indifference" is similar.[20] A useful synonym is "detached involvement". The underlying idea is that instead of plying our egos and appraising our activities by the payoffs that result, and instead of being elated when our desires are fulfilled and disappointed when they are not, there is another way of performing action. This is by acting without attachment to the fruits of our efforts. From this perspective, all work can become transformed into selfless service.[21] This should not be confused with indifference to the work itself; rather the work is to be performed with detachment. Nor should this be confused with fatalism. We must follow our inner voice, our conscience, and do what we find to be important to do to the best of our ability. But such action is selfless in that it is performed with indifference to the outcomes, be they success or failure, praise or blame. Another way of looking at this is to say that past is past. Certainly we can learn from our experiences, but we cannot turn the clock back and undo what has been done. Work performed in accord with one's values and a sense of interconnectedness with others leads to the transcendence of the lower, ego-dominated self. Detached involvement frees one from the chains of personal desires and ambitions, the mind becomes "free of and above the dualistic see-saw of daily experiences" (Chakraborty, 1991: p. 163). A person who performs action in this spirit is not bound; his efforts become a sacrament of devotion to his duty. He manages his selfishness and gains access to his higher Self.

Servant leadership: a concept, which, although developed by the American Robert Greenleaf,[22] is clearly inspired by an "eastern" concept of duty and leadership. The leader who gains the trust and good will of his employees and his other stakeholders is the antithesis of the power-seeking manager who gives orders and controls their effectuation. He is sensitive to the needs of others and realizes the interrelation between himself and those he serves by leading and leads by serving. In so doing he earns their trust as a person of deep integrity. And he gains their confidence in his ability to elicit and effectively promote organizational values that are in harmony with their individual values. He is thus able to coordinate and motivate employees who seek meaningful work that contributes to their personal and spiritual development. He performs his work as worship and he inspires others to follow his example and to serve.

Duty or *right action* (*dharma* in Sanskrit): a fundamental concept in an "eastern" approach to one's relationship with others. It complements the notion of "servant leadership" with its focus on one's duty to others and is in stark contrast to the current western focus on rights. For example, a western understanding of the concept of freedom typically is based on having the right to do what one wants to do. A concept of freedom based on an "eastern" approach to human development might typically include searching for a clarification of one's duty in relation to one's position in life and behaving in accord with that duty. In the modern "western" organization, characterized earlier by such terms as "flat", "learning" and "self-organizing", traditional power is becoming powerless – it is increasingly difficult and counter-productive to control creative and independent employees and expect them to be enthused, productive and loyal. Their commitment and sense of obligation is obtained in a work place that lends meaning to their lives, promotes those values they adhere to, and contributes to their personal development. In such environments a leader who selflessly performs his duty is a trustworthy source of inspiration. For an American concept of "dharmic management", see (Hawley, 1992).

Santhi: the term that Hindus and Buddhists conclude their prayers with. It connotes being able to have such *equanimity* and *peace of mind* that one is able to be calm and discerning even in contexts characterized by turbulence and chaos.

This world's pairs of opposites no longer affect a person who, via his devotion and spiritual search, has obtained a state of perfect peace. He experiences joy and sorrow, success and failure with the same spirit of detachment since he acts in perfect accord with his conscience and is one with his Higher Self. The leader who is able to perform his work in a state of equanimity is able to conserve energy, avoid destructive stress and act with concentration, discernment and effectiveness. In so doing he gains the respect and confidence of his employees and all the organization's stakeholders.

Self-realization: the direct experience of the *Self* or the *atma*, realizing the quintessence of one's being, the spark of the divine within each and every human being, our higher consciousness. According to the "eastern" perspective on life and reincarnation, there is a divine purpose to life and it is *not* simply the fulfillment of materialistic desires or a life of comfort and pleasure. Rather it is to develop the knowledge of one's true self, i.e. to obtain self-realization. This knowledge, experience or realization cannot be obtained via the study of learned books or holy texts, although these can help one on one's path. A paradox here is that although a goal in life is to seek this knowledge of the higher Self, the Self can only be realized by the person whose ego has been tamed/ignored and who is truly selfless and does not seek rewards for his deeds. The selfless leader who is not attached to the fruits of his actions does not only achieve spiritual growth, peace of mind and freedom from fear. He also becomes an exemplar for his employees and his surroundings in general. He is stable, strong, trustworthy and, based on a sensitivity to the aspirations of the organization's various stakeholders, clear in his visions as to what is in the best interests of the organization as a whole. He not only motivates, he inspires. Without seeking it directly, he is granted power.

Unity: a term referring to the oneness or identity with creation and the source of creation. It is a notion that is extremely disturbing for a Westerner who has been brought up to focus on his individuality and his individual success in a dualistic world.[23] It expresses the belief that we are all interrelated at a deep existential level, that when we peal away the various physical and psychological factors that distinguish us from each other, we share an identical core. When we ask, "who am I?" the answer is not provided by either our name or physical form, but by our very essence – what we referred to above as the *atma*, the higher consciousness and conscience, the true, divine Self. With a focus on the inter-relatedness of all life the empathetic leader's sincere sense of compassion for his employees inspires and empowers them.

Non-violence or *ahimsa*: an ideal value in Hinduism, Buddhism and Christianity closely related to the concept of "unity". According to Chakraborty the "feeling of oneness . . . eliminates separative egoism (and) is the ultimate emotional foundation of non-violence." (True and Datta, 1999: p. 198) Non-violence here does not just mean physical violence. Rather it refers to non-violence in thought, word and dead. The leader who is guided by the value of non-violence performs his duties in peace, free from the demands of his lower self and its ego and in a deep awareness of his connectivity to all living creatures, to all of existence. His daily practices of meditation and prayer lead to his shedding his feelings of anger, hatred, jealousy and greed.

He realizes that when he hurts others he is really hurting himself. Non-violence in thought, word and deed becomes a creed for him. He is acknowledged as a person of deep integrity and obtains the respect and trust of not only his employees, but also of his customers and his local society. Four leaders in modern times, each from their own continent and culture have exemplified this concept: Mahatma Gandhi in India, Martin Luther King in the United States, Nelson Mandela in South Africa and Vaclev Havel in the former Czechoslovakia. They achieved almost universal respect by "fighting" their respective "wars" in a non-violent way due to their belief in the brotherhood of man and the fatherhood of God.

Conclusions and Recommendations

I have taken a normative position and argued that in order for the current emphasis in the "West" on leadership methods and processes to lead to a humanistic, democratic and sustainable frame of reference for the behavior of leader-managers and for their organizations, it should be based on an "eastern" emphasis on the leader and his/her virtues – a focus that derives nourishment from India's age-old spiritual traditions and beliefs. The basis for this recommendation is two-fold. The first argument is pragmatic and deals with the efficacy of the leader. The successful implementation of these leadership methods and processes in more fluid, autopoeitic and dialog-based organizations is highly dependent on the character of the leader. Unless she or he is so rooted in her own integrity, compassion, self-knowledge and fundamental aspirations as to personal development and self-realization, she will not be able to "walk her talk" and to inspire by example. The second argument is moral in nature. Unless our enterprises develop broader, what we have referred to as multi-stakeholder, multi-value perspectives on success and identity, there will not be any solid foundation for the development of corporate social and ethical responsibility. With the growth in the power and influence of the modern corporation, welfare, justice and peace are becoming far more dependent on the leadership of these enterprises than ever before in history.

Fortunately, it appears that such a more holistic approach, which includes a focus on both process and character, on leadership and the leader, is in fact in an embryonic phase in the West. There is for example an increased awareness among younger leaders of major corporations of a need for a greater educational focus on the personal character of business leaders.[24] In addition, there are an increasing number of western management educators who are trying to experiment with approaches to the teaching of leadership based upon or inspired by an "eastern" approach with its spiritual footings.[25]

But the lessons are not unidirectional; there is also a major opportunity available to the "East" to do more than supplementing the teaching of traditional management subjects by building upon its own rich heritage and ethos with its focus on the character of the individual leader, which is of course a major challenge in itself. The challenge from the "West", is to "teach the teachers" at Indian schools of management to expand their perspectives by focusing upon leadership in more fluid organizational forms than hitherto have characterized Indian business (and management education). This includes developing concepts and attitudes dealing with notions of collective/corporate identity, success and responsibility where the leader is not simply a powerful and competent decision maker, but is a visionary, inspiring, empowering and facilitating role model. Clearly, this challenge too is already being met at a limited number of leading Indian schools of management, often via collaboration with leading western educational institutions.[26]

Before concluding, some comments are called for as to the question of "how?". Attempting to integrate these complementary focuses, and in particular to base the "western" approach to leadership on an "eastern" approach to leader virtues, cannot simply be achieved via traditional courses and traditional pedagogies. The perspectives place demands on both professional skills as well as on the mind-set, character and personal competencies of the leader – and the teacher as leader. We are here speaking of such matters as the ability to generate trust and confidence, to embody work with a meaning which transcends traditional notions of success such as effectiveness and profitability, and to contribute to the well-being and the (spiritual) development, of all those affected by the leader's decisions and actions. While at the same time promoting effective, competitive, sustainable and profitable enterprises. That notions of character as well as skills are at the forefront does not mean that such an expanded concept of management and of managerial virtues cannot be taught and realized in practice. Rather it means that "management education", both at institutions of higher learning as well as at the workplace must develop arenas for the development both of professional leadership skills and of personal leadership qualities – by teacher-leaders who embody such skills and virtues.

Developing one without the other will not be efficacious or wise. Ethics, values and personal character are not simply "management tools". Traditional management tools are *used* by the manager – and can be replaced or renewed when economic rationality deems appropriate. Personal qualities and competencies on the other hand cannot be separated from the individual; they *are* the essence of his being. The "tool" and the wielder of the "tool" are one.

Attempts by educators to simply teach matters dealing with values, responsibility and sustainability without embodying these virtues and being a role model for the students will lead to cynicism and an instrumental approach to ethics in business. And attempts by managers to simply develop such qualities as if they were technical skills or tools will lead to cynicism amongst employees and other key stakeholders – rather than to a feeling of corporate "we'ness" and to a sense of commitment and pride in "who we are" and what "we stand for". They will regard with distrust managers that are not compassionate people of deep integrity who demonstrate harmony between thought, word and deed – alchemistic managers whose only interest in human values is to transform them into shareholder-value.

There is much to be learned from the spiritual perspectives and traditions from the "East". May our teacher-leaders be blessed with the wisdom that will enable them to promote such sharing – for the benefit of us all.

Notes

1. This chapter is a revised version of my presentation at the conference: “Blending the Best of the East and the West in Management Education” held at the Management Centre for Human Values, Indian Institute of Management Calcutta, 2001.
2. In the past century there have been three major shifts in conceptualization: from “business administration” (still employed in the names of some of the oldest and most prestigious “business schools” in the US) to “management” (newer institutions have been called “schools of management”) to “leadership”.
3. According to a press release by Associated Press Newswire on June 7, 1999 “Northern Europeans (are) wealthier, happier with their jobs than southerners”. This is based on a survey carried out by the EU Statistics Office (Eurostat) amongst 60,000 households including almost 130,000 adults in 13 of the EU’s 15 member states. The results indicate that “Among those able to make ends meet very easily were Germany and Denmark”, and “Happiest with their jobs were Danes” (37% totally satisfied). The article (“Britons work harder, Greeks smoke and Finns are suicidal”) by Gary Finn in the British newspaper The Independent, October 15, 1999 is based upon the same EU survey and underscores that “Overall, the Danes are the most happy with their lifestyles, with 97% saying they were either very satisfied or fairly satisfied.” Similarly, according to the article “Britons in 7th heaven” by Matt Born in The Daily Telegraph, December 15, 1999, based on a Roper Starch survey of 22,500 adults in 22 countries throughout the world, “the Danes are the happiest people on the planet”. They “are happier by a comfortable margin than the people of any other country. Some 49% of them say that they are ‘very happy’ with the overall quality of their life.” Once again regarding “happiness”, according to the article “Science Tracks the Good Life – It turns out the Bluebird of Happiness roosts in Denmark” by Keay Davidson in The San Francisco Chronicle, December 24, 2000, “The ‘happiest place on Earth’ isn’t Disneyland: It’s Denmark.” This conclusion is based on an analysis, by Michael Hagerty, professor of management at the University of California at Davis, of several decades of social surveys conducted by scholars around the globe. The surveys had one question in common – “How happy are you?” – and covered hundreds of thousands of people in more than 20 nations. Finally, an analysis of data from an “International Crime Victim Survey” presented in the article “Denmark is the world’s safest country” in the Danish newspaper Berlingske Tidende, June 13, 2001 shows that 54% of the Danes feel very secure when they walk around in their local community, the best result among 12 European countries.
4. According to (Gray, 1998: pp. 114–119), “The average weekly earnings of 80% of rank-and-file working Americans, adjusted for inflation, fell by 18% between 1973 and 1995 from \$315 a week to \$258 per week”. The decline was most pronounced amongst the poor. The remaining 20% of the population had increasing incomes, and the increases were larger the larger the income level. These discrepancies are even more pronounced when consideration is given to effective overall tax rates. The richest families paid lower tax rates primarily because of sharp reductions applicable to non-salary income (capital gains, interest, dividends and rents). According to Gray, “Such policies have left the United States with a distribution of wealth that resembles the Philippines or Brazil more that it does any of the world’s other major economies.” The information on a large and increasing variance in the distribution of income can be juxtaposed with Gray’s demographic analyses: 28 million Americans live in privately guarded buildings or housing developments. In 1997 roughly one out of 50 adult males was incarcerated and one out of 20 were on bail or probation. This rate is 10 times that of European countries. California alone, with over 150,000 prisoners, has more than Britain and Germany combined, which have a population more than three times that of California. In 1997 the male homicide rate was roughly eight times that of the EU (and ¾ of all child murders in the industrialized world took place in the US) while for each robbery in Japan there were 147 in the US. More than 1 out of 3 lawyers in the world are in the US. Tort liability payments in the US in 1987 represented 2.5% of the US GDP! A baby born in Shanghai in

1995 was less likely to die in its first year of life, more likely to learn to read, and could expect to live 2 years longer than a baby born in New York City was. Such income spreads etc. are not likely to decrease under the presidency of George W. Bush.

5. This characterization does not hold true if one considers all the schools of management in India today. Since the introduction of trade liberalization policies in the start of the 1990s, the number of schools of management has grown from a couple of handfuls to over 800 by the turn of the century. The business of running business schools is becoming big business – and the quality of students and education is far more variable today than earlier.
6. The goal of followers of both Hinduism and Buddhism, which evolved out of Hinduism, is to escape from the cycle of birth and death (samsara). Nevertheless, they disagree as to what it is that reincarnates. Buddhist religious texts do not accept the Hindu belief that an eternal self (atma), that is identical to a Universal Self, reincarnates. Their concept of "anatta" (no-atma) indicates in fact a negation of these beliefs, which are central to the Hindu understanding of reincarnation, and Buddhists tend to employ the concept of "rebirth" rather than "reincarnation" (Mann, 1995).
7. The fifth Ecumenical Council, held in Constantinople in the year 553, decreed that a number of beliefs promoted by Origen (approximately 185–254) were heretical, amongst these the concepts of reincarnation and the pre-existence of the soul (Bevan, 1948). Nevertheless, his teachings are still the subject of considerable theological research and are still accepted by some movements within the Orthodox Church.
8. According to a recent extensive survey amongst Danish people in their 1920s (reported on in *Ugebrevet Mandag Morgen*, 2001), this is "a generation that without compromise seeks positions and working environments that stimulate their personal project and for whom every thing else is secondary. . . . The project generation clearly places a higher priority on independence and personal development than on improved wages and job security. . . . Almost 8 out of 10 young people say no to collective wage negotiations. Only 15% have a clear wish to be a leader. Only one out of four want fixed working hours and a fixed number of hours to work."
9. For a discussion of organizational-existential concepts of corporate identity and reputation see (Pruzan, 2001a, b).
10. See for example (Pruzan, 1998a) for an overview of the manifestations of business ethics in a Danish context and how these have been integrated into the teaching of leadership at the Copenhagen Business School.
11. See for example (Pruzan, 1998b) which relates the concept of values-based leadership to those of corporate accountability and the (primarily Danish) practice of ethical accounting.
12. This is the only one of the developments listed where Scandinavia – and in particular Denmark – is on the leading edge. Ethical (or socially responsible) investing is still primarily an Anglo-Saxon development. For example, in the US in 1999 roughly one out of seven US$ that were invested in stocks by professional investment managers (e.g. by mutual funds and pension funds), were invested employing some kind of ethical evaluation.
13. This focus on management rather than leadership in no ways reflects on the overall quality of the education provided at leading Indian business schools, which appears to be very high and comparable to that provided by leading institutions of higher learning in the West. Many of the faculty at these institutions have either been guest lecturers or received their Ph.D.'s at Western institutions – and the students, who face intense competition when they apply to these schools, tend to be highly motivated and competent.
14. These developments appear to be accompanied by a shift in traditional Indian values and behavioral patterns that will contribute to increased job mobility. There is evidence e.g. that the extended family will be an "endangered species". The threats arise from a number of factors. One of these is the powerful influence of the media which are spreading glamorous pictures from the West of the materialistic (and egoistic) nuclear family which is not letting itself slow down in its search for wealth by traditions and cultural heritages. Another factor is the increasing number of females who are receiving higher education and who will not accept their more traditional roles in an extended family.

15. It would be naive not to mention here another enormous challenge of a rather different nature – to eliminate the corruption that permeates all levels of the society and that is both a significant economic and moral burden.
16. I have previously attempted to provide a brief presentation of several of these concepts within the context of an analysis of power within western and eastern contexts; see (Pruzan, 2001c).
17. Chapter 2 of what has been referred to as the Gospel of Hinduism, the *Bhagavad Gita,* describes in detail the qualities of the *sthitaprajna*, a man of steady wisdom, characterized by equanimity and peace of mind. Note that these qualities are closely related to those of selflessness and non-attachment to the fruits of one's actions. See for example the poetic translation of the Bhagavad Gita provided by (Prabhavananda and Isherwood, 1944) or a new version aimed at Westerners (Hawley, 2001).
18. According to a report *Research on Work-Related Stress* from the European Agency for Safety and Health at Work in Bilbao, Spain, more than 40 million Europeans, corresponding to 28% of all employees, have health problems due to stressful working conditions. Only back pains are a more frequent work-related health problem. See http://europe.osha.eu.int for further information.
19. See for example (Pruzan, 2000) which develops the concept of "ethical accounting" where an organization's ethics is based upon the values of its stakeholders.
20. This concept was central to the teachings of St. Francoise de Sales (1567–1672), Bishop of Geneva. According to Aldus Huxley in his introduction to (Prabhavananda and Isherwood, 1944), de Sales' follower Camus summarized his master's teaching on this point as follows: "'He who refers every action to God and has no aims save His glory, will find rest everywhere, even amidst the most violent commotions.' So long as we practice this holy indifference to the fruits of action, 'no lawful occupation will separate us from God; on the contrary, it can be made a means of closer union.'" The concept of "holy indifference" can be said to have had its roots in the writings of Plato and "indifference" was a core value of the Roman Empire's ethics. In a more modern western setting the concept of indifference permeates many of the themes in the best selling book (Covey, 1989), *The 7 Habits of Highly Effective People* (over 10 million copies sold); see e.g. the discussion of peace of mind and integrity on p. 298.
21. According to (Chakraborty, 1995: p. 261) "The real test of creativity, inner growth etc. should be: can I invest even a mundane, unexciting chore or assignment with the power of my inner richness?"
22. According to (Greenleaf, 1977: p. 13) "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 best test is: Do those served grow as persons? Do they *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"
23. Of course there are significant differences in the attitudes which characterize an American or even a British focus on individuality and "getting ahead" with that say of a Scandinavian, who has been brought up in a social-welfare system.
24. At the Future Leaders Forum, 16–18 November, 2000 at Davos, Switzerland, 100 young leaders (average age around 35) from 16 European countries were surveyed as to the major issues of importance to them in their roles as "high flyers". A striking result was the response to the question as to "which skills for future leaders are not properly addressed by education?" 73% of these up-and-coming top leaders referred to "interpersonal skills" and 66% to "ethics" – while only 7% referred to "technical/technological skills" and a bare 2% referred to "financial skills". See (Kearney, 2001).
25. The following are just a few of the many examples of this new focus in the West: In 1998 the "Spirituality, Leadership and Management Network" (SlaM) was founded at the University of Western Sydney in Australia. Before the turn of the century a number of influential books were published, focusing mainly on spirituality at the workplace. These included business best-sellers such as *New Traditions in Business: Spirit and Leadership in the twenty-first Century* edited by J. Renesch in 1992; J. Conger's *Spirit at Work: Discovering*

the Spirituality in Leadership from 1994; G. Fairholm's *Capturing the Heart of Leadership: Spiritual Community in the New American Work Place* from 1997 and I. Mitroff and E. Denton's *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace* from 1999. The cover story in *Business Week* (June 5, 1995) was: "Companies hit the road less travelled: Can spirituality enlighten the bottom line?" and the same major business magazine's cover story (Nov. 1, 1999) was "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America". In 1999 the World Economic Forum held a session in Davos in Switzerland on "Spiritual anchors for the new millennium", and the same year the Harvard Business School Bulletin OnLine published a long article: "Spirit at Work – The Search for Deeper Meaning in the Workplace".

In the first 10 years of this century this development accelerated. A number of more scientifically oriented books have been published, including the anthologies: J. Biberman and M. Whitty's *Work & Spirit: A Reader of New Spiritual Paradigms for Organizations*, 2000; R. Giacalone and C. Jurkiewicz' *Handbook of Workplace Spirituality and Organizational Performance*, 2003; and J. Biberman and L. Tischler's *Spirituality in Business: Theory, Practice and Future Directions*, 2008. There have also been held a large number of workshops and conferences in many countries throughout the world that focused on spirituality in business, including at Washington DC in the USA in 2000: "Spirituality and Governance: Reigniting the Spirit of America"; at Notre Dame University in the USA the same year: "Business, Religion and Spirituality"; in Szeged in Hungry in 2001, the first major European event: "Spirituality in Management"; in the same year the prestigious American Academy of Management for the first time had a session on "Management, Spirituality and Religion" organized by a new special interest group of the same name and that lead to the publication 2 years later of the first issue of the *Journal of Management, Spirituality & Religion*; also in 2001 at its annual meeting in Florida the International Academy of Business Disciplines for the first time had a track on "Spirituality in Organizations"; at The University of Surry in England in 2002: "Spirit in Business; Living Spirit in Work and Learning"; at New York City 2002 two international conference "Spirit in Business: Ethics, Mindfulness and the Bottom Line" and "Women in Business and Spirituality"; and also in 2002 at Tilburg University in Holland: "Balanced Mind – Balanced Business – Exploring the Growing Significance of Spirituality in Business and Economics", held by the then newly formed association Spirit in Business; finally in that year, at Harvard Business School the Möbius Leadership Forum invited leaders from major corporations to explore issues of leadership, values and spirituality in business; in 2007 in Denmark the newly founded Spiritual Business Network organized an international conference on spirituality in business: "Business for the World". Finally here as to conferences, I refer to the newly formed International Association for Management, Spirituality and Religion that held its inaugural conference: "Spirituality and Management" in Vienna, Austria in 2010. As to international organizations, over and above those referred to earlier, a number of other associations that contribute to the evolution of SBL have been founded, including European SPES Forum (Spirituality in Economic and Social Life), International Center for Spirit at Work, The Bahá'í Business Forum, and World Business Academy. To conclude this far-from-complete listing of examples of this new focus in the West refer to the MBA-scene. In just the first 5 years of this decade a number of major American universities started to include SBL in their programs, amongst these Stanford, Columbia and Notre Dame (R. Alsop, *Wall Street Journal*, Jan. 11, 2005).

26. In April 2001 the Indian Institute of Management, Lucknow held the first major Indian conference on values-based management. In the early years of this decade Professor at the University of Delhi, Sunita Singh Sengupta, formed a "one-woman army" that took the initiative of holding a number of significant international conferences and workshops in India, now under the umbrella of ISOL (Integrating Spirituality and Organizational Leadership Foundation) to promote leadership that nurtures the spirit of each person in order to create harmony at the workplace and in society. Three major conferences have been held up to now, in 2007, 2009 and 2011. As to collaborations, agreements have been reached between several of the Indian Institutes of Management with American and Australian business schools in developing educational programs for middle and top-level managers. Another example is the

increasing number of working agreements as to the exchange of students and faculty with western institutions of higher learning; my own institution, the Copenhagen Business School established such agreements with five of India's leading schools of Management including the IIMs at Ahmedabad, Bangalore, Calcutta and Lucknow and the Management Development Institute at Gurgaon.

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Chapter 2
Spirit-Centered, Rajashi Leadership

S.K. Chakraborty

If thorns and roses can co-exist on the same stem, why not management and spirituality? There is no harm if the tail curls back to the mouth in a full circle. After all it is the mouth, which sustains the tail.

From Ego to Spirit/Spirituality: The Ontological Ascent

In simple words spirit/spirituality means acceptance of the principle that all beings, especially human beings, are, in essence, something superior to, more unconditioned than, more permanent compared to the "*body-life-mind*" (BLM) combination. The faltering, clumsy, purblind, unstable BLM triad is an unjust and erroneous framework from the ontological viewpoint. It harmfully prunes the scope of intrinsic human endeavor. Management of all aspects of society doggedly clings on to a deficient and circumscribed ontology. The much-vaunted progress of the human race in course of the last three centuries of "enlightenment" has trailed a path, which is best described as "three steps forward-four steps backward".

Let us then glean some definitions, not from scholars but from realizers. The latter knew what they are talking about from deep internal experience. Sterile intellectual labors mislead us in this kind of discourse. As we briefly engage with such definitions we must also carefully remember that spirit/spirituality, like love or fragrance, can be captured in human language only to the extent of suggestive metaphors and images. They are beyond mind, and hence above mental formulations. The overly rational-intellectual mind should humbly recognize that such openness is almost a precondition for any serious dialogue on spirit/spirituality.

Swami Vivekananda (1863–1902) had, sometime in the 1890s, spoken about spirit at the Brooklyn Ethical Society in America in these words: "The Vedas teach that the soul (spirit) of man is immortal. The body is subject to the law of growth and decay... But the indwelling spirit is related to the infinite and eternal life."[1]

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And a little later he provides the psychological basis for this definition of spirit: "The desire of the human is to find out something that is stable. The mind and the body, in fact all the various phenomena of nature, are in a condition of incessant change. But the highest aspiration. . . is to find out something that does not change, that has reached a state of permanent perfection."[2]

Consciously or unconsciously, knowingly or unknowingly, our spirit-hunger is for a state of intrinsic, non-contingent, permanent state of joyful perfection. The true and higher ontological position is that such a state of being is self-existent within everyone. It cannot be invented or installed; one has to become aware of what is. But we have allowed ourselves to be de-conditioned and alienated from it by our exclusive attention to the triad of BLM only. Logical positivism has taught us to repudiate any reality or truth above our conventional sensual grasp.

Now, for a definition of spirituality we shall turn to *Sri Aurobindo* (1872–1950). In a letter to a seeker he had once written this: "It is Spirituality when you begin to become aware of another consciousness than the ego, and begin to live in it or under its influence more and more. It is that consciousness wide, infinite, self-existent, pure of ego etc. which is called Spirit."[3]

The BLM triangle is a vast and fertile pasture for the ego to feed and flourish upon. When human consciousness is fastened to this ego-tree only, neither Spirit nor Spirituality has much chance to bloom in our existence. Both Vivekananda and Aurobindo, the two best examples of spiritual leadership in modern India, echo the same opinion about ego v. Spirit. So what is this ego?

Here we shall see again that Aurobindo offers us a profoundly meaningful insight into the "raison-de-étre" of ego: "The formation of a mental and vital (life-force) ego tied to the body-sense was the first great labor of the Cosmic Life in its progressive evolution; for this was the means it found for creating out of matter a conscious individual."[4]

Ego is thus a sort of initial nucleus around which a distinctive individual personality can form. Cosmic Nature loves and revels in variety. But the serious problem is that modern psychology stops at this point in the ontological journey of the human race. The whole of literature on identity formation, identity crisis etc. is limited to this differentiating, reparative ego within the prison walls of the BLM. Yet Cosmic Nature loves and seeks harmony and unity no less. Secular psychology, however, does not recognize the responsibility of maintaining continuity from the Cosmic to the human level of this higher evolutionary principle of harmony/ unity amidst variety. So we find Aurobindo reminding us elsewhere that: "This ego or 'I' is not a lasting truth, much less our essential part; it is only a mental form of thought-centralization" in the perceiving and discriminating mind . . . All that we internally are is not ego, but . . . Spirit.'[5]

Put differently, due to persistent wrong conditioning we have enthroned ego the instrument, the servant, on the seat of the master, the Spirit. Our entire existence is a burning suffocation because it remains imprisoned in the ego. Therefore we are incapable of scaling our potential summit. When this happens to leaders in any walk of life, and as it must be happening today, whole societies get inextricably caught in a spiraling error syndrome. Aurobindo had wisely cautioned us about this long ago: "... the true spiritual individual is not the mind-ego, the life-ego, and the body-ego. ... a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself ... (otherwise) however great his practical knowledge and efficiency, he would be only a little higher than the animals."[6]

These initial paragraphs around a few relevant quotes have so far argued that the ego-transcending (not ego-bypassing) Spirit-centered ontological perspective should provide a more solid ground for future leadership. Only such leadership can keep the human race swimming instead of drowning. Today's knowledge worker, with his/her intellectual-emotional "capital", will not blossom into a Wisdom leader unless one strives for this ontological shift as an end in itself. A summary of the key characteristics of the Spirit-Self, as against those of the ego-self, can therefore be helpful for both dialogue and development:

(1) The Spirit-Self is eternally Perfect
(2) The Spirit-Self is constantly Blissful
(3) The Spirit-Self is entirely Self-Sufficient
(4) The Spirit-Self is Truth and Light in itself
(5) The Spirit-Self in an individual is identical with the Spirit-Self of All.

The ontological keynote captured in these five characteristics may be formulated in another manner: the BLM comprise the "variables" of our existential equation, the Spirit-Self provides the "constant". Hindu-Vedantic ontology maintains that the phenomenal is supported by the noumenal, the changeful by the changeless, and the relative by the absolute. So, variability cannot be managed effectively without the standing ground of constancy.

It must have taken at least a century and a half till today to freeze the human (and national) personality around the nucleus of aggressive, ego-centered individualism. We should be ready then to give at least half a century from today for the flowering of the Spirit-centered human personality embracing the five existential states just mentioned.

Another concept, which merits some elaboration here, is that of "Consciousness". Some intrepid organizers had even dared to hold an international conference on "Business and Consciousness" in Mexico in November 2000. Like spirituality, consciousness too is thus beginning to be marketed with gusto. In 1996 an American professor had nonchalantly informed the audience at an international conference on ethics in Tokyo that "business ethics has already become big business in the USA". So let us take a quick, accurate look at "consciousness". We feel safest to learn this lesson from Sri Aurobindo: "Consciousness is not ... a phenomenon dependent on the reactions of personality to the forces of Nature. That contradicts some of the fundamental experiences of yoga e.g., a silent and immobile consciousness infinitely spread out, not dependent on the personality but impersonal and universal ... not dependent on the reactions, but persistent in itself even when no reactions take place."[7]

Complementing the above explanation of Consciousness by negation, Aurobindo has also defined it positively: "Consciousness is a reality inherent in existence. It is there even when it is not active on the surface but silent and immobile ... Consciousness is a fundamental thing, the fundamental thing in existence ... not only the macrocosm but the microcosm is nothing but consciousness arranging itself."[8]

These words clearly imply that the instrumental trio of BLM cannot comprehend Consciousness-in-itself. This is very much like the inability of the book or table to show the light; it is light, which shows them both.

Aurobindo has of course used several other terms at various places to convey the fundamental Consciousness principle: Being, Absolute, Brahman, Self, Atman, Spirit etc.[9] Thus, in speaking about Spirit-centered Leadership or Leadership-by-Spirituality one could easily and correctly employ alternative expressions like Consciousness-Centered Leadership, or Being-centered Leadership and so on. Besides, we have the much-needed assurance from Aurobindo that this ontological ascent to Spirit-Self, striven for and perceived integrally, promises a constructive reconciliation between "individuality" and a "vast universality."[10]

Spirit/Spirituality: The Epistemological Access

This is the most practical of all issues in the Rajarshi or Wisdom or Spirit-Centered model of leadership. And its essence lies in the epistemological scope of the leadership development process. Can a Rajarshi/Wisdom leader afford to be content with knowledge derived solely from mental reasoning? Can the leader's intellect alone capture the whole? Once more humility is needed to appreciate that conventional human intellect (even if highly educated) or reason cannot comprehend any object or subject except by fragments, by parts. This is the inherent character of the rational/logical mind. Analytical decomposition of problems exercises strong fascination over the intellect. It gets addicted to problem solving, which implies problem-creation in the first place. But the wise way of managing is problem-prevention. This path is not accessible to the merely rational mind with its left-brain mess in managing our earth-system. In our view this flaw is the real genesis of the ever-increasing complexity and stress in our lives.

Therefore, in the broader epistemological canvas of spiritual psychology, intellect/reason/logic and similar mental methods are treated as but intermediate means for capturing only bits and pieces of information and knowledge. They can do no more than engage in noisy and clumsy surface acrobatics. In order to over come the erroneous limitation of such learning, holistic and wise leaders of classical times, and to some extent in present times too in some parts of the world, have persistently practiced the discipline of thought/mind/brain-stilling. This has been the foundation of Truth-perception or Spirit-realization by the true leaders of humanity: the sages and seers and prophets. They have all had to put on hold the conceptual storms raging in their mind/brain, to empty the vessel of its turbid contents as it were, and let self-existent Truth penetrate into or awaken in their silent and receptive ground of perception. This experientially validated epistemological breakthrough enabled them to assert the principle: Truth or Spirit cannot be conceived; it must be perceived. This is the secret of holistic, wisdom learning. Regular intervals of silence and solitude have always been the roots of their Spirit-Centered leadership development process.

Let us sharpen our understanding of the preceding epistemological principle with the help of the Mother's precise words: "... the mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind ... The mind has to be silent and attentive to receive knowledge from above and manifest it."[11]

The Mother was the protégé and spiritual partner of Sri Aurobindo from 1920 onwards. By knowledge above she clearly does not mean fragmented rational ideas or mere factual information. Rather she implies holistic wisdom, which possesses the certitude of integral insight.

As for the practical technique of silencing the thoughts/mind/brain, the Buddhist vipassna and Sankhya pranayama methods both rely upon proper and conscious management of the breathing process. Deep, slow and attentive breathing helps to interiorize the scattered, exteriorized mind. As the mind/thoughts become less and less random through such regulated breathing, the entire physical-nervous system also regains some degree of coherence and self-possession. This state of inner poise is the absolute minimum condition for one's progress towards holistic knowledge or wisdom. It is in this state, as it becomes more and more stable and durable, that the power to separate one's identifications with the BLM-ego and move towards the Spirit-Self begins to grow and strengthen. In other words, the epistemology of Spirit-Centered wisdom leadership will not permit the candidate to shirk from the task of managing his/her fundamental existential process: breathing. Mere theorizing and reasoning will make no difference at all. The first rung on the ladder has to be stepped upon. Swami Vivekananda extols the utility of this starting point in a down-to-earth style: "The breathing exercises, called prananyama, bring about regulation of the breathing, rhythmic action of the prana. When the Prana is working rhythmically, everything works properly."[12]

Of course silence and solitude, mentioned earlier, will furnish the right kind of setting for such breath management which, we propose, is the very first requisite for effective management of anything else.

Management: The Scope of the Term

It is common to understand the word "management" in relation to the running of economic/business enterprises. But this is too narrow and myopic a view, especially when we are dealing with as comprehensive and deep a theme as Spirituality and Leadership. So we propose below an expanded interpretation of management – as a process, a verb.

In its widest and highest sense management is evident in the way the solar system, the cosmic system is organized and operates. There must be an invisible Will (not invisible hand!) which projects the universe and beyond and imparts order-in-chaos in its management. At the other end is the single individual who creates a little world of his/her own and manages it. Positioned along this continuum between the two ends are nations and societies, families and groups, organizations and enterprises. The ancient seers had realized that there is no discontinuity within the universe and beyond. It seems therefore that management will be correctly and wisely understood as such a process for running our affairs which is consciously founded on this continuity right through the entire cosmic chain. Only then Spirituality in management can turn into a sensible and fruitful engagement.

Let us now consider two profound expositions, one each from Vivekananda and Aurobindo respectively, as to what managing spiritually should practically mean at the individual level – from the highest leader to the lowest manager or employee.

(a) "A man is a man so long as he is struggling to rise above nature, and this nature is both internal and external... It is good and very grand to conquer external nature, but grander still to conquer our internal nature. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that, govern the passions, the feelings, the will of mankind."[13]
(b) "The difficulties of the character persist so long as one yields to them in action when they rise. One has to make a strict rule not to act according to the impulses of anger, ego or whatever the weakness may be that one wants to get rid of; or if one does act in the heat of the moment, not to justify or persist in the action."[14]

Both the extracts draw our attention to the task of managing oneself from within in the first place. The "passions" Vivekananda implies are stated explicitly by Aurobindo to be anger, egoism and the like. Such management of the lower self is not achieved by just swallowing a bulging package of self-obsolescent skills and techniques, or by acquiring merely a lot of information in the external domain of work. Left-brain management practices, founded on rationalist orthodoxy, have often tended towards diabolic efficiency.

Aurobindo of course proceeds much further in explaining what managing work spiritually has to mean as one traverses this path without break. Let us listen to him attentively: "The only work that spiritually purifies is that which is done without personal motives, without desire for fame or public recognition or worldly greatness, without insistence on one's mental motives or vital lusts, without vanity or crude self-assertion or claim for position or prestige, done for the sake of the Divine alone and at the command of the Divine. All work done in an egoistic spirit, however good for people in the world of the Ignorance, is of no avail to the seeker of the yoga."[15]

We thus return again to the essential problem of ego v. Spirit (Divine) in our daily work-lives. We readily concede that what Aurobindo says above on this issue is absolute anathema to the competitive, greedy, careerist manager/leader in our society today. But it is self-deceiving to mince words in a sincere and serious dialogue about spirituality and management. So, if we can succeed in fostering a sober and sincere mentality then we shall perceive straightaway that Aurobindo has turned the whole corpus of prevailing motivational theories upside down. Are we ready for it?

Having heard a little about what management of the individual lower self means, let us now present two examples of management where the earth/cosmos as a whole is the unit of reference.

(a) On February 19, 2001 the British Parliament made the Anti-Terrorism Act a law of the land. Within a few days thereafter the British Home Secretary listed 21 terrorist organizations, which would henceforth be banned in the country.[16] So far so good. But why had this law to be promulgated at all at the end of a millennium when, according to many intelligent people, civilization had progressed so much and so far as never before? This is because, in our view, "secularized management" is essentially a problem-creating process – both globally and individually. The self-congratulating votaries who manage growth economics must know that the two biggest industries in the world today are arms sales and drugs trafficking. Yet, to hell with peace and morals – the secular drivers of the economic growth engine seem to be declaring. So we have to now try, fruitlessly though, to solve the problem of worldwide terrorism by law. This step is a confirmation of the failure of "secularized management" of world affairs. Leaders of the world have no means to put it back.

(b) The widespread celebration of the decoding of the human genome in June–July 2000 highlighted the single most crucial potential benefit from such information: future drugs for lethal physical diseases like cancer, diabetes, Alzheimer's.[17] James Watson has described all these possibilities as great contributions to the common good of humanity.[18] The MIT has expressed jubilation at the growing prospect of increasing partnership between business and genetic science.[19] But behind all such euphoria lurk world-wide doubts and fears that the greedy human race, through applied technology and commercial business, has every chance of creating more dangerous and intractable problems than the few physical ailments which such advancement may ameliorate for the rich few at some future date.

Biotechnology, genetics, robotics etc. are absolutely fixated to the BLM model of the human being. With ego at the center of this model, the management of such advanced sciences will not be safe in the hands of those who shun the dimension of Spirit-Self. Management of Spiritual health is nowhere in the agenda of these brave new discoveries and their applications. If anything, the latter are likely to induce greater disdain for the Spiritual endeavor, which dares to be independent of physical sciences and technology. Such an affront science-technology cannot possibly tolerate.

Thus, from worldwide terrorism to genetically modified human beings – such are the current projects of the human race, which need to be managed in line with Nature's laws. Where are the leaders for tasks of such magnitude and subtlety? When we begin to proclaim egoistically that the human being has beaten Nature in her own game,[20] what can be the saving principle for managing and leading ourselves in a way which is existentially enriching and ecologically self-sustaining?

From the point of view of Spirituality the answer lies in the practice of psychological purification. Here is Aurobindo's enunciation, which fits perfectly with the central role of all managers/leaders – decision-making. "An unpurified heart, an unpurified sense, an unpurified life confuse the understanding, disturb its data, distort its conclusions, darken its seeing, misapply its knowledge. . ."[21]

Spiritual wisdom worldwide has always given first priority to "purity of heart" (i.e. feelings, emotions etc.). It is purity or impurity here that makes or mars the quality of decision-making, not sharpness of intellect or reason.

Spirit-Centered Leadership: A Character from Mythology

Having briefly clarified our theoretical position on Spirituality from the ontological and epistemological angles, and about management from the viewpoint of decision-making in human affairs, we shall now offer some practical process insights into the development of Spirit-centered or Rajarshi or Wisdom leaders.

Here is a Sanskrit dictum: "svarat samrat bhavati". It means one who can rule or govern oneself can also lead others well. That is, the ideal or model leader exercises leadership upon him/herself in the first place. This entails bringing forth the hidden Spirit being of the leader into the forefront of his/her personality. Then only he/she becomes empowered to lead others. Such capability is more basic than professional competence and skills. The latter are essential but secondary.

Indian civilization had been founded on the groundwork laid by such leaders, and they have been called Rajarshi's i.e., a king plus a sage. In this holistic model, the schism between the secular and the sacred vanishes (the king is the secular aspect, rishi the sacred). Not only that. It is not a vague blend of the two streams on a footing of equality. Rather, the priority clearly is on the "rishi" dimension; the king dimension then follows from it. As Vivekananda informs, many of the founders of Pedantic psycho-philosophy were monarchs, not recluses. They were the busiest managers/leaders of the secular.[22] Yet, they were first grounded thoroughly in the sacred, the spiritual.

A brief narrative from the life of King Janaka (hailed as the archetypal rajarshi leader in the Indian tradition) might be the most useful way to convey the true import of the rajarshi leadership process. Once Janaka felt tired of managing the affairs of his kingdom. So he called all his ministers to the capital city of Mithila and told them that he would like to delegates the duties of running the kingdom to them, and he himself would go for a retreat. On that day, in the stillness of midnight Janaka shed all his regalia, and walked out of the palace, wrapped in a single cloth, bare-footed and bare-headed. He was alone, walking out of the city-gates towards the ever-deepening forests. He walked the whole night, struggling in his mind with deep existential questions like: what have I been doing all these years? what is the true purpose of my human birth? who am I really?, what will happen when I am no more in this body? At daybreak he spotted a hermitage and saw there a sage absorbed in meditation. Janaka sat on the ground, patiently waiting for the sage to return to external consciousness. When at last this happened, the sage gave a kindly smile to the traveler and asked: “what brings you here?” After offering his obeisance, Janaka opened out his tormented heart and begged for instruction and guidance. The sage took him under his tutelage, but asked him to do all the routine chores of the hermitage for the next week. They included collecting firewood, milking the cow, cooking the food, cleaning the hut, washing the few clothes and utensils etc. Janaka did all this with a glad heart. Then on the eighth day the sage said: “Now I will answer all your questions, and give you practical lessons. But one condition – after receiving such knowledge you will have to stay on with me for 1 month”. Janaka readily agreed. And at the end of the month he returned to Mithila, full in heart and soul, and resumed his duties as the monarch.

This narrative yields the following process principles of *Spirit-centered* or *Rajarshi leadership*:

(1) The capability of being haunted by deep existential questions
(2) Detachment from daily routine
(3) Repairing to solitude and silence in Nature
(4) The humility to learn from persons who do not run the affairs of the world
(5) Ego-stripping, by non-asking and non-disclosure of kingly identity, and also by performing menial tasks
(6) One month of rigorous practice of holistic disciplines learnt under direct supervision of the mentor
(7) Resumption of secular responsibilities after gaining sacred wisdom.

Janaka had been able to renew and reinstate his higher SELF or Spirit-self on the front, which had slipped underneath due to the grinding pressure of mechanical daily tasks in the secular role of a king. This happens to everyone. The lower self or deficit-driven ego overwhelms one’s active personality because of the speed, noise and fragmentation inherent in our multiple life-roles. His story is an ideal example of both the ontological-epistemological scope and management spectrum envisaged in this chapter.

Rajarshi Leadership in Action: A Few Historical Examples

The Janaka narrative, according to common opinion, belongs to mythology. So we may now offer here some instances from Indian history over a span of nearly 2,500 years. They all corroborate the essential rishi-process towards Spirit-centered leadership imbedded in the Janaka story.

(a) *Ashoka The Great*: We learn from Mookerji that Ashoka ruled for nearly 30 years, since 273 BC, the largest ever empire in Indian history.[23] Plenty of authentic data about this period are available from the rock and pillar edicts installed by him throughout the land proclaiming his ideals and principles to the entire population. The great transformation in Ashoka's life came in the wake of the sanguinary war he had fought to annex Kalinga to his empire in the eighth year after coronation. There are edicts, which record his "regret" and "remorse" at the horrible consequences of the war. So, henceforth he resolved to eschew wars forever, and to devote his life to the propagation of dharma, that is ethical and righteous living. His guru or spiritual mentor was Upagupta, a Buddhist monk of high standing. He treated all citizens as his "children", and used to conduct "pious tours" (dharmayatras) to strengthen the moral fiber of his people. These pious tours had replaced the earlier and usual hunting and other pleasure trips. His vision of welfare extended to the "whole world". Why did he visualize his prime duty to be the promotion of the welfare of all people, not only in this life, but also to "gain heaven in the next world"? "In order that, I may be free from debt to the creatures" – declares Ashoka in one of the edicts.

Mookerji offers the following comments on the non-violence or ahimsa of Ashoka: "Thus (he) stands out as the pioneer of peace and universal brotherhood in history, and was far ahead not merely of his own times, but even of the modern age still struggling to realize his ideals."[24] H G Wells seems to have arrived at the same kind of conclusion declaring that Ashoka was "one of the greatest monarchs the world has ever seen", and that "His reign . . . was one of the brightest' interludes in the troubled history of mankind."[25]

Yet, it is curious to find Wells describing in the same book Alexander as "the great", while Asoka merely as "King". Alexander had mainly fought battles and shed blood throughout his life right up to India. His vast dominion had fallen to pieces immediately after his death in 323 BC.[26] And Alexander's guru was Aristotle. But Ashoka's empire lasted for at least a century, based on a leadership regimen which was tightly managed through sixteen one and a half-hour stints during each 24-h day. Among these stints figured periods for meditation, for philosophical discussions etc.

(b) *J. N. Tata*: We may next mention briefly about J.N. Tata, the founder of modern Indian industry. He was born in a family of Parsi priests in 1839.[27] A lineage and upbringing such as this could be an important clue to his writing of a unique letter to Swami Vivekananda in 1898 (when Tata would be just about 60 years old and Vivekananda 35): "I trust you remember me as a fellow traveler on your voyage from Japan to Chicago. I very much recall at this moment your views on the growth of the ascetic spirit in India, and the duty, not of destroying, but of diverting it into useful channels."[28]

The important insight for us from this short excerpt is that from Ashoka-the-Monarch to Tata-the-Industrialist, asceticism or austere self-lessness is a common keynote. With the deficit-driven lower ego reined in, both became rajarshi/wisdom leaders in their respective spheres of human concern. This wisdom has percolated through successive generations of helmsmen in the Tata group, which is today the largest and most respected industrial house in India. We may get a feel of this wisdom-spirit from these words of J.R.D. Tata who was Chairman of the group during 1938–1991: "We all feel a certain pride that we are somewhat different from others. This factor has also worked against our growth. What would have happened if our philosophy was like that of some other companies, which do not stop at any means to attain their ends. I have often thought of that and I have come to the conclusion that if we were like other groups, we would be twice as big as they are today. What we have sacrificed is a 100% growth, but we wouldn't want it any other way."[29]

Even today, under Chairman Ratan Tata, the group breathes this Wisdom Spirit. For several years in the second half of 1990s the Tatas had been working hard on a private sector domestic airlines project with Singapore Airlines as the collaborator. Due to political maneuverings by parties afraid of competition from the Tatas, the Government of India was repeatedly stalling the project on one pretext or the other. Yet, every time the Tatas reworked the project to comply with the new stipulations. During an interview Ratan Tata told this author that the Tatas believed in complying with the prevailing laws of the land. But when for the fourth time the revised project was questioned with malaise intentions, the Tatas abandoned the project, instead of debasing their standard of values just to ensure an asset growth of something around Rs. 30,000 million. This is wisdom leadership in action, although we have no evidence that the ontological-epistemological principles were expressly a part of the leadership process in the Tata-lineage. But this was so in Ashoka's leadership process as mentioned earlier.

(c) *M. K. Gandhi*: Let us now survey briefly the leadership process of Mohandas Karamchand Gandhi, widely known in the world today as Mahatma (the great-soul) Gandhi. We shall glean some details of his Spirit-centered leadership in his own words: "It has often occurred to me that a seeker after Truth has to be silent. Experience has taught me that silence is part of the spiritual discipline of a votary of Truth. ... Silence has now become both a physical and spiritual necessity for me. ... Silence of the sewn-up lips is no silence."[30] "Truth is not found by anybody who has not got an abundant sense of humility ... Humility must not be here confounded with mere manners and etiquette."[31] "If somebody else possesses more than I do, let him. But so far as my own life has to be regulated, I do say I dare not possess anything, which I do not need. ... In observing this principle one is led to a progressive simplification of one's own life."[32] "Identification with everything that lives is impossible without self-purification. ... To attain to perfect purity one has to become absolutely passion-free in thought, speech and action. I know that I have not in me that triple purity, in spite of constant ceaseless striving for it. That is why the world's praise fails to move me, indeed it very often stings me."[33] "The man of prayer will be at peace with himself and with the whole world. The man who goes about the affairs of the world without a prayerful heart will be miserable and will make the world also miserable."[34] "I have always loved to have my co-workers with me in anything that has appeared to me as good. They were quite new to fasting, but thanks to the pradosha and ramzan fasts, it was easy for me to interest them in fasting as a means of self-restraint. ... For my part I am convinced that I greatly benefited by it both physically and morally."[35]

Thus, the fundamental praxis of Gandhi's Spirit-centered leadership was a synthesis of six essential elements: silence, humility, non-possession, self-purification, fasting and prayer. There were several supportive elements too. Is anyone game for this recipe of Rajarshi or Wisdom/leadership process to be practiced with steadfast vigil? If not, our sincerity of purpose in discussing Spirituality in Management could be doubtful. After all Gandhi was managing India's freedom struggle in the widest sense.

(d) *R. K. Talwar*: R.K. Talwar's is the last of the five examples we have used to illustrate how Spirit-centered leadership has been practiced in India without any break. Talwar had been the youngest Chairman of the State Bank of India – India's largest and most profitable commercial bank. During 1997–2000 our Management Centre For Human Values had hosted about 300 top managers of SBI – from Chairman to Deputy General Managers – for two Workshops for each group of 20–25 participants on Human Values and Wisdom Leadership. Of course Talwar had retired many years ago and was living at Pondicherry – being an authentic follower of Sri Aurobindo and The Mother. During the Workshops we often heard glowing comments about Talwar as a person and as a leader of SBI. So we sought an interview with him at his Pondicherry home. This interview has been published in a book by us. What should be of interest here are these reflections of his: To the Finance Minister of the Indian Government: "I am not a political animal. If The Mother wants, my contract will be renewed. I am Mother's worker. It is Her Bank. You are fortunate that the Mother runs the Bank. If there are claps or praise at any time, I close my eyes and remember the mother."[36] Process followed to receive Divine guidance in critical situations: SINCERITY+SILENCE+NO PREFERENCE = DIVINE VOICE[37] Working without selfish ambitions: "It was simply that I started with full conviction in verse II.48 of the Gita. I needed no advance proof of it. But I could see its true impacts as my career unfolded in its own way."[38]

Verse II.48 of the Gita alluded to by Talwar propounds this wisdom principle: to work only your rights extend, not to personal rewards from it. This is the law of detached involvement, or the doctrine of non-attachment in work-life.

Thus, for both Gandhi and Talwar, ego-management has been central to the leading of their own selves in the first place. It is on such a foundation that the edifice of their Spirit-centered leadership stood tall. Another point worthy of note is that neither Talwar nor Ratan Tata believes in orchestrated publicity about their roles. They do not deliver inaugural or keynote addresses anywhere anytime as a matter of inflexible principle. Thus, their lower self, which hunger's forever for such titillations of the ego, has been kept on a tight leash. In other words, all the Wisdom leaders mentioned above have been able to lead their own lower self by the higher Self. This has been an indispensable support for their exemplary leadership process.

Contemporary Interest of Business in Spirituality

The last decade of the twentieth century has witnessed quite a few conferences and symposia on spirituality and religion in relation to business and management. Such events have ranged from Mexico and USA to Malaysia and Australia. The positive and hopeful side of all this is, we would like to imagine, that they represent growing concern with the increasing predatory practice of business in every aspect of its working, and about how to combat it. On the negative side there are reasons to suspect that Spirit/Spirituality sometimes is treated either as a new fad for conference professionals to rake in some money, or sometimes viewed as a means to improve competitive strength for higher market share and bottom line figures. Our own view of this subject aligns decidedly with the positive aspect, and rejects the negative one.

With due respect to many devoted professionals and scholars who are now paying attention to the theme discussed here, a general observation may be offered. Authors from cultures and societies where spirituality has ceased to be a living tradition for several centuries tend to treat the subject too lightly and glibly, notwithstanding their newfound enthusiasm for it. Most authors from such backgrounds do so in a highly readable style, but omit altogether both the ontological-epistemological basics, as well as the practical nitty-gritty for evolving an authentic Spirit-centered work-attitude and leadership process.[39] All this produces a simplistic, made-easy kind of mentality in the reader. Let us illustrate.

Based on field surveys in some spiritually oriented organizations in the USA, using personal interview and questionnaire techniques, Mitroff and Denton inform us that HR specialists and senior executives have defined spirituality as a basic "feeling of inter-connectedness."[40] Without considering the near-insurmountable problem of ego-centric and careerist individualism, "interconnectedness" might most probably amount to glossy pretence. Let us recall the popular term "networking" which is always calculative in nature. Second, the article says that "more spiritual" organizations are also seen as "more profitable."[41] Third, they found that the immense spiritual energy in each employee is essential for producing "world class products and services."[42] Taking the second and third points together, we sense the tendency to treat spirituality as yet another means or tool to further the dominant objective and measurable goals of business. These latter are sacrosanct, and spirituality is of interest only insofar as it serves these ends. Fourth, their research involved asking questions about "joy and bliss in the workplace", about bringing into the workplace "the complete self, complete soul, total intelligence", "total creativity" etc.[43] But in true "spiritual psychology" it is well-established that the dualistic conditioning of success and failure, or praise and blame – which now constitutes the experiential base of work life for all of us – cannot generate joy or bliss (ananda in Sanskrit). Dualistic consciousness needs to be transcended to earn joy or bliss in work.

Similarly, one is intrigued by the absence of precise formulations of phrases like "complete soul", "total intelligence" and so on. Perhaps these vague two-word phrases are picked up from casual conversations. One also wonders how the authors have differentiated between "complete self" and "complete soul", and even more crucially how they have been able to communicate such differentia to the subjects who participated in their research.

Fifth, in regard to the theme of "meaning and purpose in their jobs", the researchers discovered that the top rank was earned by "the ability to realize my full potential as a person" (from a list of seven items). It is enough that the expression "full potential as a person" is too superficial and trite to be adequate for proper discussion in a spiritual framework. The reader may look back again on this issue to the second quote from Aurobindo in section “Management: The Scope of the Term” above.

Mitroff and Denton question, and rightly so, much popular writing on spirituality because it is unsupported by evidence.[44] But the kind of evidence their paper provides does not also help matters. We have explained above why this is so. This causes us return to the point made a little earlier that measurement-oriented, reductionist academia, especially in cultures where religion/ spirituality is not a living tradition (I have seen so many beautiful but desolate churches in the West), will tend to be either too hesitant to step into a domain higher and subtler than their measurements can cope with, or will end up by producing spurious quotients and indices which can be more confusing and misleading than clarifying and enlightening. Spirituality is a matter of spontaneous conviction in living traditions. Mere scholarship is counter-productive in this sphere.

Here is a second example. I have a very dear and respected friend in the USA who has visited India many times. She has had some spiritual induction from one of the Indian gurus. She had also attended twice the International Workshop on Management By Human Values at our Centre in the recent past. In March 2001 she wrote to me a little about a highly challenging intervention by her. She was doing this near her hometown in the USA. Here is the relevant portion from her letter: “I have of late been doing volunteer teaching with a group of adolescent male felons in a low-security prison, and have learnt a great deal about how their personal thinking is getting them into trouble. I’ve been able to help them see how they might be able to have a different experience of life, work etc. with a fairly short investment of time. This is an insight-driven experience for them . . . it’s what they are seeing for themselves through Wisdom and impersonal thought. I had similar experiences with hundreds of hospital employees, who were initially dispirited and lacked enthusiasm and motivation, and were fairly easily able to see for themselves why they were better off not entertaining (being attached to) any negative thinking about work.”

I know her rather well so as not to bracket her with others who talk or write simply to impress upon others their credentials about spirituality. Yet, I could not help requesting her to educate me somewhat more about the significant points in her letter as emphasized above. I confessed to her that despite my being a member of a culture that is still pervasively a throb with the spiritual sentiment, and despite my own personal efforts in these matters for over 20 years, I cannot claim that it is “fairly easy” to have “impersonal thought”, or that Wisdom is attained with a “fairly short investment in time”, and the like. She has been kind enough to respond elaborately to my questions, which have given me much more insight into her approach. Yet, despite her genuine and quiet dedication, and sincere responses, I am still wondering if the spiritual processes are as easy as that in our present social conditions.

At the same time, it ought to be confessed, strange as it may seem, that there hardly any original writings in India on spirituality and business/management.[45] Possibly three major reasons account for this void: (a) familiarity breeding contempt, (b) newly-converted secularist intellectuals, (c) teachers having earned their

Ph.D.'s or higher training from mainstream western management schools whose researchers have always painted a dismal picture of Indian society and culture by looking at the externals only. Therefore it is admirable that there is a rapidly growing literature outside India, which dares to connect spirituality with management. Something is better than nothing.

Spirit-Centered Leadership: A Few Concluding Cautions

The profile of wisdom leadership etched above needs some finishing touches, so far as the scope of this essay calls for. "Spirituality is not harsh self-denial only, nor a mere void of inaction. If it calls for denial of the lower ego/self, it is only like leaving the lower step below to climb to the higher step above `Light, Peace, Force, Ananda (Bliss) constitute the spiritual consciousness; if they are not among the major experiences, what are?" – reminds Sri Aurobindo.[46]

Spirituality cannot be asked to prove its credentials before the tribunal of economic growth, enterprise bottom line, shareholder value and the like. Rather, it is technology, economics, business and their cohorts, which have to pass the test of Spirituality. Spirituality has to be the remedy for the growing malignancy in our material affairs.

It is becoming almost a fashion in certain learned circles to repeat mechanically the Vedantic truth that the matter-spirit dichotomy is a myth. This can be dangerous for future management. It can be smartly argued by human consciousness, nailed fast as it is to the BLM trio, that pursuit of material advancement will automatically mean spiritual advancement. What we have to know is that the feeling of matter-spirit identity is the very ultimate peak of realization. For beginners like us the two must be distinguished to allow some degree of liberation and interiorization of our consciousness from its increasing enslavement and exteriorization. Rajarshi leaders-in-the-making should understand that one couldn't have the cake and eat it too.

Spiritualized management/leadership has to be seen against the vaster and distant backdrop of a spiritualized society. The three essentials of the latter, as stated by Aurobindo, are: freedom, unity and God. And each is dependent on and fulfilling of the other. Such a spiritualized society would live like its spiritualized individual members. This would mean, if we were allowed to suggest a metaphor, the gradual birth and growth of "business ashrams", instead of business casinos. This is a vision which worthy of our attention. In order to move in this direction, like we had said in the beginning, we need to pool all our might to translate the wisdom words of Aurobindo into our active disposition: "When this ego pivot is abandoned and this ego-hunt ceases, then man gets his first chance of achieving spirituality in his inner and outer life."[47]

Smart phrases like "spiritual capital" or "spiritual quotient" are now afloat in the management writings of certain authors. Once more we would like to voice our reservations about these tendencies. The rank-ordering and quotation mania is trying to invade an arena, which is simply beyond the bounds of any kind of quantification.

Such efforts amount to a brand of reductionism that entails the futility of converting into objective terms what is irrevocably subjective. It will divert our energy from the quiet inner pursuit of the Spirit to useless external one-up-manship.

It will go to the credit of all sincere proponents of spiritualized management and leadership if they can appreciate the radical contradiction between a 24-h, complex society, where individuals are constantly chased by ill-understood forces of centrifugal change, and spirit-centered organizations. Our vision of the latter institutions comprises the following indispensable, concrete elements:

(a) slowing down the pace of living
(b) interiorizing the outgoing consciousness
(c) consuming less of non-essential material goods
(d) conserving more of non-renewable resources.

Notes

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Chapter 3
Spirituality and Economic Democracy

Luk Bouckaert

Philosophers learned from Kant that ethics is autonomous with respect to religion. They should respect that autonomy. Hence, why should we create a form of promiscuity between ethics and religion by introducing spirituality, with its strong religious connotations, in the field of (business) ethics? What's the drive behind the interest in spirituality? Is it just nostalgia for the more romantic side of human nature, appealing to the feelings of harmony and connectedness which have been lost in the modern process of differentiation and scientific analysis? Before transforming ourselves from philosophers into spiritual gurus or New Age thinkers, let us try to see the rationale of the spiritual discourse.

But there is another reason to be suspicious about the relation between ethics and spirituality. When I see how spirituality is introduced in business ethics, it is often in the context of leadership. While a "manager" thinks in terms of instrumental rationality, a "leader" is driven by a more intrinsic and contagious commitment to values. My suspicion is that the cult of leadership, fostered by spirituality, has an ambiguous record. It is rooted in a long aristocratic, hierarchic and authoritarian tradition.

To mention but one reference, Plato created the figure of the king-philosopher, combining power and wisdom, as the excellent leader. Spirituality was for Plato an intellectual and emotional search for an inner enlightenment, realized in our soul through the recollection of the genuine forms of life (the ideas). A physical, mental and spiritual training was needed (and provided in Plato's Academia) to reach the enlightenment and to become a good leader. The philosopher-king was the cornerstone of Plato's *aristocratic* philosophy of governance.

My aim is to question the link between spirituality, leadership and aristocracy observed in many religious organizations, but possibly extending to other organizations. Is the promotion of leadership in business ethics connected with a hidden sympathy for a system of economic aristocracy and control of people? Or can it be linked with the idea of economic democracy?

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Since my approach of spirituality is rooted in the European tradition of personalism, I will start with a few historical remarks about personalism and spirituality. In the section "The Ethical Paradox in Management" I will analyze the ethical paradox of management in order to explain why we need spirituality in business ethics. The section "Spirituality and Economic Democracy" links spirituality to economic democracy, which I interpret as a strong version of the stakeholder theory of the firm and an alternative for the capitalist shareholder theory of the firm.

The Spiritual Roots of Personalism

Henri Louis Bergson (1859–1941) was the first philosopher at the turn of the twentieth century to launch an innovative metaphysics of time. The link between that metaphysics and personalism was made only in his last book *The two sources of morality and religion* (1932).[1] In this book he introduced mysticism as the main source for moral and religious renewal. Mysticism was defined as a supra-rational emotion, which brings our mind, through an immediate intuitive feeling, into contact with the creative force of life (*l'élan vital*) or what he also called duration (*la durée*). It is a partial co-incidence with the inner movement of time. Time is not the repetition of identical moments but the emergence of something new, openness for what is unsaid, unknown, unforeseen. Time as duration is a divine manifestation of life.

Mysticism explains why morality and religion cannot be reduced to the compliance with norms, obligations, codes and rules but wakes up new values, new ways of living together, new cultural practices. Mysticism is the real source of an *open* and *dynamic* society while more static forms of religion and morality consolidate the existing order. Static morality and religion shelter our common sense feelings, incorporate individuals deeply in a social system and sanctifies social cohesion by rituals, symbols and taboos. They are necessary to protect our social nature against the disintegrating effects of rationality and opportunism. The two sources of morality – social obligation and mysticism – are very different in nature. Nevertheless, we will never find either in its pure form in any society. Openness and closure are always intermixed in varying degrees. Both are needed although they may in periods of social and moral change provoke deep conflicts in society.

How is mysticism linked to personalism? How is the mystical experience of time related to the constitution of the person? Bergson elucidates this point in his distinction between the two sources of morality: "(Morality) encompasses two things: a system of *orders* dictated by *impersonal* social requirements and a series of *appeals* made to the conscience of each of us by *persons* who represent the best there is in humanity".[2] In this quote Bergson originates mysticism in a context of interpersonal communication. The spiritual openness of the soul is realized through the appealing confrontation with the other as a person, although Bergson indicates that the initiated movement of openness may extend itself to animals, plants and to all nature (see Mullarkey, 1999: p. 95).

Where closed morality consists in obedience to law and order, open morality originates in an appeal coming from a creative person calling us to a new way of life. Those privileged persons are mystics, moral creators who are driven by the love of mankind and who break open the closed morality of a particular society. Bergson has in mind Jewish prophets, Christian saints, Buddhist monks, enlightened philosophers and a diversity of courageous people. Those moral heroes operate from an inner intuition awakened by a sense of crisis in the existing society and by the belief that people can change their history through the mobilization of their spiritual resources. The idea that each person carries in him or herself a deep source of creativity that enables people to make an individual and social history, is the core metaphysical intuition of personalism.

The term personalism has a rather complicated history (which I will not analyze here). I will limit myself to sketching three general characteristics of the personalist movement.

(a) Network of Personalisms

Personalism is not a philosophical system developed by a master philosopher (as e.g. Hegel and Hegelianism), neither is it a unified school of thought. We may never fix personalism in a theoretical system as P. Ricoeur said in a provocative article in Esprit: Death to personalism, ling life the person (*Meurt le personnalisme, revient la personne*, in *Esprit*, jan. 83). As a movement, it started in the thirties. The economic depression, the failures of democracy, the feeling of cultural nihilism expressed by existentialists as Sartre and Camus prepared a humus for "revolutionary" thinking. Against fascist and Marxist interpretations of revolution, a generation of young French philosophers, artists and intellectuals launched the idea of a "personalist" revolution. They created *a network of different circles* defending the person against the arrogance of systems, structures and ideologies. Well-known are the circles around Jacques and Raïssa Maritain and around *Esprit*. Less known is the circle around the journal of *Ordre Nouveau* under the lead of Alexandre Marc. There was another group of radical ecological personalists in Bordeaux under the lead of J. Ellul and B. Charbonneau. Personalism was not an exclusive French affair. In Germany (R. Guardini, Max Sheler, P. Landsberg), Italy (Institut Maritain), Belgium (A. Dondeyne, L. Janssens, J. Leclercq), Switzerland (D. De Rougemont), Poland (T. Mazowiecki, K. Wojtila), Czechoslovakia (Patocka, V. Havel) and in many other countries we find similar circles active in promoting a "personalist revolution".

(b) The Primacy of the Spiritual

The idea of the primacy of the spiritual was launched by J. Maritain in his books *The things that are not Caesar's* (La primauté du spirituel, 1927) and *True Humanism (Humanisme Intégral,* 1936). In this works, especially in *True Humanism*, he introduced a type of spiritual humanism, distinct from both pre-modern and modern types of humanism. According to Maritain the new spiritual humanism would only succeed if sustained by a movement of new Christianity based on a profane vision on spirituality. Urged by Maritain, E. Mounier started together with his friend G. Izard a personalist journal for young intellectuals: *Esprit* (1932). The name itself underlined the spiritual dimension of the person, though Mounier made a clear distinction between spirituality embedded in social engagement and pure spiritualism.

Maritain and Mounier had divergent interpretations of personalism. According to Maritain personalism was the philosophical translation of the Christian philosophy of the person, while Mounier focused more on the pluriformity of personalisms. He did not consider personalism as an exclusively Christian theory of the person. Mounier often said that we could not speak of personalism but only of "personalisms" in the plural. It is possible to be a Christian personalist or a Buddhist personalist or an agnostic personalist. What makes someone a personalist is a deep sensitivity for the different spiritual and social resources within persons to make their own history.[3]

More recently E. Levinas and P. Ricoeur (and to some extent Derrida) have rearticulated personalism as *a philosophy of the Other.* In their view spirituality may be defined as the openness for alterity and difference. Especially Levinas (1961 and 1974) stresses the non-voluntary and passive character of spiritual openness which does not start with our own intentions and good will but by the Other affecting us by his vulnerability and his ethical claim not to be killed. By this interpersonal confrontation the spiritual attitude is deeply linked with a social appeal to justice and care. Passive openness leads to social activism.

(c) "The Event will Be Our Intimate Teacher" (Mounier)

As part of the existentialist stream in philosophy, personalism has a particular affinity with the hermeneutics of history. The spiritual approach to the person is only the backbone of a more concrete, personalist interpretation of history. In the words of Mounier in *Qu'est-ce que le personnalisme?* (1947): "Personalism combines faith in a certain human absolute with a progressive historical experience". History has no fixed aims, although we may find in our micro and macro histories a movement of personalization (*"un mouvement de personnalisation"*, Mounier, 1936: p. 431). But this movement of personalization is only an opportunity. Without the permanent alertness and commitment of persons this movement would stop.

According to Bergson, western spirituality distinguishes itself from eastern spirituality by its focus on incarnation. God reveals himself as a person by becoming part of our history. To be a person is to be a history maker. But how can we make history without falling in the trap of fixing history in an ideology or a master plan? Many personalists have tried to find an alternative to religious determinism or to the Marxist ideological concept of history. They developed a personalist analysis of human alienation exposing the *mechanisms of depersonalization and closure* in history. One can find in the personalist literature an extended analysis of individualism[4] fostered by capitalism, a rejection of collectivism propagated by Marxism and Fascism, but also a criticism of nihilism either in its aristocratic Nietzschean expression or in its more materialistic expression of consumerism. But besides critical analysis personalists have in a more positive way promoted opportunities for dialogue and moral imagination in history. Hence they sustained new forms of democracy and participation. This personalist focus on participation and democracy brings me to my main question in this chapter: why and how should we link spirituality with economic democracy?

The Ethical Paradox in Management

A lot has been done in the past decades to develop systems of social and ethical audit and reporting (SEAAR), practices of corporate citizenship, sustainability reports. I believe this is a real moral progress in business. But as business ethicists we must remain critical and be careful not to instrumentalize ethics as a new algorithm or a new management tool. By overstressing the operational and practical side of business ethics, we may destroy its inner and spiritual side. Let me explain this conflict.

Current rational economic theory tells us that ethics is needed as a resource to temper opportunism and distrust in a context of uncertainty and asymmetric information. Hence ethics may have an economic sense by reducing transaction costs, promoting profitable co-operative behavior and creating a competitive advantage. The argument is a variant of the *ethics pays* philosophy and is fully developed e.g. in T. Jones' article on *Instrumental Stakeholder Theory* (1995). This rational argument does not challenge the economic logic, it only introduces ethics in the web of instrumental rationality. In my paper *Reducing opportunism through moral commitment* (2000), I tried to show the failure of the rational argument in business ethics by presenting it as an ethical paradox.

The paradox can be formulated in three steps:

first, ethics is needed in a business context of uncertainty to reach the most cost efficient alternative and to stimulate co-operation

second, by introducing ethics management however, we use ethics in a rational and instrumental way and hence undermine intrinsic moral commitment

third, by undermining intrinsic moral commitment we increase uncertainty and hence decrease the profitability and the economic rationality of ethics in business.

Clearly there is a paradox at stake. Ethics is at the same time a resource to enhance economic efficiency by reducing opportunism while at the other hand, it is a source of a new sophisticated opportunism and therefore a source of economic inefficiency. But a paradox is a puzzle that can be cleared up. We may solve the contradiction by making a distinction between ethics as moral commitment, which is always driven from within, and ethics as a management tool, which refers to a system of norms or procedures introduced by external incentives (sanctions, social pressure or economic incentives). By substituting moral commitment by ethics management through all kinds of external pressures and incentives, we undermine the moral commitment. The point is that we can only introduce ethics in business by *combining* intrinsic motivation (genuine moral commitment) with operational implementation. In the terms of Bergson's philosophy, we must simultaneously disclose *the two sources of ethics*: the inner source of moral commitment, which for Bergson is mysticism, and the external source of social obligation that tempers individual opportunism. Both sources are very different in nature and therefore very different to deal with.

Spirituality as the openness for alterity and novelty in life is not a procedure, a rule or a norm. It is a fundamental attitude, a way of being. This attitude cannot be touched or awakened by instrumental rationality but only by *belonging to a community of persons*. In the conversation with other persons I touch an instance which transcends my ideas and emotions and moreover, which is able to express a non-predictable question. As a communicative source of difference, the other gives me an opportunity to open a dialogue that I can not control nor manipulate without destroying it. In his philosophy E. Levinas calls this fundamental openness *The Saying before the Said* ("Le Dire avant le Dit").

Back to Business. How can this fundamental attitude of openness be operative in a business context? It seems to me that here the idea of economic democracy may be helpful.

Spirituality and Economic Democracy

Economic democracy is a dream and a practice that have always been cherished in the shadow of industrial capitalism. It was discussed and practiced during the nineteenth century in the circles of "utopian socialism" by philosophers as Fourier, Proudhon, Lammenais, Blanc and others. It was also propagated by the social liberal and utilitarian J.S. Mill. While K. Marx and F. Engels wrote their Communist Manifesto in Brussels in 1848, J.S. Mill published his *Principles of Political Economy* (1848). He foresaw the evolution towards a new type of economic association: "The form of association, however, which if mankind continues to improve, must be expected in the end to predominate, is not that which can exist between a capitalist as chief, and workpeople without a voice in the management, but the association of the laborers themselves on terms of equality, collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves" (Mill, 1848: pp. 772–773).

Many Christian personalists, following Maritain and Mounier who were themselves inspired by the utopian socialists and by the Christian ethics of property, saw economic democracy as an alternative to bourgeois capitalism and to Marxist collectivism. The search for economic democracy was more than an intellectual debate. A lot of experiments were set up, mostly in the form of co-operative associations.

Some could survive as the Mondragon complex in Spain for instance, most of them were less successful. Undoubtedly shareholder capitalism has got the upper hand today and the co-operative movement has lost its vitality. But at the same time it seems to me that the idea of stakeholding and of stakeholder corporation reanimates the dream of economic democracy since the eighties.

Why do some entrepreneurs cherish today the conviction that in the long run, ecological, human and social capital requires a context of economic democracy to flourish? The question needs explanation because the history of economic life, from Aristotelian economic despotism over feudalism and State socialism to shareholder capitalism and managerial technocracy demonstrates a deep resistance to economic democracy. Why this historical resistance to economic democracy? At least partly, it has to do with trust or distrust in the human person as a source of creativity and otherness. Those who trust the person will see in economic democracy a tool to disclose this unique source. Those who distrust the human being, will strive to control the person within the confinements of instrumental rationality and bureaucracy. Openness and trust are meta-rational (not irrational). They are fundamental spiritual attitudes of respect of otherness and freedom. Hence they command to give up control and to expose oneself as vulnerable and open for communication without manipulation.

Spirituality as the openness for otherness is the opposite of control and manipulation. Therefore it has mostly been banished from the field of management and rational economics. Spirituality is a meta-rational, non-manipulative way of coming into terms with the uncertainty and unpredictability of life while management is a rational, manipulative way to control time processes and human resources. Nevertheless, it is fascinating to see how trust, value driven leadership and democratic stakeholding become today part of Western management theory. My point is that we as business ethicist, while sustaining this trend, must be aware of its paradoxical characteristics. The more economic democracy can be sustained by a rational and economic discourse, the more it risks to loose its inner spiritual force and to drive out the moral attention for the stakeholder as a person.

One way to reduce ambiguity is to make a distinction between a weak and a strong version of the stakeholder theory of the firm. The weak version incorporates stakeholder management in a capitalist theory of the firm. This incorporation leads to a broadened concept of corporate governance where stakeholder interests are taken into account by the Board of Directors but without a democratic representation of the stakeholders. The strong version of stakeholder theory empowers the stakeholders and makes them full partners of the firm. They get the rights and claims of partners, although the redistribution of rights and claims must be fair and consistent with the mission of the organization. The juridical mould of the capitalist firm does not fit entirely this new co-operative partnership. The first principle of democracy requires that the governors should be controlled by the governed (Ellerman, 1990). This means that all stakeholders, and especially the most concerned ones, must share the right to hire and fire the governors and must share the right to co-define the long term strategy of the firm.

Marjorie Kelly (1999) defined the capitalist shareholder economy as a form of economic aristocracy analogous to the older forms of political aristocracy where ownership of the land was considered as the basis for the right to govern and to claim large parts of the yield. Most arguments to sustain the capitalist shareholder economy are based on efficiency and compensation for risks but in the context of information and knowledge economies those arguments have lost part of their legitimacy. The more human and social capital supersede financial capital as the crucial input factors, the more a democratic form of corporate governance can be motivated by rational and economic arguments.

The transition from a capitalist shareholder towards a democratic stakeholder economy implies a redistribution of power and income between the players in the market place. For Marx and many other social reformers, a conflict of power cannot be solved with the help of spirituality or ethics. Trying to spiritualize social conflicts is the failure of utopian socialism and leads to the use of religion as opium. Some skeptical trade union leaders consider business ethics as a new drug, a new instrument of social manipulation concealing the real power conflicts. But this is only half of the truth. There is another way of using ethics and spirituality. As a tool of non-violent resistance to all forms of human violation, they contribute to the emancipation of the person. Moreover, spirituality as the openness for otherness is an unlimited source of social imagination. But this positive impact of spirituality requires a combination of mystical feeling and historical analysis of power conflicts. In my view, the issue of economic democracy is a crucial test to see if spirituality in business is more than a new rhetoric to control people in stead of empowering people to control their leaders and to make their own history.

Notes

1. Bergson's ideas have been mainly interpreted in two directions (Mullarkey, 1999: p. 2): the first sees Bergson as a naturalistic process philosopher (in the line of Whitehead), the second interprets Bergson in the light of the existentialistic and phenomenological movement. C. Péguy, L. Bloy, J. Maritain, E. Mounier, G. Marcel, P. Ricoeur, E. Levinas and many others were deeply inspired by Bergson's philosophy, even if some of them as Maritain have rejected Bergsonism as being too close to pantheism and naturalism.
2. "la moralité englobe deux choses, un système d'*ordres* dicteés par des exigences *impersonelles*, et un ensemble d'*appels* lancés à la conscience de chacun de nous par des *personnes* qui représentent ce qu'il y eut de meilleur dans l'humanité" (Bergson, 1941: pp. 85–86).
3. It is striking that in the post-war period personalism has mostly been characterized as the political doctrine of Christian democratic parties. Its ideas on federalism, economic democracy, basic income, civil society etc were taken over but without much reference to spirituality. Post-war personalism has been transformed into a social doctrine, stressing the social embeddedness of people and promoting civil society. Spirituality was substituted by political pragmatism or by other social and political theories.
4. All personalists stress the difference between an individual driven by its autonomy and rational self-interest, and the person, whose autonomy is deconstructed by the appeal of the Other and transformed into a relation of self-gift and responsibility.

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Part II
Philosophical Approaches

Chapter 4
The Ethical Producer

Robert Allinson

Man essentially is a being who pursues meaning and love. Socrates' speech in the *Symposium* well characterizes man as driven by Love, or Eros. In one of the two greatest Platonic dialogues, the other being the *Republic*, Socrates, expounding Diotema's Ladder of Love, explains that man is driven by the erotic impulse. Socrates' speech is the culminating moment of the Symposium, the dialogue in which a number of famous co-temporary figures including a physician, a tragic playwright, a comic playwright and Socrates himself, inquire into the nature of erotic love.

What is not fully recognized is that Socrates' speech is not only about love and beauty. It describes man as a being whose nature is such that man is driven by Eros in pursuit of beauty. And, it describes the attainment of the experience and creation in the beautiful as definitive of the highest good that man can achieve in her or his mortal career. The drive, guided by Eros, to the experience of beauty itself and to the creation of its products, is for Plato not only an adequate or sufficient motivation for living; *it is that which alone makes life worth living in the first place*.

It is true that in the *Republic*, Plato describes the good and not beauty as above all the Forms. The highest good in the *Republic* is Justice because he explains it belongs to the class of goods that is valued both for itself and for the results that it brings but primarily for itself. These are not exactly contradictions although they appear to be such and as such have plagued many scholars. In the sphere of interactions with one's fellow man, one should pursue what is just. In the sphere of orienting ourselves towards what is the highest experience and objective to obtain in our existence, one should aim at the experience of and creation in the beautiful. Knowing and being guided by this distinction would be an aspect of understanding the good (what is good or valuable to follow) which is why the good is placed above the other Forms. Understanding this distinction and thus knowing how it is both true that justice is the highest good and beauty alone is what gives meaning to life is wisdom. Aristotle chooses the knowledge that Plato describes in the upper part of the Divided Line as productive of the highest form of happiness for man and ethical action as the most

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sustainable form of happiness. The drive of Eros in the pursuit of beauty and its products seems to drop out of the picture for Aristotle.

Unlike his pupil Aristotle, Plato was a strong feminist. In his *Republic*, he provided equal opportunity for women including for the role of Philosophy Queen. His concept of love is one which he portrays Socrates as learning from Diotema, a female. Nowhere in her teachings does Diotema mention the concept of self-interest or maximizing profit as the essential nature of man. For Diotema/Socrates, the concept of profit does not figure in at all as the motivation for life. Plato's great student, Aristotle, argues against maximizing profit as an essential activity of humanity both in his *Nicomachean Ethics* and in his *Politics*. One reason Aristotle considers profit making wrong is because it is unjust: it advantages one man at the expense of another. One man's gain is another man's loss. Another reason he considers profit making wrong is because it misdirects man away from true human happiness. The pursuit of profit is like the pursuit of pleasure: it is a bottomless cup.

The ancient Athenians looked down on the ancient Egyptians and the Phoenicians because they loved money. The Athenians built the greatest civilization that the West has known including the Athenian Empire. They were not unfamiliar with money and trade. Plato himself came from a wealthy, aristocratic family background. And yet, they did not consider money to be the goal that should motivate human activity.

How is it possible that today, the concept of man as the rational economic man dominates the current human stage of thought? Why and how has this concept of man taken precedence over the Platonic description? What has made for the triumph of *Homo oeconomicus*? What has happened to the human race since money has vanquished beauty as the defining essence of humanity? What does it mean that Plato's ideas sound so alien to us now, so far-fetched, when to the Athenians, they made perfect sense? What does it mean that contemporary man would consider it to be absurd to define the motivating drive of the human being as being led by Eros to the pursuit of beauty when to the ancient Athenians it would be absurd to define the motivating drive of the human being as being led by the goal of the maximization of profit?

Is there a possibility that there can be a renaissance of spirituality? The Italian Renaissance was a re-birth, a re-naissance of Greek culture. The Italian Renaissance placed an incredible value on the production of beauty. The painting and sculpture of that era is unrivalled in Western civilization. Was this not a perfect illustration of Diotema's injunction to pursue the experience of beauty and to produce works of beauty? If there is to be a renaissance in the twenty-first century, we need to go back to the roots of Greek culture. What better place can we look than to the philosophy of Plato, the philosopher who was the inspiration of the Italian Renaissance, whose philosophy, according to Alfred North Whitehead, the teacher of my teacher, Charles Hartshorne, created such a rich philosophy that all philosophy that was to come afterwards was, "a series of footnotes to the philosophy of Plato".

It must be remembered that Eros for Plato was not Agape. Love for the Greeks was not to be identified with compassion. Love for the Greeks is Eros. Eros begins with the sexual impulse and as one develops in life one ascends on Diotema's ladder to the love of Beauty itself and the creation of its products. But, it is nowhere depicted as compassion. Ethical action is taken care of under the form of justice.

For Aristotle, one is directed to become just by performing just acts. Compassion is not called upon. Ethics is not neglected. For Aristotle, ethical action is the defining sustainable essence of mankind. But, for this purpose, the Greeks did not need compassion. The concept of noble actions was for the Greeks the defining essence of humanity. It is not out of a pity for the suffering of others that one acts. It is from a sense that man's nature is to be aware of the fulfillment of her or his nature as an ethical being and to perform ethical acts.

For Aristotle, the majority of mankind could find satisfaction and could only find satisfaction in performing noble deeds. For Plato, this would not be sufficient. For Plato, the ultimate experience is the experience of beauty and the creative production that beauty inspires. In neither case is profit a motivator. In fact, in his *Republic*, Plato removed profit altogether from his guardians (soldiers and police) and his rulers. For the mass of citizens he sets a limit that the most that anyone can accumulate cannot exceed five times the amount of the poorest citizen.

All of Western civilization admires the Athenians. The Golden Age of the Greeks is considered the high water mark of Western culture. And yet, we have moved far away from its value system. How can we admire the Athenians and at the same time proclaim that their two great philosophers have misdirected mankind? Is this not a kind of intellectual schizophrenia? Their goals are what inspired their achievements. Is there not a way in which we can once more become comfortable with the goals they set for humankind? If not, it is not likely that we can rival their achievements.

From Consumer to Producer

There is no question that man's most dominant appetite is hunger and that in that sense one could characterize man as the rational eating man. But, this would be recognized as an immature definition since satisfying hunger pangs is not sufficient to define the entire nature of man. The reason for this is that first of all man has other desires and that the desires for erotic satisfaction and meaning satisfaction better characterize the behavior of man once his or her appetite for food has been satisfied. Indeed, one's pleasure in eating is increased when one can share one's dinner with another and so satisfying simple hunger by eating is an insufficient characterization of the satisfaction of the appetite of hunger.

Of course, there are those who point to man as driven by a need for power and fame. But, as Aristotle has famously argued in his *Nicomachean Ethics*, as his teacher Plato argued before him in the *Republic*, power and fame are but means to an end, not so much the end of happiness of which Aristotle spoke in his *Nicomachean Ethics*, but the end that life will have been considered worthwhile or meaningful in the end. In the end, the need for meaning and value are the most powerful drives that motivate mankind. One satisfies the need for meaning and value in two essential ways. Both of these ways of satisfying the need for meaning and value are the result of following the impulse of love. One way is through seeking and accepting the love that one can be given by others and the other is by giving the love one feels to others. But, these two ways are but two sides of the same coin. The way of receiving is the way of receiving the emotional support of others for one's own being and the approval of others for producing goods and services that serve others' authentic needs. The way of giving is through providing emotional support to others for their being and the production of beneficial goods and services for oneself and for others for one's own and for others' welfare. This production of beneficial goods and services can be for the sake of obtaining love and also can serve as an end in itself as in the products of art. This is no different from the characterization of man by Diotema except that the ultimate goal which drives man's activities is not so much the experience of beauty as it is for Diotema, as it is in the production of beauty. Ultimately, Eros or love is the most accurate description of man's nature as her or his nature is only satisfied in acts of love whether in receiving love from oneself or others as receiving love is also an act of love, or in giving love to oneself or others in the form of producing beneficial goods and services for oneself or others. The practice of accepting love in terms of accepting the emotional support of oneself or others validates the giving of oneself or others. The practice of providing emotional support to oneself and others validates the being of others and also provides motivation to the others.

To shorten our purposes, one may structure this essay to concentrate on the acceptance and the provision of beneficial goods and services to others. This depiction may be more acceptable to our current, utilitarian bent of mind than to focus on the beautiful per se. In so doing, we may consider that it is an ugly matter that human beings exist in the state of poverty and dire need. What would be beautiful would be to see all human beings in the state of fully meeting their needs and realizing their potentials. In the end, it would come to the same thing. But, for the purposes of our discussion, we may focus on the concept of the beneficial rather than the beautiful. When we do this we may keep in mind that a harmonious and therefore beautiful world is one in which there are no ugly spots. In this way, we can accomplish the experience of and the production of the beautiful, but in a way that is more amenable to today's utilitarian sensibilities. Once the beauty of what is produced becomes apparent to all, one may be able to move up another rung on our new ladder from the level of benefit to the experience of and the production of the beautiful.

One could argue that when one satisfies Eros that man finds happiness and that therefore happiness is the ultimate goal of man. But, despite Aristotle's surpassingly fine arguments, as he himself argues, happiness is too abstract a description to characterize the nature of humanity. Further, to the mind of the present author, to argue that happiness is the ultimate goal is to confuse the effect of following the proper goals of man with its cause, which is the following of the proper goals of man. Aristotle argues that "happiness" is too abstract a term and that it must be ultimately exchanged for just acts, but nonetheless his emphasis on the concept of happiness as that which is pursued for its own sake has misled readers ever since to focus on achieving happiness as the final goal and not the acts which lead to it.

The cause of happiness is the expression of the nature of man in the receiving and giving of beneficial goods and services to oneself and to others. Happiness is the effect or the natural result of receiving and giving through the production of beneficial goods and services. It is the production of beneficial goods and services that satisfies the need for Eros. To say that happiness satisfies the need for Eros is not precise. It is only through the production of beneficial goods and services that one reaches happiness. Eros is thus only satisfied through the production of beneficial goods and services. *If one characterizes the nature of humanity as driven by Eros to ultimately produce beneficial goods and services for other human beings, one possesses a more specific and a more accurate description of the nature of man*. It could be said that the production of goods and services are only a means to obtain happiness, but the happiness that is so obtained offers an imprecise and non-comprehensive description of the nature of man. In addition, to say that happiness is the end-goal of man is not to say how that happiness is to be obtained. It is more accurate and more fully descriptive of man's nature to say that while happiness is the natural result of the activity of producing beneficial goods and services, that the goal of man's endeavor is the production of the beneficial goods and services and not the good feeling that is thereby gained from the production. *To say that happiness is the end-goal of man is to mistake a natural result of an activity for the activity that satisfies the essential nature of man.* To say that happiness is the end-goal of man is to mistake the effect of carrying out the activity for the cause or the motivation for the activity, which is to satisfy the essential nature of man. Such a good feeling might some day be capable of being produced by electrical or chemical means and cannot therefore characterize the essential nature of man.

The production of goods and services is ultimately the way in which man satisfies her or his higher desire for meaning in life and thus demonstrates that man is primarily not an economic animal but a philosophical animal. One could say with Aristotle that one satisfies one's essential nature through the performance of ethical acts and it would not be false to say this. However, this too, is too vague a description. To say that one satisfies one's essential nature through the production of beneficial (or ethical) goods and services both includes the performance of ethical acts and specifies some means through which one can perform ethical acts that satisfies not only the nature of man to give but also the nature of man to receive. One means of expression of receiving love in the act of producing beneficial goods and services is the act of receiving a financial reward. Another means of the expression of receiving love in the act of producing beneficial goods and services is the satisfaction taken in seeing that one's production of beneficial goods and services has advantaged a disadvantaged population.

The activity of producing beneficial goods and services takes precedence over the consumption of goods and services, because if one focuses on the consumption of goods and services one thereby focuses on the appetite of hunger rather than the appetite of love. The appetite, or better expressed, the desire for love is a more basic motivation than the appetite for hunger since man will pursue love once her or his needs for food are satisfied and will not rest content with the satisfaction of the appetite of hunger. But once the needs of love are most completely satisfied through the production of beneficial goods and services, man will not pursue another goal. It could be said that man may attempt to satisfy other higher desires such as the need for family, social, religious, intellectual or aesthetic satisfaction. To say this would of course be true. However, one must focus on how one satisfies these other higher desires or needs. Ultimately, these higher desires are more completely satisfied when one is involved in the activity of producing them than in consuming them. To be a lover is to experience love on a higher level and to love on a higher level than to be a beloved. This is Diotema's message but for somewhat different reasons. One is satisfied on a higher level when performing a noble deed than in being the recipient of one. This properly coincides with the fact that doing a charitable deed is a nobler act than receiving its benefits. One is more satisfied in the carrying out of a religious injunction than one is in listening to a sermon, which enjoins one to conduct oneself in a noble way.

In the case of certain exceptional experiences such as extraordinary aesthetic experiences, the difference between giving and receiving or producing and consuming becomes narrower. This is in light of the fact that in higher order aesthetic experiences, the recipient experiences the same inner state of the artist when the artist produced the artistic work and thus is virtually on the same level as the artist when the artist was involved in the act of production. It could be argued that such elevated pleasure is nonetheless a species of consumption rather than production. However, such consumption does not reduce the good that is consumed, but makes it more available to be shared with others and in this respect has more in common with production rather than consumption *simpliciter*. The listener of Mozart's *Requiem* may become so enraptured that she or he encourages others to listen with her or him. Her or his pleasure grows even more when she or he is in the chorus or orchestra and is involved as an active producer of the music. In fact, it should be noted that these exceptional aesthetic experiences gain by being shared so that one achieves a higher satisfaction when attending a musical performance with others than when one listens to music by oneself.

How and why aesthetic pleasure is produced is a separate question that requires a separate treatment. Suffice it to say for the present that the more comprehensive the harmony and thereby the disharmony that is resolved, the greater the pleasure. Shakespeare's *Hamlet* is great and produces great pleasure because it "resolves" the greatest of disharmonies, the disharmony of injustice and is inclusive of all points of view including the most murderous, the most bawdy and the most elevated. This is true even of ostensibly disharmonious works such as Picasso' cubist paintings since their level of organized disharmony is harmonious while at the same time "resolving" or giving objective form to and thereby validating the social disequilibrium felt by the artist. The artist can transcend external chaos by giving it artistic expression and thereby transforming chaos into order. The aesthetic criterion of harmony can be applied to the good in that the world is in harmony when all of its parts, man and nature are productive and flourishing. The resolution of the ugly and disharmonious state of the world with its oceans polluted by poisonous chemicals, its forests laid bare, its peoples with their children's swollen bellies crying out in hunger, would bring about a beauty unparalleled.

It could be said that the *description of man as the producer* is a recognition that *creativity is the fundamental activity of mankind* and *the fundamental aspect of the phenomenon of Eros.* Ultimately human beings wish not only to produce beneficial goods and services, but also to create goods and services, which implies that the ultimate wish of humanity is to create new beneficial goods and services rather than to simply reproduce existent beneficial goods and services. Thus, the most accurate description of the human being is that man is essentially the innovative animal or the entrepreneur. If, however, one simply states that man is the entrepreneurial animal, one may miss out of the ultimate purpose of entrepreneurship which is the production of beneficial goods and services for human beings and especially disadvantaged human beings, not simply the creation of new businesses as an end in itself. Novelty provides satisfaction because it satisfies the creative desires of Eros. When the new goods and services can provide an improvement to humanity, the higher desires of Eros are even more satisfied. This improvement can take the form of wider distribution of beneficial goods and services, a more equitable distribution of beneficial goods and services or a higher quality of the beneficial goods and services that one produces. Advances in medicine and nutrition are obvious examples that improve the lot of mankind.

However, if it is argued that the production of beneficial goods and services or the innovation and improvement of beneficial goods and services best describes the nature of humanity, it could be argued that all such activity is for the sake of obtaining meaning and value in life so that the urge or the need for meaning and value is the ultimate motivating force in life. While this is not incorrect, it is too limited a description as it does not reveal *how* one is to obtain this meaning and value. Thus, the description of man as a philosophical animal, while a correct description, and a description, which leads one in the right direction, is also incomplete. It also runs the danger of identifying one's life activities with purely intellectual activities, which are congruent with isolated intellectual contemplation. If such contemplation takes place apart from the production of beneficial goods and services, such as the writing of books or teaching, it cannot satisfy the nature of man.

In the end, the best description of the nature of man is that man is ultimately driven by Eros to be a creator and producer of goods and services that serve the whole of mankind by providing a better and more beautiful way of life. While "better" could be specified more fully in terms of being more labor saving, more ethical, more equitable, less harmful to the planet, more supportive of continuing a quality life on the planet and so on, such a specification is to be understood, otherwise one's definition will become too bulky. The element of beauty must be included since the production of purely utilitarian goods and services does not satisfy the nature of man. With this new definition of man, since the outcome of the production of goods and services is to create a better way of life, the need to continue to describe such goods and services as "beneficial" is not necessary as it is already understood in such a definition. Both the terms "creator" and "producer" are to be used because "creator" calls attention to the need to produce new and genuinely better products and services while "producer" must be retained since some of the nature of man will be satisfied in the production of goods and services for others. Such an essential definition of man may be taken to be the most accurate specification of the operation of Eros in the life of man. It is to be understood that the life of creating goods and services for the welfare of others, especially deprived and deserving others, is the only way in which a sense of lasting meaningfulness can be gained in life. Thus, the ultimate purpose of following the urges of Eros is the obtainment of lasting meaning and value. However, as is said above, the description of man as the philosophical animal will be too abstract. Thus, while it is to be understood that man is driven by Eros to find ultimate meaning and ultimate value, such a description is too vague to be useful. The most accurate description of the nature of man which explains how man is driven by Eros and how man obtains meaning is given by the definition offered above.

The Origin of the Concept of the Rational Economic Man

If all of the above is the case, how is it that the concept of man as the Rational Economic Man has come to be accepted as a correct description of the essential nature of man? The concept of man as the Rational Economic man is a characterization of man that comes closest to describing man in terms of hunger rather than in terms of love. The model of the Rational Economic Man is a model that is based on fear rather than a model that is based on Eros. It is a model that recognizes that man is driven by hunger in that the appetite for money is essentially an appetite for the means to provide for a more secure and comfortable survival and is essentially a motivation based on fear, a fear of not having enough to ensure a secure and comfortable survival. The adding on to the concept of the pursuit of money the concept of a maximization of profit, that is, the pursuit of as much money as possible, is an indication of a greater degree of fear. One never knows how much money will be necessary to ensure one's secure and comfortable survival. Of course, it can be said that some large amount is surely enough and such an explanation of the maximization of profit in terms of satisfying the needs of hunger is therefore not completely accurate.

In order to fully explain the description of the maximization of profit one needs not only to appeal to hunger as an ultimate motivator, but to greed as well. Greed, however, when properly analyzed, reveals itself to be a mixture of hunger and fear. This still does not seem to be enough, because such a definition that includes hunger and fear still does not seem to account for the behavior of such multi-billionaires that continue their quest to make more and more money. While it could be said that greed has no limits and thus approach an explanation of this phenomenon in this fashion, it could also be explained in terms of a lack of having pursued the correct goals in the first place. If the multi-billionaire pursues the making of more and more wealth as a means of obtaining meaning in life, then this would explain the continuing of such behavior as the need for obtaining meaning cannot be satisfied by such behavior, and thus would explain why such behavior does not come to an end. If the multi-billionaire were to understand the real motivation behind his or her behavior, he or she would put an end to the endless acquisition of wealth and would pursue meaning in some other forms. This is occasionally noted when the multi-billionaire becomes a philanthropist. Such behavior is inexplicable from the standpoint of the description of the nature of man as the rational economic animal.

How does what has been said above apply to macroeconomics? With respect to the situation of the world today, it may well be said that the two major understandings of economics that have been attempted on a large scale have both resulted in failures. The first of these systems is that of capitalism; the second of these systems is that of the planned economy or the welfare state. Capitalism, usually described as market economics, which is but one aspect of capitalism, is based on the model of profit maximization, which has proved itself to be a failure in two major ways. First of all, and most primarily, capitalism on a world scale has not ameliorated the way of life for a huge portion of the world's population, which lives in woeful economic conditions. Secondly, capitalism seems inevitably to result in the business cycle. When the mass of economic agents in the developed countries buy or sell products purely for the sake of making profit without regard to whether such activity produces sound economic conditions, inflation and ultimately a bubble economy is produced. Such a bubble must eventually burst and thus a cycle of depression ensues. The most unfortunate aspect of the business cycle, which is the inevitable result of market economics is that when a market no longer exists for the goods and services that can be produced, then an artificial market must be created for goods and services. Due perhaps to a combination of the lack of demand, a limitation of imagination, fear and the desire for domination, the market that is normally created is the market for military goods and services. In order to create a market for military goods and services, the condition of the world must be changed from the condition of peace to the condition of war. This is not to say that mankind purposely creates wars in order to alter economic conditions, but rather that economic conditions created by a depressed economy are conditions which are ameliorated in the short term by the production stimulated by war. Therefore, economic conditions can create a favorable environment for the development of war.

Both of these problems, the inability to care for the underdeveloped world and the inevitable consequence of the business cycle and its unfortunate corollary of war, are the result of following the model of man as the rational economic animal in which profit is pursued with regard to maximization without regard to whether the goods and services produced are really productive of social value. Capitalism, or market economics can thus be said to be a failed system.

The opposite of capitalism or market economics is a planned economy with a welfare state. This system has also proved to be a failure. When practiced on a national scale, an economy cannot be solely planned to achieve social benefits for that nation or the underdeveloped word, because it must participate in the world economy, which is a market economy. Thus, there has never been a trial of a world planned economy or a world welfare state. As a result, planned economies such as state socialisms or state capitalisms suffer from the same defects as market economies (the lack of care of undeveloped nations and the business cycle). These defects, however, are not due to the defectiveness of planned economies; they are due to the fact that the world is based on a market economy.

Apart from these defects, however, planned economies and their welfare states have proved to be failures within their national boundaries. It appears as if the planned economies with mixed socialist and capitalist systems result in economies that are inefficient. Unemployment and budget deficits seem to be the ultimate result of the attempt to put planned economies into operation. In the end, even in more heavily weighted capitalist states, the aspects of the states that are planned, e.g., pension systems, eventually are at risk because they become economically unfeasible to support. In addition, if such pension systems are funded by unethical economics, they too are doomed to fail when the greater economic system of which they are a part fails.

The planned economy suffers from the same defect as the unplanned or market economy in that it is also based on the concept that man is a rational economic animal. The only difference is that there is an attempt in the planned economy to decide what goods and services man should produce and more of an attempt to take care of man when man is no longer capable of producing goods and services. But, the model of man as a consumer has not fundamentally changed. The system itself possesses some improvements but its philosophy has not been properly explicated.

It is not completely fair to be as critical of the planned economy as one is of the unplanned economy since the world's economy is not a planned economy in the proper sense. While, with this proviso in mind, it nonetheless could be said that the internal failure of planned economies and welfare states is at least partially due to the view of man that does not take into sufficient account the role of profit in the motivation for behavior. If within the planned economy, one is still motivated by profit making, a tension is present which cannot be completely resolved. One cannot satisfactorily plan an ethical economy which is still based in part on a set of motivations which are motivated by profit making. Thus, it can be said that the failure of planned economies and welfare states is the lack of an ethical or spiritual component in the expectation of economic behavior. For, if an ethical or spiritual component is included, as in the production of goods and services that enhance the value of all of mankind, then a motivation has been included for the production of goods and services that does not depend solely upon a profit reward. But, if the profit motive is simply removed without being replaced with a different incentive, then an insufficient motivation has been supplied for economic behavior. What is needed is a motivation that is in not a state of dialectical tension with the ethical goals of the overall planned economy.

The solution to the problem of what kind of macro-economic system to employ cannot be fully realized until the institution of the nation-state has been replaced by a world system. Until such a time, it is appropriate to attempt to function with the market economy system in terms of interacting with a global market, but to work towards the elimination of artificial markets and to work towards the production of goods and services that fulfill genuine human and constructive human needs or create new genuine and constructive needs to be fulfilled. On the level of a nation-state or a union of nation-states into larger units, the construction of semi-planned economies or partial welfare states must also be contemplated. The failure of such mixed systems in the past is at least in part due to the lack of supply of a sufficiently motivating model of contrasting human behavior to replace the "rational" economic model of human behavior.

Man as the Guardian of the Planet

Ultimately, the model of man as the producer of goods and services that benefit all of mankind will be the only model that will be conducive to world survival. One must utilize this model to underlie existing systems and build new systems that rely upon this model for their motivational support. Rather than the image of man as the Ultimate Consumer or the Maximizer of Profit, the planet can only survive with the model of man as the Guardian or Trustee of the Planet. This model does not rule out the result (not the pursuit) of profit for the individual for the individual is part of the planet of which she or he is the trustee. Thus, all behavior need not be altruistic.

It is important to understand the idea of profit in a good sense. First of all, when one is considering profit, one is not considering making more money than someone else or winning over someone else. Making profit must be a win-win situation. For example, suppose there are two restaurants in competition for customers. One way in which both can win is for both to be open at different days, hours (sharing the optimal days, hours equally). In this fashion, managers and employees of the different restaurants also gain in terms of having more time off.

Secondly, one must consider one's intentions. One's intentions for example may be to express one's creativity in cooking and to share one's ideas of nutrition and good taste with others. This would be an example of a spiritual motivation. Spiritual need not only be understood in the sense of being abstemious or religious. It can be understood in the sense of wanting to express signature strengths and wanting to create beauty. What is absent is the material motivation, that is, to increase one's material goods. When profit is realized, it is as a side-effect, not as a result of an intention. One's goal is not to make money. One's goal is to express one's signature strengths (say, a talent for cooking or music) and at the same time increase the quality of life for humankind. The advantage of this spiritual economics is that it removes the materialistic motivations and thus creates an avenue for the ethical man to replace the economic man.

The proviso for the endorsement of profit making is that it is the result of the production of beneficial goods and services that do not create disvalue. On the other hand, all behavior need not be based on the market conditions of supply and demand. One can work towards producing genuinely needed and productive goods and services and consuming genuinely needed and productive goods and services. For example, if one produced telephones such that everyone on the planet gained better communication, then there would be no harm in making profit from the manufacture and sale of telephones.

This is only the most rudimentary inkling of what a new economics can be like. It would require to be filled in with enormous detail such as a limit on the absolute ceiling of wealth acquisition by an individual or a corporation (thus incorporating a feature of a planned economy) and worldwide systems for taking care of the needs of the elderly and the infirm to mention only a few, salient details. However, such details are plainly derivative from the basic principles of a system, and once the basis of a system has been fully understood and appreciated, it will be natural to consider what specific measures need to be implemented.

In the meantime, the task that must occupy the present is how to more fully develop the idea that a new definition of economics can be elaborated. In other words, how can one take the definition of man as has been elaborated above and apply it to a strict definition of economics. The concept of man as a rational economic man is incomplete and inaccurate as has been demonstrated above. However, the above definition of man as being driven by Eros to be a creator and producer of goods and services that serve mankind by providing a better and more beautiful way of life is too philosophical to be completely useful to the economist and in any case is not specific enough to provide a concrete definition of economic behavior for the layman to follow. In what follows below an attempt will be made to specify a definition of economics, which is based on this philosophical definition of man. *The attempt is to replace the view of man as dominated by rational self-interest which provides a philosophical justification for the profit motive*. If one removes the concept of rational self-interest which is a euphemism for maximization of profit, one no longer has a philosophical foundation for economic behavior that ultimately harms oneself, others, future generations and the planet at large. The first step is to provide a philosophical foundation for ethical economic behavior. Once this is in place, the details of how to put such motivations into practice can be developed. The foundation is needed first. Without such a foundation, even well meaning systems such as welfare states, may founder.

Up until now the world has been dominated by the Smithian concept of self-interest as the foundation of the good of mankind. But, there has been no proof that this concept is viable. No one has seen any evidence of the Invisible Hand. There has been no logical argument or empirical evidence to suggest that profit making for the individual ultimately conduces to the good of mankind. In fact, there is evidence that the gap between rich and poor is widening. This would imply that while the poor may seem better off than before, they cannot be because the cost of valuable goods and services are further removed from their purchase power. In fact, a close examination of Smith's works shows that in order for his concept of "rational" self-interest to flourish, a gap between poor and rich must always exist. In Book V, Part II of his *Wealth of Nations*, Smith writes, "Wherever there is great property, there is great inequality. For one very rich man, there must be at least five hundred poor, and the affluence of the few supposes the indigence of the many. . . . It is only under the shelter of the civil magistrate that the owner of that valuable property . . . can sleep a single night in security." While it may well be that Smith was not happy with this state of affairs, the problem is that it is a necessary state of affairs under the economic system of capitalism. Smith himself acknowledges this. One need only analyze the idea of profit to see how it is a necessary truth. If one man's profit is another man's loss, then for a man to obtain very great wealth, it must come at the expense of his fellow men. It has to come from somewhere. As Smith as said, "the affluence of the few supposes the indigence of the many".

The rational economic man, the human, who, as soon as she or he divines what is in her or his self-interest, acts to maximize that interest, is a model of the human being that demands to be superseded. While it may describe some or even the majority of human beings, the question is, is it an accurate description of the deepest nature of human beings? The answer to this question as given above, is no. If it is objected that such a model of man is nearly all pervasive, and how can it possibly be nearly all pervasive unless it is accurate, the answer can only be that human beings, by and large, have become victims, so to speak, of Adam Smith's concept that all human beings are selfish creatures. Once nearly everyone on earth thought that the earth was flat. It certainly appeared to be flat. However, that everyone thought that the earth was flat and that it looked flat did not make it flat. There is such a thing as a self-fulfilling prophecy. We need to move on from Adam Smith. And, a new view of man will in turn prompt new behavior.

Is endless consumption to be equated with rationality? Why is it rational to pursue the goal of endless consumption? One does not thereby obtain personal happiness and one does not thereby improve the lot of the plant and its inhabitants. On what basis, then, is this a definition of rational economic behavior? Is it rational to pursue a goal, which is compatible with, if not a cause of internal dissatisfaction and the widening of the gap between the haves and the have-nots? Is it rational to pursue a goal that is compatible with if not the contributing cause of the general deterioration of the life systems of the planet and the general aesthetic environment? Is it rational to pursue a goal that is compatible with if not the contributing cause of selfish behavior? When profit-making is the main goal of life, one ultimately is driven to compete against each other for a finite supply of desired goods and services. As a result, the consequences of a life driven by competition for a finite supply of goods and services is an unethical life.

It is clear that by defining the rational economic man as the man who pursues the maximizing of profit that one is identifying rationality with selfishness. Is it rational to be selfish? If it is rational to be selfish, then this also entails that one believes that the nature of mankind is to be selfish and thereby greedy. If the nature of man is selfish and greedy, then it follows that it may be rational to attempt to satisfy that nature of selfishness and greed with the maximization of profit. But, it is important to recognize that the equation of rational economic behavior with the maximization of profit is based on a view of man that man is inherently selfish and greedy. It not only is based on such a view of man; the belief in and the acting out of this concept tends to produce such a human being. If one is motivated by attempting to gain for oneself and one's family the most goods and services possible, it is inevitable that one will be in competition with one's neighbor or neighboring country. Instead of being driven to share with one another, one will be inevitably distrustful of one another since one would imagine that each other person is also motivated by taking as much as possible for themselves. The result of being motivated by personal gain is that one is distrustful of the motives of other human beings. This places family relations, friendship with fellow man and fellow nations at extreme peril. The notion of the rational economic man is a recipe for distrust and unethical relations. Such is the power of a philosophical concept.

If we alter our philosophical conceptions, we will have paved the way towards altering our economic behavior. This in turn can conduce to improving ethical relations among family, friends and nation states. What better goal can we have than this? It is difficult to argue that men should be kind to each other while holding onto the paradigm of increasing one's personal profits. It creates a tension that is difficult if not impossible to resolve. A more efficient method to alter economic behavior is to replace the philosophical concept of the human being as selfish with the philosophical concept of the human being as a seeker and creator of beauty. Proper economic and ethical behavior will follow from this return to Plato's definition of the human being.

The paradigm of the "rational" economic man is one, which suggests that the fundamental human motivation is self-aggrandizement, or to translate this into business terms, the maximization of profit. If one considers that profit is the accumulation of money, then it becomes evident that the pursuit of monetary accumulation is ultimately an activity of consumption, because when one accumulates, one is storing for consumption whether real or symbolic. But, this means that human beings are ultimately defined as consumers. However, this cannot be the case. Consumption is a means, not an end. One consumes in order to survive, but survival is not an end in itself. One survives in order to do something, to accomplish something, to make the world a better place when one leaves it than one found it when one entered it, not in order to continue the activity of consumption.

Perhaps, the current dominance of the concept of consumption over production is due to the over-emphasis on fear as a dominating motivator for humankind. The influence of Darwin's concepts of the struggle for survival and the survival of the fittest cannot be overestimated. The economic parallel to this is the idea of economic competition, a version of Hobbes' "war of everyman against everyman" and the accumulation of profit so as to guard against future contingencies. This attitude is based on fear: fear of others and fear of the future in a society in which no one can be trusted since every man is out for himself at the expense of every other man.

After all, money-making may be understood as the economic counterpart of hunger. One consumes in order to satisfy hunger, a drive which is necessary for survival. The motivation of love, the desire to satisfy others and in turn also win their approval, has not yet arisen. We are, as a society, still in a state of infancy in terms of psychological development. We are all in the condition of the infant whose every need cries out to be satisfied. But, infancy is an inappropriate model for a mature civilization. Parenthood or guardian hood is the model appropriate for guiding and directing social development. Parenthood is a state in which we produce and provide for others. Infancy is a state in which we consume for ourselves. Spiritual economics is simply another way of saying that human beings need to have an adult philosophy to guide their lives.

Moving into the model of spiritual economics is to understand humankind as a family of man. Trust replaces mistrust as the attitude one takes towards others and towards one's future. Of course, this requires the redirection of economic resources as a result of the redirection of the intentionality of the human being. What is important to note is that the fruit of such a redirection of both intentionality and resources is a state of trust among mankind. Such a result is a major alteration in human development. Competition is replaced by cooperation. This is the mature phase of humanhood.

The Primacy of Production over Consumption

All human beings want to leave their mark on the world; they want to make the world a better place to be than when they entered the world. All human beings want to change the world, to make it a better place. But, to change the world, to make it a better place is to produce something, not to consume something. All human beings are essentially producers, not consumers. Of course, there is the example of the Garden of Eden where fruit can be eaten from the trees. But in general, one needs to perform some labor to produce some product such as a fishing hook and fishing line to catch fish, before one can consume. From the standpoint of economics, production is the primary activity; consumption can only take place after production has occurred. *One must produce first in order to have something to consume. Production, not consumption, is the fundamental economic activity*.

Production is also the fundamental philosophical activity. If one sorts activities in terms of their value for the general meaning of life, it becomes apparent that the depiction of the human being as essentially a consumer is to mistake the means for the end. A penultimate end of the human being is survival. Survival takes precedence over consumption as an end-goal of life since from the standpoint of biology; one consumes in order to survive. One does not survive in order to consume. Such a truth finds its expression in the popular saying, one eats in order to live; one does not live in order to eat. If one lived in order to eat, one would be mistaking the means of life for its end. From a philosophical standpoint, that is, from a standpoint, which inquired into the meaning of actions, such an inversion of reality would be pointless and futile. Hence, maximizing consumption cannot be a defining formula of human motivation. One would only need as much consumption as was required to live; there would be no point to maximize consumption indefinitely.

Furthermore, it was said earlier that survival was a penultimate goal of existence; survival itself cannot be a sufficient motivation for living. For survival only entails that life, with all of its pain and suffering, both physical and mental, be preserved. But, for what end? To what purpose? With all the suffering and injustice that human beings must undergo, it cannot be that the ultimate purpose of life is to simply continue on to experience and witness birth, sickness, loneliness, meaninglessness, failure, humiliation, betrayal, loss, rejection, aging, infirmity and ultimately, solitary death. A life the end goal of which was simply survival would be totally unconscious, masochistic or absurd. Human beings are meaning craving animals. One's life can be rendered meaningful only if it can serve in some way to ameliorate the suffering that is humankind's lot. Production of means through which the alleviation of the suffering of life can be furthered is the only sufficient motivation that can sustain one throughout one's mortal career.

If the human being is made *imago Dei*, and G-d is ultimately the Creator, then the way in which human beings imitate G-d is through creative, productive activity and not through the activity of consumption. If it is true that we are made in the image of our creator, then we should imitate our creator just as we desire that our children imitate our good behavior. We cannot create the world. But, we can create a better world.

It can be shown that even in the most conventional formulas of economics that underneath the categorization of the human being as a consumer one can discover that the underlying economic activity of the human being is production and essentially a production of economic values, that is social goods and services. The satisfaction or happiness or fulfillment of the human being lies in the production of satisfying goods and services that contribute to the greater welfare of human beings as a whole. That human beings receive profit for their production of these goods and services is an additional satisfaction, but it does not and cannot be the underlying reason for economic activity for such a description would result in a human life the whole purpose of which was to survive which as is stated above is either futile and/or absurd.

In order to show that ultimately human beings are producers and producers of social value, one may examine some standard definitions of economics that appear in arguably the most famous and influential textbook of economics in the United States. For the purposes of this examination, one may make reference to the work of Paul A. Samuelson, the economist who revolutionized economics at MIT and together with Robert Solow, turned MIT into the institution that best embodied mainstream economic thought for some three decades. The gifted Samuelson, though firmly in the Keynesian camp, was able to unite a century's worth of economic insights into a single, coherent theory – the neo-classical synthesis – that dominated economic discourse from the 1950s through the 1980s. His textbook provided the basic education in economics of the present author among many others. Samuelson offers six definitions of economics all of which are considered by him to be representative and thus presumably satisfactory. The first definition of economics that is given by Samuelson is the following. "Economics is the study of those activities that involve production and exchange among people." (Samuelson and Nordhaus, 1980: p. 4)

The first definition possesses the comparative advantage of listing production as one of the primary economic activities rather than consumption. Exchange is listed as the other primary economic activity as well it should since it reflects the fact that any individual person is finite and needs to exchange what she or he produces in order to gain a more complete set of goods and services. The first definition possesses the further comparative advantage of referring to people as the obvious agents of economic transactions without whom economic transactions would make no sense, as there would be no one to produce goods or services and no one to exchange them and no one to receive them. It all but comes out and states that economics cannot be defined without a reference to social values or needs. However, without an explicit reference to the fulfillment of social needs or the creation of social value, it is incomplete as a definition of economics since it does not refer to the motivation or end-purpose of economic endeavors. By referring to production and exchange a glimmer of the mechanisms of economic activity is offered. It lacks a reference to a motivation for the production and the exchange of goods and services and that motivation is to enhance the quality of life for both the individual producer and the other.

The second definition offered is: "Economics analyzes movements in the overall economy – trends in prices, output, and unemployment. Once such phenomena are understood, economics helps develop the policies by which governments can affect the overall economy." (Samuelson and Nordhaus, 1980: p. 4) This definition loses some of the advantages of the first definition by making the reference to the producers of goods and services and the recipients of economic transactions nearly non-existent. However, its reference to unemployment is unwittingly people oriented. Everyone psychologically fears unemployment and the use of this word in a sentence makes it strikingly apparent that it is people who would be unemployed. It also possesses the unique advantage of referring to the behavior of governments since government monetary policy, for example, obviously effects human economic behavior. However, how and why movements in economy take place remains shrouded in mystery and hence this definition is perhaps even less adequate than the first definition which at least makes reference to production and exchange.

The third definition offered is: "Economics is the science of choice. It studies how people choose to use scarce or limited productive resources (land, labor, equipment, technical knowledge) to produce various commodities (such as wheat, beef, overcoats, concerts, roads, missiles) and distribute these goods to various members of society for their consumption." (Samuelson and Nordhaus, 1980: p. 4) This definition is without doubt the best so far. Like the first definition, an explicit reference is made to people as both the producers and the distributors of economic actions. The mentioning of specific commodities such as overcoats makes it very obvious that economics is involved in providing value for people and by extension possesses social value and for the same reason is involved in fulfilling social needs without which it would serve no purpose whatsoever and in fact would not possess any reason for being in the first place. By making explicit reference to the example of concerts, this definition of economics makes it very clear that economics cannot be defined without reference to higher values, that is, values that are not simply survival values. It only lacks an explicit reference to the function of economics as a provider of social needs and a creator of social value to be more complete on the ethical side of economic activity and an explicit reference to the basic forms of economic activity such as capital investment, labor, rent and trade to be more complete on the business side of economic activity. It is important because it highlights the element of choice. Economics is not the study of the behavior of human beings governed by some conditioning forces. It is not the study of economic laws that human beings follow willy-nilly. It is the study of the choices that human beings make. And, to modify Samuelson, it can become the rationale and the outline of the choices that human beings can make.

The fourth definition of economics that is given is the following: "Economics is the study of how human beings go about the business of organizing consumption and production activities." (Samuelson and Nordhaus, 1980: p. 4) This definition possesses the advantages of the first and the third definitions of explicitly referring to people or human beings. It also possesses the distinct advantage of referring to business, thus displaying the important feature of economics that economics cannot be defined without reference to buying and selling, renting or trading. The mention of consumption and production is advantageous because it only requires a moment's thought to realize that it is human beings who need to consume and benefit from consumption and that consumption cannot take place without production (of either goods, services or labor). It is incomplete on the business side since the mere mention of production does not offer a hint as to the mechanisms of production.

The fifth definition that is given is the following: "Economics is the study of money, interest rates, capital, and wealth." (Samuelson and Nordhaus, 1980: p. 4) While this would seem to be the most technically correct definition so far and resembles in this way the technical though limited correctness of the fourth definition while possessing the obvious advantage of economy of expression, it possesses the disadvantage of concealing that it is people who set pay scales or interest rates and people who risk or lose capital and people who accrue wealth. The reference to wealth, however, does possess the advantage of making it very obvious that economics is concerned with the creation of value. In this case it is monetary value, which is indicated. Again, some of the main instruments of the production of revenue such as manufacturing, trade, labor, rent, and sales are omitted from the definition.

The sixth and last definition offered appears to be an effort to summarize the variations of definitions that can be offered: "Economics is the study of how people and society choose to employ scarce resources that could have alternative uses in order to produce various commodities and distribute them for consumption, now or in the future, among various persons and groups in society." (Samuelson and Nordhaus, 1980: p. 4)

This summary definition possesses the advantages of comparative comprehensiveness and economy while making explicit reference to people and society, thus displaying that it is people and society who are the producers, distributors and the ultimate recipients of economic activities. It also possesses the advantage of explicitly stating that the purpose of economic activity is the production of commodities for people, thus making it abundantly evident that people are the end users of economic activities and that it is thus social needs and social values that are being filled. While none of the above definitions explicitly refer to social needs or social values, social needs and social values are implied by all the definitions of economics that are offered thus suggesting that it is impossible in principle to define economics without taking into account social needs or social values in the first place. The means of production are not referred to in this definition and thus how production and distribution take place and why they take place is not shown.

It is interesting to note that in the third and in the sixth definition offered a reference to scarce or limited resources is indicated. This most likely is the influence of the tradition of economic thought, which can be traced back to such figures as Malthus. Theoretically, one could approach economics as the study of abundant or over abundant resources. This would appear to be a question of circumstance, not principle. However, the reference to scarcity does seem to presuppose an ethical value, which is either thrift, or the value of distributive justice. The question, which is left unstated is, how does one manage production and distribution when the resources are limited? The question seems to imply that some attention in economics must be paid to making sure that resources either do not completely run out or that they are equitably distributed. Some concern is being shown for either the future of economic pursuit or the equity of its distribution or both. In either case, the reference to scarcity seems to suggest that some ethical value is at stake even if it is only meant that the ethical value is one's egoistic survival.

It is of interest to dwell for a moment on the concept that in the past economics has been an economics of scarcity rather than an economics of abundance. (Take note for example of Samuelson's third definition of economics above). It must be kept in mind that a resource may be abundant, but unequally distributed, e.g., oil. In an economics of abundance, one must consider even more carefully the concept of what to produce, how to produce it, and how to distribute what is produced. The basic concept of an economics of scarcity is that goods and resources are scarce and therefore one must garner more and more of them for oneself. The basic concept of an economics of abundance is that goods and resources are abundant and therefore one must consider both how to distribute them more equally and to consider if they should be produced at all. If one adds to this an economy of care, one also would consider the ethics of production.

For example, if the advance of technology and the mechanization of production have now made it possible to produce an enormous quantity of soft drinks, is it appropriate to produce such a product on such a vast scale and distribute it to consumers unable to make educated choices? How does this affect the state of the teeth of the uneducated consumer? With such means of production and both the quality and the quantity of nutrients now available, is it appropriate to continue to produce more and more soft beverages? Is it appropriate to continue to produce more and more automobiles? An economics of abundance creates a different set of questions than an economics of scarcity. If automobiles are to be produced, then where should they be distributed? If automobiles are produced, one result of that production is the increase in carbon dioxide. If wooden houses are built, then one result of that production is the decrease of natural forests. With an increase of carbon dioxide and the reduction of the plant life that require carbon dioxide for their survival, the result ultimately is the raising of the temperature of the planet, the melting of the ice caps and eventually a possible flooding of the planet. The causes of these problems, e.g., global warming is a result of not attending to the economics of abundance, of overproduction of certain products that are unhealthy. The focus of economic theory on the economics of scarcity takes attention away from the problems of an economics of abundance.

It seems to follow from this lengthy analysis that it would make sense to include the idea of social value and or social need in the definition of economics as well as it is important to include the mechanisms of business enterprise in order to provide a complete and accurate definition of economic activity. Any useful definition of economics should include the major forms of the production, transmission and distribution of wealth just as any complete definition of economics should make reference to the major mechanisms of wealth production. One might venture a definition of economics, which includes a direct reference to the how of production and consumption (thus satisfying the technical needs of the definition), which at the same time refers directly to the motivation, or the end-purpose of economics in the first place. While it is certain that the following definition is by no means problem free, it possesses the advantage of making the concept of social value and the means of creating that social value explicit. Economics may be defined as "the ownership or use of capital investment, labor or land to produce a product, or to provide a service that fills some existent social need, or creates a new need to be filled, or creates some social value which generates revenue for the owner or owners without at the same time creating a disvalue which is proportionately of greater harm than the good that is produced. The more that the good or service contributes to the social value of the underdeveloped world, the greater the value of the good or service that is produced". For a non-profit business, that portion of the definition specifying that the revenue is to be generated for the profit of the owner or owners may be omitted. This definition of economics is more user-friendly than the definitions of economics that appear above because it both explains how products or services are produced and states that such a production fills social needs (whether pre-existent or created) and fills these social needs by creating social value. It also possesses the decided advantage of making a direct reference to the production of revenue or profit without which economics could and would not exist in the first place unless one considered a pure barter economics which would create and depend upon the existence of human needs and human values, but which would not necessarily require that individuals would derive additional profit from such bartering.

Unlike all of the previous definitions of economics, it takes into account the extension of the concept of social value to the underdeveloped or the have-not world. At the same time, unlike all of the previous definitions of economics, it takes into account an economics of abundance by specifying that certain kinds of goods and services, those that represent a disvalue to the planet, are not to be produced in addition to specifying what kinds of goods and services are to be produced.

An obvious example of preventing disvalue would be not to drill for offshore oil since the possibility of the consequences for the planet being disastrous would outweigh the need for particular companies to profit. The advantage of the practice of spiritual economics in the first place is that such a consideration would have been taken into account before any drilling would have taken place.

Spiritual economics is not based on the distribution of scarce resources. Love, as the poet Dante has said, differs from material resources in that the more that it is given, the more that it grows. A spiritual economics based on the concept of the caregiver is a recipe not only for building prosperity and justice; it is a recipe for the reformation of the human being. Human beings can become ethical beings. An ethical environment of trust can be developed in which human beings cooperate rather than compete for a healthy, safe and beautiful environment. Spiritual economics does not mean an economics of self-denial, of abstemiousness. It is an economics of abundance. The abundance of which one speaks is the abundance of energy at one's disposal when one does not operate out of fear and mistrust. Consider the Italian Renaissance. The ceiling of the Sistine Chapel was not created from the prospect of monetary rewards. The state of David was not created because of material rewards. And yet, these monuments remain. They point to the idealization of humankind, properly motivated.

It might seem crass to speak of abundance when so many peoples of the world are living in the direst of economic circumstances. One need only look to sub-Sahara Africa to find an example of poverty that makes any human being who has ever complained about their lot in life feel insignificant and humble. But on a world level, it is not scarcity that is the problem here. It is the improper use and distribution of resources. The horrific oil spill in the Gulf which its attending consequences of ruination of one of the most special eco-systems in the world was not a result of scarcity. It was a result of the overabundance of resources and their improper use.

What is most lacking today is a philosophy of economics. We are in desperate need of a guidance system to replace an outworn and harmful philosophy of motivation based on greed and fear. It is not enough simply to cut down on satisfying our material needs and wants. While it is always good to be modest in one's desires, it is extremely important to be motivated by the desire to share value producing goods and services in an egalitarian fashion to all peoples of the world. In order to accomplish this, a new definition of economics is necessary. It is to be hoped that this essay constitutes a beginning step in that direction. One cannot continue on with the old outlook of the war of every man against every man. A new outlook is needed to cooperate in the building of a family of mankind in which every man is for every man. Such a harmony that would be produced would indeed redound with beauty.

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Chapter 5
Spiritual Motivation in Management

Alpár Losoncz

Recent attention to comprehensive matters of spirituality in both the academic and practitioner communities is shifting management thinking away from its traditional models and paradigms toward a new way of thinking, described as the "new spiritual imperative". Spirituality is a matter of living. To work this out would require, among other things, a different discourse than the one with which the traditional theory is arguing, whose problems, despite all the criticism, it still carries with it. This scenario implies the enormous task of articulating contemporary management practice in such a way that it becomes integrated with spiritual domains. There is a widespread lamentation that the spiritual "measures" have lost much of their effectiveness today, namely, in complex reality of capitalism. In accordance with this belief spirituality is outmoded in the context of individualistic ethos and self-interest as the key feature of modern economizing. In reality, the influence of the ideological belief based on homo oeconomicus have led to a loss of interest in attempts at an "alternative thinking" in management. Capitalism is presented as the system of profanation behavior that produces atrophy of spirituality. For that reason, management theory concerning spirituality obliges itself to enter into discourse that was traditionally outside of it, "at a distance".

There is a trap for the researcher of spirituality: avoiding the constraints on what people in economy do. The tension between ethical prescriptions and management autonomy can not be easily resolved. In fact, spiritual-based motivation is very often treated as an "exogenously" given instant, especially in the discourses dealing with the economic dimensions of management. Theory oriented by spirituality must be critical in relation to the standard discourse on management. Its task is not the normalizing of the market exchange and the hierarchical logic of organization. Treating far-reaching issues involves the inclusion of managerial practice into the broader perspective. The matter of management couldn't be forever isolated from dealing with the comprehensive approach of man's behavior and the nature of man. The theory of management is used to deal with the "social nature of the man", but

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the subject of personal growth, which is a component of spirituality, needs deeper commitment concerning the existential dimensions.

In support of the claim of the above-mentioned appeal we shouldn't ignore or mitigate the difficulties involved in bringing together the management discourse and spirituality. Our first step is to highlight the meanings of the self and the personality in the context of spirituality concerning managerial practice. Self is always uniquely singularized, but in the context of structuralized co-dependence of man. The second step will be to make a contribution to the integration of spirituality into the discourse of the management. The third step is articulating the relevance of spirituality in management related to an important dimension of management, namely, strategic rationality. The last step will be to point out the meaning of the strategic rationality of management under the aegis of the difference between intrinsic and extrinsic motivation.

Why Spirituality?

In using the notion of spirituality, we are concerned with the feeling of attachment in relation to the power that is recognized as the final criterion of the life-orientation. This form of attachment proves to be the spiritual reality that is connected to the other dimensions of the human spirit, such as emotions or the intellect. Spirituality could cover the broad zone of sensory, affective, and cognitive events as horizon of being. On the basis of the above-mentioned attachment, we could speak of the spiritual motivations that are intertwined with or confronted by economic or other types of interest. The human being committed to spirituality applies the aforementioned criterion across the dynamics of her social life; that is to say, she interprets her own sociality, participation in the work place, market-like processes, and ecological engagement as the domain of practicing the life-orientation. Spiritual-based motivation implies, for example, that the work content or commitment to some values itself can be motivational. Besides, spiritual motivation could include "emotional loyalties" in personal relationships or the immediate relationship of the "team spirit". This means that our existence is all-embraced by the transcendence dimension, and the individual human being finds and accepts with gratitude the important and, so to say, tiny tasks within the context of everyday life, realizing them step-by-step. In this way she/he accepts every "insignificant" task as the manifestation of a spiritual problem requiring exactly her personal efforts for resolution. Spirituality necessary involves reflections on what good life would be.

Let me summarize the important aspects of spirituality as complex orientation[1]:

(i) Connectedness to the transcendent as an "ascendancy", or a withdrawal from the ego in the sense that she sees herself as a part of something that is higher ("height") than her and overwhelmingly all-embracing;
(ii) Participation in something that "overcomes" her – she is the respondent to the appeals that "address" her;

(iii) Capability of being "receptive" to values;
(iv) "Relationship to the self" as the "non-substitutable", "unique" and "singular" spiritual concreteness beyond the rigid abstractions;
(v) "Capacity" to return to the self in order to personally experience and strengthen responsibility for oneself, self-improvement; self-transformation and the overcoming of the own limitation is the central tenet of spirituality;
(vi) The level of "self-identification" depends on the depth of the self-experience; in fact with spirituality there is a strong tie between the singularity and community;
(vii) Spirituality has no connection with the institutional elements of religion – the appeal that addresses an individual requires "responsiveness" based on concrete, personal achievement;
(viii) Returning to the self in order to take a position in relation to the loss of some values (loss of employment during the crisis, for example), tensions, "sequences" of life establishing the self-identity, that is to say, self is not "pre-given", but always found again and again in bearing "attestation" to it; therefore "self" is achievement; the self in this way presupposes reorientation and new paths of thought and practice;
(ix) The self includes "transformation" within the cohesion of the lifetime, that is to say, the self is recognized as a perpetual and endless task of reinterpretation during the life-time of human being; spiritual concreteness needs permanently to be re-thought;
(x) "Identifying the senses" as the orientation allowing one to operate within the spheres of social action in community; spirituality refers to the practical aspects of life; it could include action; we are adhere to the formulation "embedded self" or embedded spirituality;
(xi) The self doesn't adhere to the senses as a function of their own desires, but rather, as worthy of pursuit in "non-instrumental endeavor", or a way of life;
(xii) Spirituality here is not understood as the subtraction from the community; the task at hand is to see oneself no longer as an isolated individual but rather as but one part of a unified reality; self expresses the co-extensivity with the complex environment as in the case of stakeholders; with spirituality we work towards idea of ethical accountability and multiple belongings.

It is clear that these statements set out to provide self-explication that stands under the banner of an all-embracing "holy" and "height". They result not in self-certitude, but rather as a fallible "self-assurance" and "self-attestation". There is widespread confusion as to the nature of the "self", "ego", and similar notions in European tradition that are undertaken by thoughtful critics, but the uncertainties have persisted in spite of the attention given to such concepts. Spirituality presupposes that actions are taken on the basis of personal commitment and engagement, including the "care of oneself". Let there be no misunderstanding about it, what we are discussing is not to be equated with the atomistic or isolated self, rightly criticized repeatedly throughout modern history. Turning inward does not necessarily mean "self-centeredness" or defining the self in such as way as to exclude others. There can be no self-reference at all without external references, as the contemporary theories argue. The questions we are addressing to spirituality presume that the self is a vehicle that returns to its own substance via concentrating on the other. To be sure, returning to oneself is in a sense a requirement for the attainment of key values. It is experienced in the specific attunement of a self that has experienced itself in adherence, attachment and belongingness. Our grasp unveils on which he/her is existentially dependent. In this respect, the self-considering is not the subjectivist constitution of self-reflection, but the attestation of embeddedness in common structures. This includes the ethics concerned with fellow man and with human conduct in the community or toward other human beings as members of community. It becomes clear that the self-experience takes place under the common horizon, in the structured community that concerns common good.

In accordance with the writers engaged in spirituality, feeling that the human actor is a part of a greater whole is not incompatible with having a strong sense of selfhood. It is the meaning of existence of individual selfhood, not the "epistemological reality" of it, which is at stake here. Spirituality is the practice in which the flourishing of one individual comes about through the "flourishing of other member of society". What we call spirituality is the way we reconnect search for individual accomplishment with the fact that we are embedded in the structured society or in the "greater whole" with structural features. The fulfillment of each becomes the ground for the accomplishment of the other as the approach of homo reciprocans emphasizes (Bowles and Gintis, 2002). It is very typical fact that authors such as Ashmos and Duchon discuss spirituality in the context of community work (Ashmos and Duchon, 2000: pp. 134–146). Spirituality could make sense if it causes us to be more self-focused and attentive to society, too. It provides the way that in times of high individualism we could say "we".

There is no conflict here between freedom of the self and the "good of the whole". This is the main point concerning spirituality. In fact, spirituality mediates between chronological time and eternity, the profane and the sacred, the giving and receiving in human life. There are a lot of practical examples: the priorities of spirituality would include wealth redistribution, sustainable development, regenerating local community, bringing creativity and labor together to meet significant need, education for citizenship, and the cultivation of spiritual awareness etc. Such a spirituality, concerned with experience, would not replace existing religions, but "supplement" them, so as to bring together their demands, and unite their aims in the new "whole" (Gooodchild, 2002: p. 230). It provide measure for economic subjects concerned with the self-transformation in the context of common spheres.

We arrive at what the French philosopher Pierre Hadot calls spiritual exercises. The aim of spirituality is a transformation of one's mode of existence or way of life. Hadot supposes that of many of the ancient schools of philosophy were interested not in knowledge as the result of some sort of disinterested inquiry, but rather in a specific knowledge, namely, the knowledge of how to live (Hadot, 1981).[2] In line with Hadot, spiritual exercises are the means by which one transforms oneself in order to rise to the way of life one seeks to live. By recalling oneself of the "truths that supports such a life", one alters one's reactions from those that have been instilled to those that are in keeping with a "higher form of life". When spiritual exercises are at stake, the self is faced with "meaningfulness" in her practical orientation. What characterizes spiritual exercise is that it is based on the crucial importance of "larger truths", truths that are "within reach to all" (Hadot). Spiritual practice do address truths that are important to many of us, and perhaps might be said to address our common situation. What is decisive is that self's relationship to herself and to others is confined to the strong connection. Spirituality provides us concrete measures in the commonly shared space and time. The concreteness refers to the fact that spirituality comes into being one by one, in singular being, but not in abstract categories. In this path of experience, we see the foundation for the ethics of management concerned with the human and non-human dimensions. It is impossible to prove the necessity of this path. But we can show that it is possible for the fragile human being.

Of crucial importance is the fact that this capability of inwardness shouldn't be described in positivistic terms related to the grasping for physical-behavioral patterns. By being wrested from indifference such persons have become, above all else, "seeing persons". They measure things in their proximity with open eyes and are thus very unlike indifferent persons. In addition, at stake is the "whole person". Spirituality cannot be restricted to a specific realm, to the particular, which ad hoc and from time to time addresses us. The manner of spirituality conceived above concerns itself less with the particular aspects of the man than the structure of the whole personality. For example, reconstructing a life history necessarily includes the engagement of the "whole person". Spirituality involves the personality in a way that overcomes particularization. The domain of spirituality manifests itself as a complex phenomenon in the spheres of intellectual activism, emotional encounters, and moral activities.

This applies to the way we appreciate certain occurrences, events, rituals, natural surroundings or things of personal relevance that touch a person's essence. The gist of this constellation of elements considered here is that which makes its way inside and touches us, and which persists inside us in all matters. Notice that this view can explain why some events or appearances touch the person, or why they have a special weight for the certain person. The notion of relevance is associated with the sense perception; in other words, spiritual relevance brings into light what reveals itself as meaningful in the context of the person's social actions. The famous theoretician *A. Schütz* introduces this concept of relevance and it is fruitfully applicable to the domain of spirituality. In this way, reality appears as the circles and structure of relevancies in the domains of problem solving, coordination of agents, cooperation amongst benevolent actors, planning, etc. The notion of relevance can be properly interpreted and considered within an existentially determined framework that overcomes the traditional notion of things as the bearer of costs and benefits. To be more precise, through the structure of relevance, the human being finds herself bound to her existential "ties".

Management

One of the defining features of organizations in the second part of twentieth century has been the rising influence of management. We can describe the spread of management from large corporations into different fields such as public sector, non-profit sector, and even everyday life. Organization theorists have for a long time conceptualized the spread of management in a variety of ways (Lazonick, 1990). The discourse of management can be identified in a different forms, including individual narratives, training programs, corporate strategy and modernization policies in the contemporary capitalism.

It is to be mentioned, that management theory and practice is confronted with serious challenges in an age of uncertainty, global interdependences, and accelerating changes. Undoubtedly, current perceptions of growing insecurity are complex and cannot be traced to a single source. Capitalism is, in fact, a facing a deep crisis. The recent decades have witnessed unprecedented transformations driven by the restructuring of capital on the global level. The social relations and even the everyday life patterns are systematically determined and conditioned by the logic of capital. In accordance with some considerations we enter into market society or in neoliberal market civilization associated with the expansion of market-based norm and affirmation of the transnational power of capital. These are expressed in the deregulation and liberalization of national economies within the international market-programs. Actually, managerial capitalism is facing with unsustainability, increasing inequity, crisis-like processes that lead to the unequal distribution of the costs of crisis. Therefore, it is needed to rethink the managerial practice and theory in light of the tendencies of last decade but in the context of managerial opportunism.

Contemporary management theory is largely determined by economics, it receives principles substantively from neoclassical theories of human beings, in fact, it is based on the figure of homo oeconomicus. The aspects of "utility maximization", "fixed utility functions", "individual benefit over group", dominance of individualistic orientation, "pure instrumental rationality" with the social norms as "constraints" proposed by neoclassical theory can be found in the managerial practice and theory, too. What's more, economic theory assuming the economics as the imperial science extends the market exchange relationship to all forms of social interactions. Business agents as the "derivates" of the homo oeconomicus are designed to fit the maximization imperative. Economic organizations support organizational identities that are oriented towards the individual in decentralized markets. These business cultures are also often described as strictly transactional in nature. It is important fact that the most decisive assumptions of neoclassical economics, such as Homo oeconomicus and given preferences, have a basis in the fact that the rise of capitalism was associated with a growing impersonality of economic transactions.

With spirituality we make an effort to open up other possibilities for management that in "deconstructing" the presuppositions of homo oeconomicus-orientation abandons the deductive method and instrumentalist aspects of economics. As we know the economic models that pursuit to avoid values while at the same time privileging self-interest, can never anticipate to be value-free. Consequently, homo oeconomicus is endowed with a whole set of value-laden behavioral aspects. That is why it is necessary today to turn to spiritually interpreted management.

The notion of spirituality presumes that from spiritual engagement arises qualitatively determined relationships toward us, and toward others, and that it settles the quality of social interactions. Turning to the problems of management we are, first of all, confronted with the mode of compatibility between spirituality and the criteria of management. What is meant by the notion that the modern manager is challenged by the newly emerging "spiritual imperative"? What opportunities await the manager encountering this spiritual imperative in terms of her functions and capabilities within the modern organization? Is it justified to use the descriptive phrase, "Spirituality in the practice of management"? Would it be more apt to instead endorse the phrase, "The management of spirituality in the organization, in the workplace, etc."? Is spirituality an element in the strategy of management or a byproduct of its committed activities? Is spirituality a matter of pure benevolence in management?

As we have seen, turning to these new subjects in management must bring into light dimensions traditionally belonging outside of the management discourse. Let us review some historical dimensions. The role of management is considered in the context of the enormous success of managerial capitalism during the end of the nineteenth century and into the twentieth century. The reason is as follows. There is a widespread opinion that accelerated economic growth is a consequence of the rise of managerial capitalism. This apperception puts business organizations and the role of management in the center of broad interest. Nowadays, following the above-mentioned course of reasoning, we can accentuate the importance of professional management, which coordinates the processes between different entities within multidivisional organizations. However, there is no consensus in the tradition of the theory of organization on the meaning of the personal dimension of management. But, moving from the world of owner-managed firms to the world of large corporations, we have witnessed a lot of debates centered on the two opposite sides of the business organization. Taking into account the different approaches in business and organization theory, we encounter divergent perspectives.

I would start with some remarks in order to denote some important questions. It is important to first mention the personal element of management. According to the very influential view of *Alfred Chandler*, the nineteenth century perspective was based on the activities of the individual owner who controlled the firm. The goals of an organization were attained best by his/her personal involvement. But as we moved into the twentieth century, personal capitalism was replaced by the ascent of managerial capitalism. In the tradition of *Schumpeter*, it is often held that the central role of the entrepreneur is to recognize the given opportunities offered by an existing market and thereafter become a charismatic figure of economic and social life. On the basis of this statement, personal charisma is really what channels the possibilities for business activities. However, in the twentieth century the progressive rationalization of the market economy and industrial mutation incessantly rendered obsolete the personal dimensions of the individual. Actually, Schumpeter rejected the Marshallian notion of entrepreneurship, which treats the entrepreneur as a manager. He pointed out a sharp line between managers and entrepreneurs. The manager acts out "from the existing advantageous methods tested empirically, whereas the entrepreneur looks for the best method possible at the times" (Brouwer, 2002: p. 101). What is important here that there is similarity between Schumpeter and Chandler in certain points? Like Chandler, Schumpeter was influenced by Max Weber's theory of bureaucracy and social progress and espoused the view that progressive rationalization would make innovation a matter of routine, thus rendering obsolete the personal capitalism of the entrepreneur and bringing to dominance the role of the large bureaucratic organization (Langlois, 1987). Finally, the stabilized, "rule-based" activity of corporative bureaucracy and the formal and reliable codes of conduct replaced idiosyncrasy in business. The professional managers' abilities are connected to their capacity to deliver the goods and to administer, monitor, and coordinate. Without approaching the sophisticated theory of Schumpeter, we can conclude that insisting on the processes involved in replacing individual entrepreneurs implies the subordination of the personalistic dimension of management.

Let us confront the Chandler–Schumpeter provenance with another line of reasoning. With respect to management, in a well-known work on the nature of managerial engagement, Mintzberg enlists six reasons why modern organizations need managers (Mintzberg, 2009: pp. 17–43).

(1) The prime purpose of the manager is to ensure that his organization serves its basic purpose.
(2) The manager must design and maintain the stability of his organization's operations.
(3) The manager must take charge of his organization's strategy-making system, and therein adapt his organization in a controlled way to its changing environment.
(4) The manager must ensure that his organization serves the ends of those persons, who control it.
(5) The manager must serve as the key informational link between his organization and its environment.
(6) As formal authority, the manager is responsible for the operating of his organization's status system.

All of this seems like the verifying of the "depersonalization" thesis. But, if we read Mintzberg's own further detailing of what the six points actually mean and imply, this interpretation seems mislaid. Namely, he is speaking of "values" and "atmosphere"; he is treating the processes of "directing", disseminating information. The manager is acting as "spokesman", "negotiator". If one goes further, this seems to be the confirmation of the personal commitment of the leader who is seen as planning strategy, changing standard practice, creating meaning for the organization, and inducing changes in values, attitudes and behavior. Consequently, the personal element in the organization stands in the way of fully realizing these imperatives. By generating value-based patterns and enhancing the communication, management determines the organizational-corporate culture and develops the identity of the firm. Value-laden actions are transmitted across the persuasion practiced by the leadership.

During the 1990s, new attempts were made at harmonizing the phenomenon of the charismatic authority and the organizational design based on the personal element of management. The organization and the leadership became embedded in the incentive model that again inspired someone to find a reason for the leadership. As we see, organizational theory and the theory of business administration are interested in the personal component of management. We should add that the question of spirituality in the practice of management could be raised only in the context of endorsing the personal dimension of management. A theory in which management is depersonalized serves as a poor basis for the treatment of our problem. The concept of the reliable, "codified" but "depersonalized corporative bureaucracy" doesn't make room for the articulation of spirituality. Since we need large organizations, which require organization, what do we do about the problem?

The second point is strongly coupled with the first. The existence of the organization is in traditional organizational theory described as a contract amongst individuals without any common goals. Consequently, the organization is the aggregate of individual interests, combined to invent the division of the labor, supplant the market forces and adapt to the persistent changes. According to the incentive model, the shareholder value is introduced as the substantial dimension of the firm in order to allocate the investments and to prevent the shirking of managers. The center of the discussion in business theory moved to the purposes and the interests that may diverge from those of the organization. These tendencies confronted us with the relationship between personal dimensions of leadership and the collective level of the organization (Vasconcelos, 2010: p. 618). A strong individualistic, "self-assertive view" of the organization based on so-called atomistic individualism could explain the organization only as the temporary nexus of contracts and "calculative" ties and bonds. The firm comes into being as a result of pacts between equals for the purpose of mutual self-help, culminating in the pursuit of their personal aims. Accordingly, there can be no such thing as a common purpose of the firm, but only individual goods; at best, we could speak of a common interest as the sum total of private goods and interests.

This is clearly opposed to the recent discourse on corporate values, goals, visions, organizational consciousness, and on the collective myopia in the firm that stresses very clearly the inevitable collective dimension. Related to the recent theories of capabilities, it should be clear that there are organizational capabilities produced and reproduced on the collective level. For example, it is accentuated that learning within an organization is part of a collective, communal-type experience. The organization is to be treated as a cognitive community. There is a "corporative culture", and the "organizational context" is the frame in which learning and access to knowledge takes place. Under these assumptions, we refer to the different levels of collectivity via the individuals who create and appropriate knowledge and competence. The organization represents the irreducible frame that is constructed, maintained, and transformed through the process of coordination among its members; however, the organization is not reducible to its individual manifestations. As the influential orientation of the epistemology of organization states, individuals are integrated into the organizational order across the path of knowledge, but at the same time, they are to be integrated into collective entities, inter-subjectively emerged zones. Through the organizational practice, the knowledge shared by organizational members is regarded as a collective product.

Therefore, it is to be accentuated that spirituality is not the prioritizing of the sphere of interiority. It needs, in fact, a new "balance between interiority and exteriority" (Hadot). Of course, for a numerous people the word spirituality indicates a quest for personal spiritual experience or for individual self-realization. They were inspired in this by the misconception that spirituality means indifference to the practical problems of the community, or that it refers to the individual excentrity cut off from the social ties or determinations. Yet, we should note that "we are systematically misled, even corrupted, by a picture of the human agent as divided into an outside and an inside – a 'true self,' hidden, buried, to be excavated by one or another kind of therapy." (Sheldrake, 2009: p. 138). Rather, identity of the members of certain organization comes into being from the start through multifaceted communication and interaction. What were previously indifferent modes of interaction and communication become fraught with non-neutral behavior and engaged relationships. The insights in regarding the balance between the interiority and exteriority displace the "old" neutrality to others and the common zones of togetherness, "being-with otherness". In this way, spirituality refers to the immanent existence of self in community.

The self of spirituality is not withdrawn from the community. It is not self-referential. Spirituality is the matter of practice in the strong sense of the word. It is about the new mode of living the socio-economic determinations. Reflections on the spirituality as practices open up the new perspective on the economic causalities in society. What does this mean? The self is a "lived experience" and, in the narrations of every individual, it is an achievement in the context of given socio-economical tendencies. In accordance with this, spirituality is indispensable for the public realm, and public dimensions of the economy. It meets the standard problem of embeddedness of market in community: the market is based on the pursuit of self-interest, but it functions best when there is clear-cut limit to the practice of self-interest (Nelson, 2001: p. 295; Anidjar, 2005: p. 502). The inner spiritual transformation, "the spiritual exercises" in the inner sphere of human being is for the benefit of the community. The "We-perspective" is always involved in spirituality, hence there is an opportunity of learning to act from the perspective of "We" rather than "I". This is the consequence of the connection between the approach of homo reciprocans and the spirituality-based orientation.

Spiritualization of management treats organizations as systems that are based on values, but also in constant interaction with their environments. In accordance with this, we can pursuit "values-driven management" as the "strategic response" to the situation of the organization as an entity in society. The personal values of the manager should be included in the theory of management. It is important to recognize that the virtues and capacities of the manager play an important role for the orientation of organization (Rendtorff, 2010). The self-understanding of the manager is, in this regard, essential for realizing business ethics. The spirituality-driven management differs from the traditional manager by being related to his or her employees, not in a subject–object relation, but rather as "subject-to-subject". Spiritualized management opens up opportunities for personal development and individual self-realization in organizations, rather than reducing the members of organization to machines for the profit. This idea of spirituality can be considered as a response to the lack of spirituality in modern management strategies. Spiritual values in organizations should include making work meaningful, respect for the employees, and humanizing the complex relationships between the organization and the society. Spirituality must be thought further in numerous areas, it serves as a "measure" for the different level.

We know that very important actors of business such as corporate directors, investment bankers, mutual funds, accountants, auditors have fallen into the self-interest trap and disregarded the needs of the public, in fact, the common good. The broad criticism of this praxis emphasizes the course of unrestrained capitalism that is obsessed with self-interest, unlimited accumulation and is unconcerned about the long-run of the dynamics of community. For the traditional theory of corporation, connected to the economics, self-interest is identical with maximization of profits and/or maximization of shareholder wealth (Rhodes, 2006; Arvidsson, 2009). But, Howard (Howard, 1997; Kleinman, 2006) uses the vivid expression "tragedy of maximization" to describe the destruction and imbalance that the philosophy of maximizing self-interest has wrought. There is criticism that the ideology of the uncontrolled power of deregulated and demiurgic markets is leading us on road towards self destruction (Howard, 1997; Kleinman, 2006). In damaging others, business-agents in the long run are damaging their own self-realization, which depends on the freedom of others to have a hand in it. Homo oeconomicus is the extreme ideologization of the pursuit of self-interest. Therefore, management based on the homo oeconomicus proves to be inadequate.

In accordance with the critical diagnosis, the capitalist system has failed in providing sustainable development and subjective well-being because of ignoring complex elements of human beings and ecological finitude. We can recall the fact that the guide to managerial authority was the military and civil service bureaucracy. But this manifestly includes rejecting the model of homo oeconomicus, which acts as a basic building block for neoclassical economic theory and the defense of the unrestrained market economic order. Spirituality-concerned theory in management have much to learn from the recent critical literatures in economic theory: on the ethical limitations of the market, endogenous preferences, bound rationality and the social determinants of economic performance – all based on an explicit rejection of the homo oeconomicus assumption. Spiritually based management could be in alliance with these tendencies in the critical approach related to the economics. Consequently, we can strongly argue that the question of market allocation can not be reduced to one of efficiency, for other issues are involved such as common perceptions of the common good or right in question (Sunstein, 1997). Therefore, spirituality-based theory should not marginalize non-market values and priorities. It should, in point of fact, provide a new sense of balance between the market and non-market dimensions.

This is in line with account of spiritualized management as a process, in fact, as a dialectic of changing social conditions and "changing consciousness", in which new commitments makes possible new attainments over the socio-economy, on the one hand; and the new conditions in turn provide the base of experience on which the new commitments can be advanced, on the other (Etzioni, 2010).

By all means, all those theories which draw conclusions about "corporative responsiveness" or the common good of the firms do so through accentuating the failure of individualism. As its name suggests, the common good goes beyond the individual level and belongs to all members of the firm, enabling them to achieve their personal goals. From our standpoint, we conclude that structured common good provides the sense for stability and continuity of members' self-identification within the community. Individuals accept the status of the self in collective, meta-individual entities. She/he is sensitive to the cooperative understanding in the organization but at the same time considers her/his personality. In this way, the realm of organization functions as a communal structure for the personal identity. In other words, from this perspective there is a dichotomy of irreducibility that includes both the collective and the personal simultaneously.

These assumptions have implications for managers, too. A manager is also an individual person participating within the inter-subjective zones of the organization, integrated to the collective entities. Her competencies in the organization – in terms of exercising control, coordinating the inter-subjective environment, maintaining a healthy exchange of ideas and experience among those with diverse backgrounds – make her the constitutive agent of the organization. This leaves room for the decisions that create constraints for the members. However, such terms as corporate values, corporate goals, shared meanings, etc., remind us that the irreducibility of the organization can't be ignored in the context of the managerial position (Lewis, 2008: p. 6). Namely, the collective aspects of the organization can't be reduced to the individual perspective of management. The concept of common good, which has a very clear spiritual background, shows management in the light of its embeddedness into the collective structure. To exist as a self is for management to be situated in the spiritual and moral space of the organization.

Third, at stake is the form the embeddedness of the business organization takes in the broad society. Instead of explication the business organization is an independent and uprooted entity which is only "post festa" confronted with the customers in market-like interactions; the firm-organization is ex ante rooted in the surrounding structured environment of different business enterprises, unions, the local community, interest groups and the natural environment. These are the "stakeholders". In fact, the social responsibility model in business theory structures the relationship between business and community. This model involves the perspective of "other-orientedness" in business enterprise. The well-known stakeholder theory has definitively recognized the structure of this ex ante responsibility and the importance of protecting the embedded firm out of consideration for the benefits of all stakeholders involved. The necessary condition for the existence of this approach is to take into account the multiple levels of goals amongst different stakeholders that will be respected by the decision-making and the creation of the structure of the business enterprise. In such cases, the separation between commonality and business strategy tends to disappear. In this way the contemporary scientist understands the firm as a form of responsiveness in the light of the entire community. This does not mean that there are no intermediate realms between the business and community. The problem, as it is referred to, is the lack of a normative justification framework for the time and space-oriented processes related to the stakeholders. But, despite the lack of normative content in the stakeholder theory, the virtue of this approach is that it highlights the need for the integration of the common good of the firm into the common good of structured sociability.

Here we enter into the discussion on "management by values", which is broadly represented in the contemporary discourse. Its goal is to help channel the efforts towards the achievement of the strategic vision of where the company aims to go, thus giving more meaning and commitment to people's intermediate action processes. Management develops value-based patterns in the context of the "structured", "ordered" common good of the firm and commonality. This is, of course, a definitively more complex perspective than the classical argument that defines a manager's activities purely as means to given ends, that is, as thoroughly instrumentalized activities.

We adhere to the premise that values come into being via self-development and self-transcendence. At first glance, this phraseology seems contradictory: self-development has an "egocentric", ego-centered connotation, whereas transcending the self implies an abandonment of personal concerns for something greater or higher. This is not accidental. The value-perspective, definitely, appears to us in paradoxical way. Namely, values simultaneously appear to us as both "binding ties" (matter of fact, in deliberate) and as a "freely chosen orientation". The German term that denotes the "good in itself which is good for me" (An-sich Guten für mich) reflects very clearly this paradoxical characteristic of values (Joas, 1999). Both poles are needed to think the experience of value. As a result, both intra and intersubjective dimensions are indispensable in the light of value-laden practice. The task of demonstrating the experience of value can be fulfilled only by means of a comprehensive analysis. In reality, there is "intrinsic good", which is good in its own right; all the same it is good for persons, or to be more precise, it is a good given and "received" by persons. Actually, values address us with conditions that can't be ignored. Consequently, the value patterns call for consequent responses from us (Tsakalotos, 2005; Thyssen, 2009). At the same time, it is important for us to experience our value-orientation as the expression of our freedom. These accidents of existence in organization are opportunities for exercising personal responsibility. If a person makes a claim "beyond herself", then, by the same act, she has to submit herself to a level that is not hers, so she has to transcend herself. Addressing herself as a spiritual being, the self could transcend herself. The spirituality appears to be a source of self-transcendence.

Transcending oneself amounts to accepting external values, which means submitting to meta-subjective standards (Aasland, 2005: p. 56). It is a relevant example of fallacy when the apparent values in business theory are explained in a utilitarian manner as inter-subjectively shared preferences. Value-based management is concerned with value, which transcends needs and preferences. These, in turn, determine the value of the personal act or appraisal. In this respect we stick to the shared values of the members of the firm and the "collective uniqueness" of the firm. It is important to recognize that values are developed procedurally through multilevel interactions between the firm and the affected stakeholders. It is outside the scope of our argument to demonstrate the different forms the development of values take. But it is clear that value patterns come into being on the basis of multifaceted interactions determined by cultural bonds and articulated experience in the dynamic of business activity.

In conclusion, we can add that managing by values inevitably has a spiritual dimension. In this view, spirituality is a matter of building and creating the organization, and in addition the positioning vis-à-vis competitors, customers, and the other agents of the surrounding environment.

All of this teaches us that the manager's power to influence an agent's beliefs is no different from her attunement to comprehending and interpreting anything else. This implies a holistic frame of thinking. The transcendence occurs through opening herself up to an interrelated complex of meanings, to being as a whole. It should be recognized that the responsible action of management brings into play various dimensions. So, when a manager uses epistemic authority or exercises the cognitive judgments of management, in so doing she is inextricably connected to her own systems of ethics, emotion, aesthetics and ecological commitment. The agent of cognition is "ex ante" attached to the "recognizable", as *Michael Polanyi* has proved in his prominent *Personal Knowledge*. There is a pre-reflexive togetherness, a connection between the agent of cognition and the "cognizable". Polanyi speaks of the conviviality of the cognition. She/he who engages in cognition dwells in the reign of the "cognizable". This is the spiritual dimension of cognition.

As far as the ecology is concerned, we refer to the orientations of eco-spirituality that endorse the complementarity between ecological structures and the resources of spirituality. The treatment of spirituality in management is determined by the ecological requirement. From this point of view, the managerial experience is best understood in terms of "ecological nesting", whereby the sentient organism is housed or situated within a surrounding environment that can serve as the interior boundary. The holistic frame of management implies that the judgments and actions taken are mere partial moments, dependent features of this holistic agent-environment relation, and are capable of being properly understood only as occurring within this wider surrounding framework. Managerial practice is embrangled with the very things themselves in the surrounding world, and not, for example, with "data" in the means-ends relationship. Applying the orientation of eco-spirituality means that management proves to be rather a perceiving, acting organism, whose perceptions and actions are always inextricably intermingled with the natural and social environment. Therefore, we could give voice to the experience of "dwelling-in" related to the environment. Spirituality could be associated with high economic performance. But, it is needed to free management from the oeconomicus assumption. This is not a proper basis for the exploration of the nexus between the management and spirituality.

Summing-up, we conclude that a manager's engagement within an organization consists of overlapping motivations; various determinations which need multidimensional mapping to explain his or her actions. This is a more realistic picture of management practice than the explication of the manager as the bearer of static optimization in the quantitative space of economics, or as the promoter of the Pareto-optimum in price-theoretic formulations. Profit opportunities of the organization transmitted by the management are connected parts of a whole perspective of beings. Only in this way can the organization be the framework for "existential self-reflection" of its members. In this respect, management is capable of providing the framework for self-transformation, that is, a pathway that transforms a person by leading her. This could clear the way for a spiritual transformation within which one would be willing to immerse oneself. Regarding the notion that the manager is embedded in a structure of "overlapping motives", her role may be regarded as one of putting parts in relation to the whole in such a way that all experiences are transposed into an order of interpenetrating motives.

Strategic Rationality

As a way of seeing how values come into being across the engagement of management in times of increasing "economic complexity" and ecological finitude, it is also useful to look at associations between the personal component and the reasons that explain why organizations need managers involved in the imposition of strategic rationality. I would like to stress that strategic rationality is conceptualized here as a goal-oriented rationality realized in an inter-subjective manner. Strategic rationality is about mastery and the implementation of power in the means-end schemes. There is a long tradition of treating the strategic rationality. It is worth mentioning that since Hobbes and Machiavelli, European culture has been confronted with the divergent tendencies of strategic rationality and moral reasoning. In the other words, the developing autonomy of strategic rationality has been challenging our practical reasoning. Actually, a lot of discussions in business theory have in the background the self-evidence of the triumph of strategic rationality, suggesting the complete irrelevance of any normative framework for business.

A number of important objections can be formulated against over-dependence on strategic rationality in society. This type of rationality is often accused of: (a) instrumentalizing the affected agents in order to realize the private interest; (b) using concealed agendas and guides; (c) practicing fraud in relation to rivals; (d) explicitly or implicitly using the well-known zero-sum tactics to destroy rivals, in fact treating them as enemy. For example, "unfettered" strategic rationality in the market means that the manager exploiting the needs of others maximizes her welfare at the cost of others. From this perspective spirituality becomes irrational.

Spirituality presupposes not only debating the means but it provides framework to discussing the ends of management-practice. Any treatment of managerial practice shouldn't ignore the dangers inherent in "unfettered strategic rationality". It is a crucial fact that managerial practice in the organization necessarily involves an element of asymmetrical positioning and hierarchical coordination. Management is the agent of imposition of a "cognitive frame" in the organization that is characterized by cognitive diversity of the members of organization. Consequently, the authority of management is epistemically determined, especially in the contemporary knowledge-based firms. Even if management resolves the incentive conflict between the members of the firm, its authority is at stake. At last, management is forced into the decision-making mode of assessing the advantages and disadvantages of proposed courses of action and choosing in accordance with those assessments, even when a decision involves imponderable and apparently incommensurable elements. Management is exposed to the claim to ensure the "competitive advantage" to the firm in the context of the market's realizing the strategic investments. "Strategic intelligence" is essential to managers; it is a commonly held assumption that without strategic approaches the manager as a "rational animal" is expected to fail.

Yet this raises a question, which is associated with the ethical aspects of strategic rationality. We adhere to the assumption that strategic rationality has its own limit; namely, it is counter-productive if it destroys the values or the trust amongst the affected agents. The corporate strategic rationality proves to be counter-productive if management systematically decapitates the trust in its commitment to the corporate values. Firms can be exposed to the destiny of the slack, or even to disintegration in spite of effectively planned organizational performances. A manager cannot expect to inspire confidence if she is oriented too directly and too transparently to success for its own sake. Presenting the shaped intention oriented only to success could be counterproductive, detrimental; consequently, success-oriented behavior can fail in the measure of achievement.

Perceived limits of strategic rationality refer to the conditions of its occurrence in organizational reality and to the place of strategic rationality in a set of means-end relationships. There are convincing arguments that the top-down style of management that hierarchically imposes an explicit intention of instrumental efficacy is quite inadequate. It treats with insufficient seriousness the unwillingness of members of a firm or the stakeholders to trust in the uncontrolled strategic rationality of management. Actually, trust, as it is so often argued in theory, comes into being as a "byproduct" and not as a deliberately planned design.[3] Seeking "comparative advantages", management sometimes makes "on-the-spot decisions" and adapts to the "second-order decisions" (Sunstein) by formulating and following "proxy rules" and standards, and it sometimes delegates the burden of those decision[s]. But, the leadership aspect of management is always connected through personal commitment to problem solving which is transmitted communicatively. Ethicality is involved due to the fact that a manager convinces the members of the organization that she is on the right path to resolving the problem in organization. It is the act of commitment and engagement in its full structure that defines the managerial position within an organization. A detached manager is of little use in a threatening corporative situation. In addition, a lethargic manager can't convince the agents in the firm of the importance of the core corporate values. Trust can be grown only in the context of the normative ground that is the binding force for management. Unfettered strategic rationality destroys any opportunity for establishing the common good of the organization. In practicing leadership, managers communicate the corporate values to the members and to the stakeholders. We adhere to the assertion that management within an organization is about monitoring and changing preferences, but it also determines the beliefs of agents. What is important here is that management is also about influencing agents' beliefs. The practical management and leadership issue is a matter of determining what agents think about each others' capabilities, plans, and expectations. In this respect, belief occupies the core of her engagement in the organization. She communicates her or his beliefs to the agents of the multidimensional environment of the organization. Her belief is not to be arbitrary but "other-directed" within the context of "process-based trust".

The analysis of the limits of strategic rationality has an added dimension. From the standpoint of the theory of motivation in organizations, there is a significant difference between "extrinsic" and "intrinsic motivation". This opposition dates back to the "motivation-based theory of management" (Argyris), but it is frequently ignored in the articulation of the economic aspects of management. The system of "extrinsic motivation" is linked to the realm of price; actually, it correlates with the management of monetary rewards known as pay-for-performance (Frey, 1997; Kirman and Teschl, 2010). The substance of this system is that motivation is induced by prices; so, the activities of the agent are confined instrumentally in the context of monetary rewards. The normative control, which specifies the preferred state of affairs for management, leads to practices that are not conceived on the basis of the activity itself, but which are instead based on monetary compensation alone. However, as the "crowding-out" hypothesis demonstrates, organizational members who are controlled exclusively under this type of monitoring are likely to suffer in the domain of intrinsic motives. A motivational system based continuously and exclusively on price could be harmful to activities practiced for their own sake. Intrinsic motivation can be directed to the activity's "flow", to the internal sensibility of a given activity, or to the obligation to act according to value-based perceptions. Intrinsic motivations are generally coupled with the personal and social identities of agents, members of the firm. They help create a workplace, which is not only "objectively", "monetarily" present, but also a world in which agents have continued existential access.

Spirituality is to be explained in the domain of intrinsic motivation concerning the practice of management. Due to various aspects of spiritual motivation, it manifests itself in the "non-instrumental constellations" that provide continuity of self-identification in the team spirit, or in "participation-based activities" that lead to shared meanings and values in the organization, and in the interactions of the organization with the broader environment. We know that the intrinsic motivations have advantageous effects on moral judgment and creative interaction amongst the members of organizations. Interestingly, this authenticates the rationality of employing intrinsic, ergo, spiritual motivation in the practice of management. However, management must necessarily learn to deal with the difficult trade-off between intrinsic and extrinsic motivation in the processes of coordination. In dealing with spiritual motives, we must be conscious of the necessity of this trade-off in the policy of "command" and "reward". In addition, spirituality can't be programmed, in this case it would lose its essence; therefore, it must be treated as the results of spontaneous conviction and achievement. Spirituality could not be a result of blueprint, it is always in the situation of "emergence". It must be freely undertaken. Men are not predestined to be a spiritual self but can become so. For this certain traits must be cultivated.

Conclusion

We intended to formulate a type of spirituality against which man could measure himself. Our hope is that this orientation makes way for a different comprehension of management made necessary by the changes in capitalism. Spirituality refers to the "healing power" (Marx, 1987: p. 10) that awakens human being from his "indifference" toward others and makes him responsive in all of her/his manifestations. Spirituality is connected to the attestation of self-identity. In light of the constellation of self within the context of spirituality, we proposed themes on spirituality concerning management in particular. We have noted especially the spiritual dimension of values, cognition, corporate goals, and the position of management related to the broader social and natural environment. The spiritual engagement of management is spontaneously established. The indispensable moments of management are strategic rationality, coordination processes, resolving social dilemmas inside the firm, and influencing the beliefs of members of the firm. Recognizing the harmful effects of unfettered strategic rationality, our conclusion is that spiritual motivation is to be located in the contempt of the intrinsic motivation-field. The difficulties management confronts are manifest in the trade-off orientation created between extrinsic and intrinsic motivations. Spirituality-based management is sophisticated answer to the problems arising from the seeking of balance between the extrinsic and intrinsic motivations. Spirituality is not supposed to be an "irrational" mood that is opposed to manager's "rational business conduct" or to interest-driven behavior. It takes into account the norms of rational conduct, but does not accept the belief that the economic world is under the control of the modern rational and mastery-centered subject. Spirituality is not panacea for the all problems of management, but it is measure-giving activity. It is not to be equated with the approach such as "other-regarding" preferences; in fact, spirituality includes necessary self-transformation and self-orientation in the community. Besides, spirituality refers to the fact that without ethical self-care and strong commitment there is no ethical belongingness. Management must bring this practice into play in his relationship to the fellow man within a community. Spirituality in this way provides an enlarged sense of interconnection between self and others, including the non-human others, "ecological nesting", by removing the obstacle of ego-centered individualism. It is of crucial importance in the rethinking of the ethically significant economy.

Notes

1. Some thesis are based on the interpretation of Frankl (2006).
2. See a very illuminating interpretation of Foucault with referring to Hadot, May (2006: p. 175) and Hunter (2009).
3. Determined by the cognitive and non-cognitive aspects, trust appears to be significant in economic actions, especially in prevailing over opportunism. It calls attention to the interpersonal infrastructure of business, and points to several beneficial externalities amongst the business agents with the mutual expectations concerning the streaming of information's, reliability, or transactions costs. The trust functions as cohesive ties that bind in the relationships, which are very often only semi-reflected and embedded in the spontaneously functioning business environment. See for example, Argandoña (1999) and Politt (2002).

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Chapter 6
Spirituality and Human Ecosystems

Imre Lázár

Economy and ecology are twin categories. They have the same etymological root, "oikos", oikos-nomos and oikos-logos. At the semantic source there is no contradiction, but there used to be antagonism between economic success and ecological balance. Both economics and ecology use the concept of oikos in their discourse (household economy or human ecosystems).

Is there a place for spirituality in the hermeneutics of ecology and economy? Does the predestination or the Hegelian Spirit play a role in ecology or economy? Is economy ruled by "natural" laws, far from magic and spirituality or is it itself culture-bound magical set of rituals? Is the evolution of human ecosystems of a Darwinian, Spencerian or "de Chardinian" kind, and what sort of role do economy and spirituality play in it? Which is more important in selection: aggression or altruism, fight for survival in a Darwinian frame or symbiosis of a Kropotkinian kind. Is this process blind or the evolution is not chaos, but a sort of "directed chance" as *Theilhard de Cardin* visionary intuition suggests. Is evolution of material aspects of human life may be associated with devolution of spirituality?

Ecology and economy must be integrated as an ecological economy for the sake of sustainability. But where is the space for spirituality? Are there niches for it?

What Is Spirituality?

The term "spirituality" comes from the Latin "spiro", "inspiratio" (breath), with a meaning close to the sanscrit "atma", or the Greek "pneuma". In Hungarian the words "szél" (wind) and "szellem" (spirit) also refer to an invisible, transparent but sensable substance which enters to human beings from outside and above. In Hungarian the etymology of "psyche" is also attached to this invisible substance breathed in, as the word "lélek" (psyche) refers to "levegő" (air) and "lélekzet" (breath).

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Spirituality needs the concepts of soul and spirit. It adds a hidden, transcendental dimension to what we call – in our secular frame of reference – psyche. Body, soul and spirit together offer insight into spirituality. This triad might be simplified by the concept of mind-body dualism, and might be secularized and deconstructed by psychologization. Nevertheless Freudian and neo-Freudian theories of early social experiences and attachment may give explanation of distortion of human capability of attachment and love.

To enlighten the essence of spirit Pruzan offers a definition in his chapter in this volume: "The spirit (or the 'atma' as it is referred to in some of the traditions of the East) refers to the essence of our being, our very nature, our core, our true, permanent identity which is independent of our physical body and which is after death." In this ontology of the person the material supply of human needs is secondary while the transcendental fulfillment of the spiritual self is primary.

Spiritual Detachment and Attachment

Spirituality is considered to be human, but humanism in itself is not spiritual. Even rationality may become anti-human and anti-spiritual, this being proved by the history of French Revolution as a representative case study. When economy is dominating and subverting of humanity like in the case of communism or fascism, both society and environment are destroyed. When economy and humanity are symbiotic without the reception of ecological and spiritual constraints, society and environment are destroyed too. Economy is in between nature and spirituality and when either is neglected, both are hurt.

Manicheist spirituality (cathars, patharens, bogumils) created a harsh opposition between sinful material and the world of light, a dual fight of good and evil, with the final purpose of liberating light from its material prison. The Christian system of values and beliefs also opposes the material and the spiritual, this being showed in the fight against pagan cults of nature, and in the inducement of feelings of guilt because of sexuality. The Buddhist concept of Nirvana also implies a sort of liberation from the chain of reincarnation into the material world. Accepting these considerations regarding spiritual detachment, we try to understand the paradox that spirituality means a sort of human detachment from the "real world". But spirituality serves the construction of another real world with extended bonding, responsibility, compassion and attachment. But the locus of this attachment is not the spiritual, but the psychic dimension. That is why we search the niches of spirituality in different ecological and economic frameworks.

Based on these considerations the spiritual frame of reference in the economy may emerge as a central part of the ecologization of the economy. There is chance to combine efficiency of resource use with a rediscovery of the innate spiritual character of human life and the inseparable spiritual connection of every person to nature and community. Sustainability requires a holistic view of human needs that includes the social, spiritual, intellectual, and cultural dimensions of human experience.

Spirituality depicts an attitude led by hidden superior ethical values uncommon in everyday behavior and sensitivity toward signs, symbols and meaning representing a transcendental system of values (unity, faith, love, compassion, mercy, sacral beauty and the like). Spirituality challenges economics by looking for humanity not in the material wealth, but in the inner wealth, in creative and responsible being.

Spirituality is associated with spiritual practices like meditation, prayer, divination, listening to the inner voice, imaginary practices. All these are common in tuning the person to the transcendental. According to the "etic" explanatory models, this transcendental sensitivity may be based on psycho-physiological processes localized in the right hemisphere of the brain. One thing is prominent; spirituality accepts the authority of a transcendental entity with its absolute values. Most spiritual cultures agree that the core values are love, unity, and compassion. Spirituality creates the basis and context for religious beliefs and traditions. But formal religious membership in a church does not always mean spirituality, as spirituality may be practiced without religious commitment. But spirituality hardly can be imagined without openness to the transcendental.

Psychic processes, and behavior are directed partly by personal spirituality and partly by basic human needs and instincts. Spirituality may become visible in economic decision-making, attitudes and consumer behavior too. If one accepts that life is an expression of spiritual unity and that the spiritual growth of the individual is advancement toward the full, conscious realization of this unity, then spirituality, community, and attachment to a place or habitat will be central values.

Representing an Eastern spiritual opinion *Ired Angoc* (1993) stresses: "A balanced and harmonious relationship between human communities and their natural environment is strongly associated with a reverence for the spiritual unity of life and a strong bonding to community and place. It is a symbiotic relationship in which the individual exists and functions as integral to the whole. The related sense of social and spiritual union is likely to be most fully developed within communities that share a strong link to the regenerative gifts of their natural habitat. Such communities almost universally develop cultural values that maintain a sense of continuity linking both past and future generations to physical place."

Sources of Compassion and Responsibility

If Atma is the essence of human being, then this Divine part of human being is expressed in form of love by charity, compassion, altruism, agape as basis of attachment. We can find the concept of the Love and the True Self in Confucian texts too, as one can read in book Ta Hsüeh written by Tseng Tzu (China, 400 BCE). "What the Great Learning is teaching is enlightened action in the world, to love the people while abiding in one's true Self".

In contemporary spiritual movements we find the same tight bond among Truth, Love and the Divine within. In the Vedic based teachings of *Sai Baba* – entitled as "Strategy of Love" – this message is expressed by similar words. This strategy implies re-engineering human values for higher life as man has forgotten his essential humanness and degraded himself with low goals of self-centered life and unscrupulous patterns of behavior. Sai Baba's *Strategy of Love* lies in enabling the man to re-humanize himself. It calls for action to spread peace, spirituality promoting heightened awareness of inner Divinity and the power of intuition to discriminate between right and wrong and what is permanent, substantive or transitory and inconsequential in life's journey.

Sai Baba draws analogy between the five life principles of man called "Prana", "Apana", "Vyana", "Udana" and "Samana" and the five basic human value of truth, right conduct, peace, love and non-violence. These core values and their relation with the Divine are similar to the Christian spiritualist paradigm.

The Christian spirituality consists in persevering to learn to contemplate God being present and active in all people and in whole creation. *Pierre Teilhard de Chardin* describes this world as "un milieu divin". God's spirit dwells in, acts in, and sustains all the creation and yet leaves humans free to make their own choices. The theory of sustainability must be based on the spiritual insights, that is all life is an expression of a single spiritual unity and that the spiritual growth of the individual consists of advancement toward the full, conscious realization of this unity.

In ethics the above-mentioned spiritual contents are represented by *Hans Jonas'* "Imperative of Responsibility". This prospective moral responsibility can be interpreted as a response to the challenges of modern technology. Heidegger had warned us to the supreme danger of the essence of modern technology, Gestell, which turns everything into "standing reserve" and even human beings into "human resources". Jonas concentrated on "techné", which is thought to be ethically neutral nevermore. Jonas affirms as primordial and central precisely what Heidegger denies – that a new ethics can be metaphysically grounded, indeed grounded in a more adequate theory of being where nature itself affirms the ought-to-be of life.

Jonas defined responsibility as a non-reciprocal duty in caring for the beings including human persons, non-human creatures and future generations. "Metaphysics must underpin ethics. Hence, a speculative attempt is made at such an underpinning of man's duties toward himself, his distant posterity, and the plenitude of life under his dominion." Jonas transforms transcendence and reveals that "purpose has its own accreditation within being" which lies "on an ultimate metaphysical choice, which can give no further account of itself." Projections of spiritual hope fades and an "imaginative heuristics of fear" replaces it "to tell us what is possibly at stake and what we must beware of." Jonas' writings about ethic may be seen as secular version of the spiritualist approach extended towards the world. This way the ancient imperative of Old Testament of dominion over the world is transformed into a new "Imperative of Responsibility" which "is basically a non-reciprocal duty to guarding beings."

The Deconstruction of Attachment

In his famous book "Trust" Fukuyama showed that success and economic achievement correlates positively with the confidence established between business partners. The spirituality of trust might support the economical rationality and profit maximization. But in his next book Fukuyama directs our attention toward the crisis symptoms of free market society, where extreme individualistic trends, the disruption of family, the rise of deviant behavior, criminality, alienation and isolation, alcohol and drug consumption are all markers of the transition from an industrial to postindustrial society (Fukuyama, 1999) All these symptoms prove the deficits in the social capital expressed by trust, charity and love in the sense of agape. On the other hand plurality and tolerance as the basic values of the market societies of liberal democracies create variable niches for diverse religious socialization, and spirituality.

Beyond the social-economic explanations of "Great Disruption" we should add a human ethological aspect, the problems of perinatal and early social experience, which may shape receptivity of spiritual values at emotional-behavioral level.

As we have already stressed psyche represents a field for conflict between spirituality and the material needs of the body. The long-term features of social behavior are strongly influenced by the so-called "Internal Working Model". As *John Bowlby* discovered Internal Working Model (IWM) reflects the status of homeostatic symbiotic system of mother and child called attachment organizations as a representation of early social experience and emotional arousal. IWMs are permanently ingrained mental or emotional representations of early social interactions. These interpersonal, inter-subjective domains are believed to form an internal guiding structure for human behavior. IWMs are enduring, and beyond conscious control, influencing emotional reactions in a broad spectrum of relationships. IWMs govern the subjective and the external aspects of behavior. If mother-child attachment is harmed, secondary "attachment organizations", will form. The death of parents, maternal depression, technocratic birth (Davies-Floyd, 1994), detachment from the baby and going to work soon (6 weeks) after birth might distort the internal working model.

Kardiner in his Neo-Freudian model proposes a social-economic framework for child–rearing practices, where the child rearing practice determines the so called *basic personality structure* and the secondary institutions of society like art, religion and rituals, which are partly results of this basic personality structure (Kardiner et al., 1945). During the development of the child the unconscious conflicts and anxieties are institutionalized in the secondary institutions, which are derivative projective systems expressing personality needs and providing means for satisfying them. This dynamic model offers an ecological framework because changing in subsistence might change child-rearing practices with possible adaptive modifications of basic personality structure.

Whiting and *Child* used also psychoanalytic theory as source of their hypothesis, but they unified these concepts with general behavior theory. They compared more then 70 tribes with correlation method to test their hypotheses in a cross-cultural framework. They found positive correlations between the given type of anxiety-generating child training practice and the same type of explanatory model of illness in 39 societies in a highly significant manner.

Studies of *Margaret Mead* about Balinese or Arapesh and Mundumugor people proved the importance of different child rearing styles regarding the psychological feature of the given culture.

Family context differences appear comparing East-West cultural differences as separateness versus connectedness, individuality versus collectivity, and perhaps detached versus attached motives (Takeshi and Lau, 1992).

Freedman's cross-cultural study of the child/mother attachment system showed difference by culture. The IWM embedded and determined by mother-child attachment system shaped by the given economical, social and spiritual environment govern the subjective and the external aspects of behavior, enabling us to reconstruct the dynamics by which behavior patterns tend to repeat intergenerationally (Freedman and Gorman, 1993). In this way IWM might influence indirectly the given culture too. The attachment system between mother and child is vulnerable in the first hours and days immediately after the birth. Technocratic birth and early separation from the mother might distort attachment that is basic to social behavior (Bowlby, 1973).

The risk of distortion of early mother-child attachment can be a result of such determinacy, which distortion can be transferred to the behavioral attitude toward God, Nature and social systems endangering human ecological integrity. Deconstruction of Mother-Child attachment systems by disturbing the maternal role, economical, psychic and spiritual security of early social bonding can lead to adult psychopathic psychic development, overproduction of culture bound psychological syndromes like Type A Behavioral Pattern with tendency for social dominance, lessened empathy, enhanced hostility, workaholics, higher risk of cardiovascular, and Type C Behavioral Pattern with submissive tendencies, inhibited aggression, higher anxiety, enhanced affiliation, higher psychosomatic vulnerability.

According to *John L. Weil*'s studies (1992), experience of low empathy childcare is more frequent in the children becoming psychopaths, drug abusers, and addicts later. If we realize the causal relation between the A type secondary attachment, and the adverse emotional-motivational state of inhibited tendencies of social bonding, and low empathy, we can identify some of the roots of sociopathy or criminality as did *Rudisch* and *Molnar* in their study (1992).

We propose developmental links between secondary attachment organizations and behavioral pattern (Lázár, 2001) (Fig. 6.1).

Spirituality, perceived relationships with God, meets all the defining criteria of attachment relationships. That might be one reason why religious experience can heal drug addicts. In the Protestant tradition closeness to Christ by prayer offers attachment-like psychological support and security while in Catholicism it is Mary who represents the "maternal functions" of attachment. Religion might be considered as a dynamic attachment process (Kirkpatrick, 1994).

Individual differences in religious beliefs and experience should parallel the so-called internal working models or mental models of attachment. That means that distortion of Mother-Child relationship might distort the spiritual openness as well, while recovering spirituality with the experience of metanioa can heal psychological and psychosomatic disturbances caused by traumas of early socialization.

God or other supernatural beings can play a substituting role of an attachment figure. In this healing relationship God is the "Secure base" and the "Haven of Safety", which can heal the wounds of bereavement and other losses. Attachment

Distorted attachment

insecure avoidant maternal behavior	insecure ambivalent maternal behavior
A type	C type
independent secondary attachment attachment	dependent secondary anxious
A type personality	C type personality
less empathy toward the other	high anxiety, psychosomatic tendencies
less empathy toward the Self	inhibition of aggression, dependency
less empathy toward Mother Nature	denial, submissive behavior, tendency of helplessness

enhanced risk of

cardiovascular diseases	psycho-immunological diseases
pollution of the Self	
(drug use, alcohol, smoking etc)	

Environmental consequences

Social dominance	Social submission
Risk taking behavior	Risk avoidance
Environmental destructive attitude	Loyal behavior,
negligence of criticism	inhibition of criticism

Fig. 6.1 Developmental links between secondary attachment organizations behavioral pattern

to God can confer the psychological benefits associated with secure interpersonal attachments. Unfortunately the secularist, atheist or anti-spiritual cultural influence of materialism and consumerism inhibits this healing potential.

On the other hand it seems obvious, that the so-called B type, autonomous attachment organizations, is the basis of harmonic personality development, and produces a niche for spirituality representing unity, compassion and attachment to the others and to Nature and to God.

The Metaphor of "Man-Environment-Organism"

We need an integrative, holistic representation of the interrelatedness of the economy, spirituality and some of the psychic features embodied in human environmental systems. Anthropology tends to show the supra-individual nature of human culture. As culture, technology, ideas, value systems are not reducible to psychological, biological and other non-cultural phenomena, the concept of culture gains super-organic character and complexity. The category of super-organic appeared at *Herbert Spencer* and *Durkheim*. The "Superorganism" became a "leitmotive" in the works of *A. L. Kroeber*, and occurred implicitly in the works of *Ruth Benedict* too. This holistic, integrated view of socio-cultural phenomena includes the economy, nature and spirituality too. This super-organism maybe conceptualized as network of mutual ecological interrelationships among nature, society, technology and the ideo-sphere. These spheres might have dominant, symbiotic, competitive-exclusive or other ecologic relationships with each other. This concept of human environments connects technological, social and info-spherical environments as supra-individual human ecosystems with potential to generate adaptive (or maladaptive) network of interrelations. Considering these environments together, we suggest a simplified representation of man-environment organism, the so-called M-E-O model (Lázár, 2000).

The Nature dominated M-E-O proved to be stable for hundreds of thousands years and proved to be open to the transcendent, the supra-natural, as *F. Goodman's* psychological archeology illustrates. We know little about ancient Paleolithic spirituality, but its complexity is illustrated well by the cave drawings of Lascaux, and the Shaman skills of inducing altered states of consciousness, magical practices, and divination. Regarding economy the embeddedness of material life, the gift based exchange systems protected the positive attitude toward the "other person". The substantive model of archaic economy – like the Melanesian exchange system, the so-called Kula Ring, or the gift-giving ceremony named potlach – proved that exchange systems had to be closely interrelated with prestige, social position and the system of beliefs. The institution of gift had created a world of exchange based on love rather than "ratio". Honor, prestige, "mana" of things were sustainers of the flow of goods, because if somebody broke reciprocity, he or she lost honor and prestige or mana as source of power. The spiritual attachments, the strict bonds were reflected in these beliefs, where the emotions (wish for prestige, love and fear) directed the process.

One can find this archaic economic model among the marginalized people in a market society too, and this model is still working in the household economy reflected by the institution of "kaláka" (eg. to build a house based upon reciproc help of relatives), or in the case of mutual presenting clothes for babies. Common elements are the emotional support, love and help expressed by the gift of work.

The Neolithic, agricultural revolution, and the invention of writing turned the system into a positive feedback driven state with sociospheric dominance. Kenneth Boulding describes symbiotic, mutual interrelationship between technosphere and sociosphere, measurable by demographical growth and indexes of complexity (Boulding, 1978). The spirituality including visionary and hallucinatory phenomena plays determining role in the early sociocracies, as *Julian Jaynes* (1978) presents the pre-rational period of human thinking in his work. Spirituality had become legitimating factor for theocratic power, and basis of its redistributive economic logic and gave a framework to everyday life too.

The technocratic M-E-O is the result of the Industrial Revolution, which transformed the local, autopoetic, cyclically integrated ecological production systems to global scale, allo-poetic throughput systems inducing loss in biodiversity and ecological integrity. This period gave framework to the de-enchantment of the world

(Weber) and secularization muting the spiritualism step by step. On the other hand the technocratic world re-enchanted the world of money, as money itself remained the dominant magical symbol, a pure sign making things available (Douglas, 1984). By the Faustian vision of eternal growth, and the growing domination of exchange, the economy gained a transcendental character (i.e., surpassing all limits), and based on this feature. Binswanger (1994) suggested to stop using the term "mainstream economics" and substitute it with "alchemical economics". It is money's ability to serve as a store house of value wholly divorced from any intrinsic or instrumental values that have made it a powerful instrument of alienation creating a powerful illusion that people can live apart from and are no longer dependent on nature. In this way the technocratic market economy represents an economy of disembeddedness and a "disenchanted" world of emotional alienation, or in psychological terms, a system of detachment. Technocratic systems tends to deconstruct the family, medicalize and institutionally control the birth and child rearing practices, while generating and utilizing psychic consequences of disturbed attachment systems.

The info-spherically dominated phase of M-E-O is nowaday's world. Since the early seventies, the risks of the uncontrollable economic growth have been made even greater by enforcing globalization and speculative monetarism, expanding global trade, and intensifying the environmentally irresponsible behavior under the pressure of infocracy (media, monetary interest, political decision makers without environmentally conscious democratic control). But the info-spherical dominance creates also hope for an ecological and spiritual metanoia, a deep eco-ethical change, which may transform irresponsible behavior into the stewardship of the Earth.

Although world wide web communication globalizes the monetary supremacy over local life, nevertheless these new information technics offered by the info-age helps new forms of an alternative economy rising outside of the magical dominion of monetarism. Exchange circles, barter clubs, and savings and loan associations offer special advantages to their members. Goods and services worth US $2 billion are bartered yearly in the USA. Barter and exchange systems, specializing at a local, national or international level, benefits greatly from the new information technology. The notion of a free exchange of goods and services as envisaged by Gesell and Proudhon, is now much easier to implement where information travels fast to any place in the world. As a modern version of the archaic substantive economy, it can be based on spirituality of mutual trust and exchange of services (Kennedy, 1995). Compassion, commitment and charity come back. Trust and love become economic factors.

Towards a New Solar Age

The feed-back processes between culture and nature through circular interactions of technosphere, infosphere, sociosphere and Nature presented by ecological anthropology, including *Vayda*, *Rappaport* or others can be modeled in the framework of M-E-O (Rappaport, 1967; Vayda and Rappaport, 1968).

Interfaces among Nature, Sociosphere, Technosphere and Infosphere create different bio-historical features and different niches for spirituality in different historical periods. While the solar energy based traditional systems provided niches for a spiritual attitude toward the world, the high energy based allo-poetic systems generate detached attitude toward the environment, and enforce selfish economic rationality with diminished empathy and spirituality. The dynamics of the solar-energy based system is compatible with individual and global processes of life, while the economy based on fossil and nuclear energy creates a Faustian illusion of endless grows which is incompatible with life on long term, as the ecological crisis proves.

An auto-poetic and homeostatic balance stabilized by negative feed back loops between the interactive spheres makes the M-E-O system sustainable. It implies a spirituality of symbiosis, sense of unity, stewardship, self-limiting cooperation, and induces changes toward the sustainable symbiotic social and technosphere, and economy. If this process works with positive feedbacks because of insensitivity regarding the allopoetic (exhaustive, polluting) logic, the system becomes more unstable. All these processes considerably influence human health too, creating physical, chemical, microbiological and psycho-physiological strains on the adaptive system of humans.

The auto-poetic human ecological systems favor small scale societies with strong natural determinacy and social bonds creating strong attachment toward the members of local society and surrounding nature, while allopoetic technocratic and informational societies push the system toward a detached tendency. High-tech, consumer society needs mobile, detached agents (producers and consumers) with less drive to attach, and more motivation to buy and to be mobile. This system overproduces the A type behavior which is called culture bound syndrome by *Helman* (1994) which is useful or even indispensable for the industrial-commercial complex of globalization.

Persons with their alienated, detached and irresponsible behaviors and the disembedded market economy threaten the balance of the M-E-O system. Spirituality representing unity, compassion, self-limiting attitude and embeddedness might be able to correct the distorted behavior and attitude of modern man, which are in an irreconcilable conflict with sustainability.

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Chapter 7
Loyalty and the Sense of Place

Ole Fogh Kirkeby

The Concept of Chorology

"Spirituality" was a concept developed by the early Christian church. Hence, its meaning was heavily influenced by the Greek legacy. In the tradition from *Plato*, "spiritualism" generally would mean a philosophical attitude directed at liberating the mind from its corporeal ties, i.e. from the carnal desires, from the average meaning (doxa), and from the snares of sense experience (the phantasma, the eikona and the eidolon). The philosophical impact of the claim to spirituality would thus mean an inner urge to relate to eternal ideas and eternal principles of action, i.e. to the ideal of the Good. Of course, the more esoteric branches of thought through Hellenism, like Gnosticism and the New-Platonism of *Plotin* would emphasize a non-intellectual approach towards God and the Good, but still, it was possible to grasp spiritualism as an internal movement of thought within the limits of – what we have come to call "rationalism" by the translation during the Roman age of the multilateral concept of "logos".

In classical Greek theory the Good, "to agathon", was intimately related to a personal will to act ethically, to realize the virtuous life, to the "agathon". The question asked by *Aristotle* in his Nicomachean Ethics: How is it possible to do the Good without being a good person, and to be a good person without having done the Good? Is still haunting every approach to spirituality and to ethics. The central concepts here are "ethos" and "hexis".

The concept of "hexis" is complicated, and far more significant than its Latin translation into "habitus" seems to suggest. It means the ability of a person to form his own individuality in the image of the Good, through virtue (arete). However, this possibility to create yourself depends on four factors: The stuff you are made of; the social environment, education included; what happens to you through the events; and the individual urge or "will".

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These four dimensions of "biological fate", existence, knowledge and social action, are also expressed in the concept of "ethos". The concept of "ethos" has got three individual senses. Spelled with a long "e", "eta", it means character, the "stuff" of personality that makes ethical behavior possible. But it also means "home", "the place, you come from". Thus, it means "the spirit of the place". Spelled with a short "e", "epsilon", it means habitude, the personal set of moral practices or rules that lead you to the Good. Finally, "ethos" has come to mean the written and tacit rules that govern the spirit of a community, or a profession.

Now, a way to generalize these meanings of "ethos" was already developed during Hellenism, in Stoicism, where the concept of "kathekon", "duty", acquired an immense significance. *Cicero* translated this concept into "officium", and hence, it came to designate the codex of the public servant during the Roman Empire, and later on in Modernity (official, an officer). The Enlightenment transformed it into the concept of "Pflicht" so important to both the philosophy of *Immanuel Kant* as well as to the Prussian Bureaucracy.

The rather "modern" concept of "loyalty" (from French during the seventeenth century) was developed in this context, meaning both a social virtue and a professional faculty. What is important is to recognize that a proper understanding of the concept of loyalty can only be successful if its genealogy is known: That it is bound up to an idea of doing the Good within the context of the polis, the city-state, the presuppositions of which are a very peculiar epistemology. This epistemology is bound to the concept of the place. It means that you are only able to realize the Good, if you are living in a certain geographical and social place. Because in this place the only true "paideia", the only true education, exists, and it is itself a function of "the society of friends" – as Deleuze and Guattari named it in the book "What is Philosophy?"– a result of the free gathering of people given leisure time enough to be totally devoted to philosophy, to the question of the HOW and WHY of the Good life.

But behind this pragmatic epistemology ontology shows its face. This ontology is bound to cosmology, to metaphysics of order, of a "taxis" opposite to chaos. As a "taxis" it is bound to the earth, a fact metaphorically expressed by Plato when he in the dialogue, "The State", tells us that people literally grow from the earth as different species of people, be they of bronze, of silver or of gold. Hence, the conceptual framework in which loyalty towards the city-state, the "homonoia" (concordia) and the "eusebeia" (pietas) is developed points towards the role of "place" in reality. Plato stated that explicitly in the dialogue "Timaeus" by his concept of "chora", the possibility of place, i.e. time and space, before the emergence of concrete places (topoi).

This first sense of the concept of "ethos", "home", "the place from where I come", "the spirit of place", has thus a very intrinsic value for the proper understanding of loyalty. Loyalty then comes to mean: To be true to your roots, to your family, city, region, country, and hence to its culture. However, it must also mean an ability to be true to that which was taught you (often in other places), as well as it might entail a responsibility towards the experiences you have been through, and, hence, a fidelity to the people with whom you have been involved. It does not only mean to be true to values, or to knowledge, but also to be true to your own life. Hence it means to be true to an outer place and to an inner place.

This double-sided sense of "place" constitutes the inherent dichotomy of loyalty. Not least because your life might have taught you that the knowledge acquired through upbringing, education and through the disciplines of work life were rather wrong. This contrast might reveal the conflict between the right to personal ideals and the, on the surface always, evident legitimacy of social or even corporate norms or values.

Put in another way: obviously loyalty could reflect some of the patterns of basic values inherent in the classical catalogue of virtues related to Cicero's "humanitas", a translation from the classical, Greek schemes of virtues, but enriched with the ideals of the "Roman gentleman". It could reflect codices of behavior needed by modern capitalism and modern bureaucracy. But it is important that it also could convey a notion of a "proper" human way of being. This "authenticity" of being would, of course, still be a postulate in a world, where the basic content of "proper", in Greek, "idios" and "oikeios", refers back to the local place of dwelling, to the realm of privacy, to the house, and hence, to private property. However, the power of the place does indeed dominate our lives, because the place of places is memory. Memory travels with us, giving rise to topographies and topologies of mind, of which already Freud spoke. Such concepts let a tension appear. We defend ourselves against the power of the places inside us, partly through oblivion, partly through the construction of narratives spun into a spiral of reconciliation with the Reality Principle.

It is worthwhile to ponder whether there might exist a total other attitude towards the places inside us, and hence, towards the places outside. A mental attitude that accepts the power of the place, a magnanimous acceptance, a nursing attitude, almost. This attitude would try to identify with the quiet power of the place. It would not be topography, but *chorography* instead.

Chorography would inform about the contribution of contingent patterns between places in our lives to our possibility of realizing an ethos. Ecology, of course, would be an issue, but far more important would the attempt be to take responsibility for every little place, not seen as a phenomena of nature, but as a product of the, so-called, "second nature", of the history of society and culture. Chorography can recognize the contribution that the feeling of the life incorporated in places yield to a feeling of meaningfulness. Chorology will always reflect the way in which the local places are included in the body of a nurturing space, the "chora" – through an inscription onto our memory. This "chora" that could well be interpreted as a way to conjure up the notion of "world" with all its connotations in modern phenomenology: Referring both to an inner world, and referring to the universal space, the society of human beings (a little too violent an interpretation of Plato, though). This sphere common to us all would always stand "behind" any topos, as the level of its deepest meaning (like "sarkos", meaning "suffering flesh", "person", in the writings of St. Paul, will always stand behind any concept of "soma", of body). To Plato "chora" is the third element of reality ("triton genos"), the space in which the eternal ideas and the phenomena of perception enter into their eternal dance.

So “chora” is the ontological and epistemological condition of being able to experience the Good. The movement from the topos to the chora is a movement from “phantasm” to “idea”; it is the proper movement of spirituality.

Actually Plato describes the concept of “chora” by using concepts like “ever-existing place” (“tes choras, aei,”), which admits not of destruction, and provides room for all things that have birth, itself being apprehensible by a kind of bastard thinking (“logismo tini notho”) by the aid of non-sensation, barely an object of belief; for when we regard this we dimly dream and affirm that it is somehow necessary that all that exists should exist IN some spot and occupying some PLACE (“topo”), and that that which is neither on earth nor anywhere in the “Heaven is nothing” (Timaeus, 52B).

Chorography would then be a kind of bastard thinking, i.e. not a practice of investigating that could be strictly empirical, nor, for that sake, a priori. “Dimly dreaming” (“oneiropolumen blepontes”), i.e. releasing the powers of memory, is the main road to relate to place. But then loyalty to the place must also contain the possibility of liberation from the power of the place. Awakening must be an option, too, even if it might be dangerous, because the spirit of the place is protecting us – sometimes also against ourselves.

The spirit of the place as the basis of a sense of place, of en ethos, prevents our being “outcast on the world” as the Nobel Prize winner, *Seamus Heaney*, says with the words of the Irish poet, *John Montague*, in the essay Heaney wrote with the title, “Sense of Place” (1977). Here, too, Heaney quotes another, Irish poet, *Patrick Kavanagh*:

> That was the year of the Munich bother. Which
> Was more important? I inclined
> To loose my faith in Ballyrush and Gortin
> Till Homer’s ghost came whispering to my mind.
> He said: I made the Iliad from such
> A local row. Gods make their own importance.

Pertinent themes to the issue of loyalty are stricken here, because we must realize that the most universal of all contribution to epics was created a local topos too. But we must also realize that the magic of the unremarkable places consists in our giving in to the power of their spell, to the importance of their local gods. Imagination is bound to these spirits of the place, a fact reflected by the inherent meaning of “religious”, “religare”, “to attach”. Here the aporia of loyalty to the place is immediately exposed, because the freedom acquired by the modern “nomad” is only possible on the background of an attachment fulfilled through the – tragic? – way in which places usurp our memory.

Chorography, then, would be the “science” of the sense of place. Its main goal would be to re-establish the respect for the lives of other people. Life always materialized in and around places. This respect would relate to the spirit of the place.

To me it is obvious that a very important aspect of spiritualism would be that sense of place through which sensitivity to the spirit of places is released. This sensitivity is the “elementary school” of the ethos of an organization. This is of great importance to business economics too, because through this attitude the very way to deal with places is transformed. Places need not be something that we have a right to use. They do not necessarily have to be something expropriated by the "economy of experience", or something seen only as targets for future marketing-efforts, including tourism.

Of course, this is not meant as a program for a future totemism, a new sort of fetishism focusing on the magic of places. The power of places can be analyzed through the different sciences, even if we might be forced to admit that there could exist a "rest", a reserve, the "charis" of which cannot be properly grasped through discursive techniques.

The importance of chorology to business economics lays in the fact that a sense of place could form the basis of a new kind of loyalty. A loyalty that is protective, because it can be chosen. It presupposes a freedom that is able to make it compatible with the high standards of individuality dominating in these decades. A loyalty that even might transform the concept of personal identity by opening it to possibilities of thinking and acting beyond the rather aggressive, or even narcissistic, ideals of the ultra-modern individual personality.

All in all, such a new concept of loyalty, a concept of *critical loyalty*, might form the basis of an alternative attitude towards the organization as a place, an attitude involving both management and employees. The concept of a critical loyalty is the more important if we understand that the spirit of the place does not necessarily have to be in line with the principle of the Good. We have to be on guard, and be able to distinguish "goethic" from "theurgy", black magic from the white kind.

The Poetics of Management

Poets nearly always had a pronounced sense of place. The perhaps greatest poetical effort of the twentieth century, "Four Quartets", by *T S. Eliot*, builds its four parts on names of unremarkable country places. Philosophers do not that often devout their reflective capacities to chorology, but so different philosophers as *Martin Heidegger* and *Walter Benjamin* do make the place a theme, or even a framework, of their thinking. The first one tries to relate thinking and devoted dwelling in the famous essay "Bauen, wohnen, denken". The second one concentrates on life in the glass-roofed shopping centers of Paris between the two world wars, in his "Passagenwerk".

It must be obvious that any serious occupation with the phenomenon of place is forced into the space between the poles of romanticism and constructivism. But this does not mean that it has to stick to any of these extremes. The place of the firm or the institution would often be rather young, and its line of development can be traced back to ideas of entrepreneurs, architects, planners or politicians. The magic due to the absence of a known author seems to be lacking. The genealogy of the organization does not, however, reveal the whole secret of this artificial space that so often is missing the canonical traces of organic growth and the play of contingent forces. It can only confront us with some sort of enigma, the core of which seems to be the "ethos", the spirit of the place. This is due to the fact that not unlike philosophical concepts, a place seems to present us to a complicated layer of places physically formed by different times and placed onto each other, but without taking a proper part in any fusion, and without forming a field of transparency.

In business economics recently, the phenomenon of place would be approached through concepts of organizational culture or perhaps through the domestication of metaphors, or even through the symbolism of invocation, but it is mostly in ethnography and in the science of history that it has been possible to yield real justice to this peculiar blend of the heteronomous and autonomous, of the heterogeneous and homogenous, elements of the place.

However, to any managerial or organizational strategy it is very important to know where the line of demarcation between objectively accessible parameters and the realm of living dreams can be drawn, when we speak about the spirit of the place. It is of both practical and theoretical importance whether a place houses a virtual or a real community.

Memorials and landmarks, as well as sacred places, constantly refer to a past community that served them, and to the community of pilgrims yet to come. But all organizations house a community, or actually, more of them. The community that is most able to protect the organization as a living place and as a place in which to live could be called its *communitas*. This does certainly not mean a static community, but most often a community that is able to transform itself without loosing its identity. And it does not imply that the communitas of the community is identical with the formal side of the organization, nor does it mean that it converges with the self-consciousness of certain groups, or with the self-appointed community spirit of changing managers. If the organization is doing fine, it would often imply that both management and the majority of the employees have been able to grasp and be true to the spirit of the place, that is, to the special *ethos* of the communitas. It is the ethos that characterizes the communitas in relation to the mere community, and the communitas that makes the ethos possible.

An ethos of a profession or a group can be grasped through the reference to rules, overt and tacit, to examples of prototypic behavior, to some outstanding personalities, and to tasks completed eminently well, and this goes to a certain degree for the ethos of an organization as well. But perhaps the phenomenon that comes closest to what the essence of the word “ethos” really means, is the concept of “the spirit of the place”.

If a place really has got a spirit, you can’t help to long for it, when you are away. Often it might even haunt you as the tool of your consciousness. And “consciousness” (in Latin “conscientia”, in Greek “syneidesis”) does certainly emphasize the “con” or the “syn”, the social factor in relating to oneself as a self. To be ridden by the spirit of the place is a way in which to be ridden by consciousness – happy or unhappy, as it might be.

As I see it, it is the task of management to nurture the spirit of the place. If such a goal is obtained it will appear in a positive catalogue of symptoms:

(i) People would stay due to a personal surplus, not due to laziness or inefficiency
(ii) Recruiting would be must easier

(iii) The propensity to relate to ideals and values would be stronger
(iv) The ability to interpret ideals and values in concrete cases would be far more refined
(v) The capacity to form a united organizational "reality" would be much easier
(vi) The enthusiasm and commitment would be more evident in relation to the making of innovations for the organization
(vii) Spontaneous acting on behalf of the organization would be reinforced
(viii) The naturalness of relating seriously to one-self as a self would be more legitimate.

However, do there exist any strategies to nurture the spirit of the place, and hence to reinforce the phenomenon of critical loyalty? Do their exist a poetics of management that do away with the distinction between ethics and aesthetics?

The answer is "Yes!" The place is also a place of places inside us, and hence a forum in which a certain sort of chorology might be practiced. Thinking, as Plato mentioned in the "Phaedrus", is a dialogue within the soul. Thus, there must be a place where this dialogue takes place.

The place of the mind gives room to the play between *idem* and *ipse*, the sameness that is the same through repetition of continuity, and the sameness that is the same through reflective transformation, "selfness" (Ricoeur, 1992). In a way the "idem" can be conceived of as the "place" of the dialogue within the mind. And the author – and at the same time, spectator – of this dialogue can be understood as the "ipse".

The Strategies of Self-Reflection

There exists a few fundamental ways in which to relate to one-self. Such ways, or modes, could all be themes of loyalty, but in such a way that it was made possible for the individual to relate critically to the claims of loyalty. It could thus relate critically to its inherent threats to any distinction between personal integrity and totalitarian claims (however strategically smoothed), and to the distinction between work life and private life.

This means that loyalty inserted into a strategic context always must contain the possibility of both employees and mangers to perform this critical distinction. But the problem will always be that there are limits to the deliberate construction of the spirit of the place. Firms today often choose to settle in areas traditionally marked by spectacular chains of events in history and culture. Probably they hope to attract both local employees – historically and culturally important places has most often got the best education, etc. – or to make it more attractive to highly educated, "imported", employees, to settle down. But – what one might call – "organic loyalty", cannot be created. The attempt to destroy the permanent "diaphora" of the modern knowledge worker cannot be obtained by ignoring the state of exile. Facilities cannot replace the facility of feeling. A proper "repatriation" can only be obtained through a considered choice on the basis of the knowledge of the essence of place: Ethos, the genuine possibility of transforming yourself by the image of the Good. This transformation needs the interplay of topos and chora, of the contingent facts of memory and the absolute claims of the principle of the Good. Its needs a re-appropriation of one's destiny through the spectacles of the Good – and "destiny" means the invisible pattern of moving from place to place, i.e., life.

In this connection it is very important to realize, that the "ipse" also has the character of a "place". It would be wrong to state – like *Michel Foucault* recently – that the Stoic principle of "epimeleia heautu", "cura sui", "the taking care of oneself" does not need a concept of a proper self, constituted before this process. The ipse might be a place seen only dimly, but it exists as an "ethos", as the gift, as well as the limen, of individual character. Thus thinking, and thinking existentially, might be understood as a movement in which there is established a sensitive balance between inner and outer places.

Loyalty must relate to this state of balance. In this way the feeling of loyalty must be understood as something very close to a feeling of being "grounded", or even, of "haven come home". In such feelings many mental attitudes do exist side by side: Narrow-mindedness, passionate devotion, the will of responsibility, feelings of being secure, of being somebody, but also feelings of deep responsibility and the desire to forget oneself. If a communitas is seen as a "society of friends" these emotions need to be balanced by attitudes that mirror, at least, some aspect of rational thought and axiological reflection.

It will always be a problem if the other person is experienced exclusively within the distinction between them and us. This does not even do justice to the "us", because the other person's individuality is extinguished inside such a violently including "we". This is the tragic of western religions, and the core of the parochial. So the problem is still open. Loyalty must contain emotion, passion, devotedness, but these elements of the mind should be balanced by thought.

Conclusion

During the last 10 years value-based management has been developed, mainly through the philosophical framework of the formal pragmatics of *Jürgen Habermas*. The application of this grand theory onto the realm of practical philosophy is generally known as an "ethic of discourse". This ethic, Kantian in its essence, tries to escape the dichotomy of rights and duties in order to rationalize the way of dealing with values. The categorical imperative is transformed into a set of procedures for negotiating values, sustained by a belief in the possibility of a reconcilement between personal and universal values. The mechanism of negotiation is transformed into an ethical context through the principle of a consensus placed beyond personal interests, power and moral myopia.

However, an instrumental attitude towards values could be found to be the price. What is left over is a concept of values as mental objects able of being totally linguistically "redressed", and transformed into concrete rules and convincing choices.

It is difficult not to feel great sympathy with Habermas' project due to its democratic and anti-totalitarian content. But one must ask oneself, anyhow, whether this project is realistic from an epistemological and ontological perspective: Values are only values because they are ideas and ideals that people incorporate into their lives. They have to be lived.

One could also say: Spirituality presupposes a democratic attitude, an uncompromising accept of otherness, but it is fundamentally related to the absolute. The absolute, the "auto kath' auto" of Plato cannot be negotiated, nor can it be the object of consensus. We are only able to bear the indirect sight of it, and only in its aspect of beauty. The confrontation with the Good would kill a man – says Plato in the "Phaedrus". But we can agree upon the fact that we seek the absolute. This is the principle of the "regulative idea" presented to us by Kant.

This essay has moved along other pathways, but not far from the road of Plato, anyhow, in invoking feelings of a non-rationalistic kind, feeling close to the *pathos*, relegated as a principle of knowledge in Plato, but used as the central means of his discourse.

Pathos is dangerous. Loyalty is dangerous, because the sense of place might that easily be transformed into a claim of being absolute for the ever contingent fact of the WHERE (the place, where you were born, the body you wear, the language you speak, the class you belong to) and the WHEN in relation to any person. Nobody ever choose the time and place of his own birth. Fascism was ever the paraklet of pathos, always blind to the "orthos logos", to the principle of universal justice.

But what can we do is to realize that thinking and acting, creating and leading, need passion, need eros, and acknowledge that it is the task of every individual to transform this eros into agape. This is the gesture of spirituality, but it is anticipated, and even often realized, in the right nurturing of the sense of place. Obviously it must be the duty of any manager who wants to be a real leader to give his employees the opportunity to take part in this transformation. But this is only possible if he dares to walk the road himself.

Chapter 8
Learning and Spirituality

Kerry Cochrane

Introduction

In January 1999 I attended a workshop at the Indian Institute of Management (Calcutta) on values in management led by Professor Chakraborty. This workshop drew on the wisdom of Indian sages and seers such as Sri Aurobindo, Rabindranath Tagore and Swami Vivekananda, and demonstrated a particular approach to spirituality designed to awaken the workshop participants to the nature of our higher SELF and through that our spiritual nature. While experiencing the Chakraborty model I couldn't help but draw comparisons with Bateson's model of Learning and Wilber's model of Validity Claims. To a large extent the message was the same but the derivation of the message differed. This chapter draws comparisons between the models but places emphasis on the Bateson model because of the link it creates between learning and spirituality.

Bateson's model played a significant role in the creation of the inaugural Spirituality, Leadership and Management (SLaM) conference held at the University of Western Sydney-Hawkesbury in 1998. It was during discussions in 1996 on Bateson's model of learning and how it related to organizational life, religion and education, that a small group of Bateson enthusiasts decided to test the theory by organizing a conference that would bridge the apparent divide between spirituality and leadership and management in organizations and communities. Besides explaining the theoretical underpinning of Bateson's model and its connection with spirituality the paper reports on how attendees at the 1998 SLaM conference related spirituality to leadership and management.

Bateson's Categories of Learning

In 1973, United States biologist/philosopher *Gregory Bateson* wrote *Ecology of Mind* in which he outlined the parameters that determine four categories of learning.

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Bateson based his premise on structural logic. His definition of learning is to define it as an action, which denotes change. “Change itself” he states, “denotes process and processes themselves are subject to change” (Bateson, 1973: p. 283).

Bateson builds onto this definition with his assertion that all learning is stochastic (i.e. involves trial and error). To quote Bateson further: “An ordering of the processes of learning can be built upon a hierarchic classification of the types of error, which are to be corrected in the various learning processes. Zero Learning will then be the label for the immediate base of all those acts (simple and complex), which are not subject to correction by trial and error. Learning One will be an appropriate label for the revision of choice within an unchanged set of alternatives: Learning Two will be the label for the revision of the set from which the choice is to be made; and so on” (Bateson, 1973: p. 287).

These theories enable Bateson to formulate a number of categories of learning:

Zero Learning – all acts that are not subject to correction,
Learning One – revision of choice within a given set of alternatives,
Learning Two – revision of sets from which the choice is to be made,
Learning Three – revision of set of sets.

Zero Learning Category

The key to Bateson’s definition of zero learning is that of “minimal change” and, “absence of trial and error”. At Zero Level there is no change but simply a blind acceptance of life as it is. What is obviously absent from this mindset is a propensity to frame and ask questions. At Zero Learning, “learning” responds automatically to impulses. The factory knock-off whistle sounds and a person responds to the signal automatically without the need to think about that response. It is a conditioned response.

Learning One Category

Learning One is at the operational level of decision-making. It involves selecting from a given set of alternatives in responding to an event in a particular way. It represents a form of learning that enables us to act out our thought processes in operational terms. An often quoted example is that of a simple boiler and thermostat, where the thermostat senses the temperature of a given space, and sends a signal to the boiler to go off or on when its high or low limits are reached. The boiler responds to the thermostats information, and the thermostat responds to the fluctuating temperature. The only task here is to be as efficient as possible within the given tolerance or set of information given.

In a community we act like a boiler/thermostat when we obey commands unquestioningly. We are given a job to do and we do it. We don’t question procedures, norms or values. In certain circumstances this is a perfectly appropriate way to respond to the environment. At other times it can be quite limiting leading to increased inefficiencies.

Learning One can be regarded as complying with the acquisition model of education where students learn large chunks of relevant information and are generally tested on their understanding of this via the examination mode. The instrumentalist function of Learning One has its origins in positivistic scientific paradigm that in itself has its origins in the thoughts of Descartes and Newton. At this level, knowledge is external to the student, removed, objective. The student perceives the world as being separate from himself/herself. A separateness exists between student and knowledge. To arrive at Bateson's higher learning levels, it is necessary to introduce self into the learning formulae.

Learning Two Category

Learning Two has a different feel about it. It feels more potent and analytical and more comprehensive. To quote Bateson "If I stop at the level of Learning Two, I am the aggregate of those characteristics that I call my 'character'. I am my habit of acting in context and shaping and perceiving the contexts in which I act. Selfhood is a product or aggregate of Learning Two" (Bateson, 1973: p. 304). It would appear therefore that while Learning One was concerned about the objective external world Learning Two is about understanding oneself.

From this is it possible to hypothesize the existence of the following philosophical parameters: (i) a firm belief in the assumption that knowledge is about attributing meaning to the world including oneself, rather than seeing knowledge as a commodity which exists independently of people and as such can be stored and transmitted; and (ii) strong support for the notion that education is about the development of the whole person rather than one's intellectual potential.

These parameters indicate a different approach to education. It views learning as a process where a person tests his/her theory out on the world in order to make sense of that world. Process means engagement between theory and practice and is dependent on trial and error procedures. In the process of making sense of the world and of building information into one's constructs, change occurs, which in itself leads to development of self. Through this process, learning takes place. The sense of discovery underlying this approach to learning hints of a constructivist approach to learning where the student constructs their reality. The need to explore and to experiment suggests a preparedness to engage in what Argyris (1985) refers to as double loop learning where assumptions and beliefs are continually challenged and reviewed. The metaphor that emerges is one of change and growth where the old is continually inspected and perhaps tested.

Learning Three Category

According to Bateson Learning Three is difficult to describe. It is, he believes: something of the sort that occurs from time to time in psychotherapy, religious conversions, and in other sequences in which there is profound reorganization of character (Bateson, 1973: p. 301).

Learning Three is change in the process of Learning Two, i.e. a corrective change in the system of sets of alternatives from which choice is made. From this description, it seems to imply choosing between those sets of factors that influence the paradigm we are working from at Learning Two. In this sense it is difficult to see Learning Three in operation and equally difficult to find the words to describe it. In fact, as Bateson says “according to Zen Buddhists, Occidental mystics and some psychiatrists these matters are totally beyond the reach of language” (Bateson, 1973: p. 302).

An important aspect of Learning Three is the extent that self is no longer of significance. Self is highly functional in relation to Learning Two but not Learning Three. This point is illustrated by Bateson as follows: “To the extent that a man achieves Learning Three, and learns to perceive and act in terms of the contexts of contexts, his self will take on a sort of irrelevance. The concept of self will no longer function as a nodal argument in the punctuation of experience” (Bateson, 1973: p. 304).

Bateson appears to suggest that once we go beyond the context of personality and start to look at the contexts that influence the formation of our personality traits, the whole aspect of self becomes irrelevant. In doing so, one becomes released as Bateson puts it from “the bondage of Learning Two”. At this level (Learning Three) we see the world as if for the first time. We view it from a holistic viewpoint in which “personal identity merges into all the processes of relationships in some vast ecology or aesthetics of cosmic interaction”. Bateson best puts learning Three into perspective in his quotation of Blake’s words as recorded in the “Auguries of Innocence” (Bateson, 1973: p. 306)*:*

> To see the World in a Grain of Sand,
> And Heaven in a Wild Flower,
> Hold Infinity in the palm of your hand,
> And Eternity in an Hour.

Relationship with Chakraborty’s Model

Professor Chakraborty from the Indian Institute of Management, Calcutta writes in Managerial Transformation by Values (1993) about management and leadership from an Indian perspective. Chakraborty identifies the Indian perspective as being self/spirit oriented versus the Western paradigm of being ego/matter oriented. This western perspective aligns with the stress box in Fig. 8.1.

Chakraborty’s model demonstrates the source of Stress and how a movement towards unity can alleviate this Stress and lead ultimately to a state of Bliss. The Objective Reality pathway and the presence of duality are equivalent to Bateson’s Category One Learning. In secular education, and in church based education as well where the emphasis is on understanding the objective world as distinct from

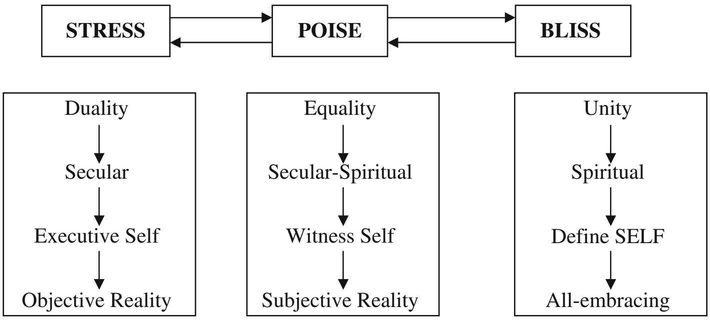

Fig. 8.1 Chakraborty's model of stress management

understanding one's relationship with the objective world, the tendency is to create a stressed outcome. According to Chakraborty "...lower self or consciousness, is necessarily embedded in dualities or *dwandwas*. The latter comprise various opposites like success and failure, praise and blame, acceptance and rejection, and gain and loss. Being sucked in and pulled apart by the endless dualities of such nature is what is called stress" (Chakraborty, 1993: p. 36).

The movement towards Subjective Reality in Fig. 8.1 is akin to Bateson's Category Two learning. According to Chakraborty the witness self stands above the dualities as a spectator with a measure of equality'. In educational terms this relates to processes designed to make people aware of their assumptions and beliefs. Processes which are experientially based and encourage students to be self-directed in their learning are typically Category Two.

Chakraborty's third category, with such words as unity, spiritual, Divine-self and All-embracing Reality, resonate with the characteristics expressed by Bateson for Category Three learning.

It appears as though a major shift in consciousness occurs between each of the categories with the awakening of the spiritual self in the middle stages of the Chakraborty-Bateson models blossoming into a total embrace of spirituality in the final stage.

Relationship with Wilber's Validity Model

With Wilber's model duality of thought emerges through the emphasis on objective empirically tested knowledge (Wilber, 1997). His model divides an understanding of "truth" into an interior and exterior pathway in relationship to its individual or collective relevance. Reliance on the objective right-hand pathway and the absence of attention to the left-hand subjective pathway sets up conditions for a duality version of reality.

According to Wilber empirical representation exists along the objective or right hand pathway. While this process is important it should not exclude the role of the left hand or interior pathway to knowledge. This pathway is a subjective one. While the purpose of the right-hand pathway is to determine whether the proposition corresponds with or fits the facts – “if the map accurately reflects the territory” – the left-hand pathway reflects the level of honesty or sincerity or trustworthiness of the mapmaker. In effect while the right hand pathway explores the “truth” the left-hand pathway explores truthfulness. Wilber maintains the majority of man’s interventions in the world are via the right hand pathway or empirical testing of knowledge and that by this procedure a duality is established between the knower and the known. He maintains that the fragmentation of knowledge as created via the objective approach to education is in itself tends to “abort the spiritual process itself”. Wilber argues that all four quadrants need to be explored and considered in the decision-making process and that the holism of this process is in itself has spiritual integrity (Wilber, 1997: pp. 104–106).

The models formulated by Bateson, Chakraborty and Wilber are useful maps for charting a pathway for development of spirituality. In using the models as a map, however, it is important to read the Legend. The Legend in this instance is the characteristics for stage theories, which the models appear to represent.

Stage Theories

Stage theories posit the movement from one stage to the next. As a person grows or matures, his or her worldview tends to go through a predictable sequence of changes. These represent discrete steps along a stairway of human development: As each step is taken, a new self emerges with a new way of constructing the world and the new inner experience of the world results in a new way of expressing ideas, feelings, and purposes. At each step, the corresponding worldview deeply influences what the person chooses to see, and how he or she interprets and reacts to what they see.

Torbert maintains there are, in fact, a number of key propositions that development theorists’ say represent common guidelines:

1. The order of development implies an invariant hierarchical sequence in which each more evolved world view represents a more adequate understanding of the world than prior world views (Kohlberg, quoted in Goslin, 1969).
2. Individuals holding more evolved worldviews tend to have developed greater cognitive abilities and conceptual complexity than those holding earlier worldviews (Harvey et al., 1961; Loevinger, 1976).
3. As one matures developmentally, one becomes increasingly able to:

   (a) accept responsibility for the consequences of one’s actions;
   (b) empathize with others who hold conflicting or dissimilar world views; and
   (c) tolerate higher levels of stress and ambiguity (Bartunek et al., 1983).

4. The person holding a more evolved world view tends to be more attuned to his or her own inner feelings and outer environment than the person holding an earlier world view (Kohlberg et al., quoted in Goslin, 1969).

There appears to be a high correlation between these key propositions and what has been stated in this chapter so far about Bateson's learning categories. The Bateson-Chakraborty-Wilber models emphasize the importance of embracing both the objective and subjective reality as key components of a spiritual pathway. In so moving a person will go in and out of stages of development and will tend to view the world differently at each stage. The Learning Three worldview is vastly different from Learning Two, and Learning Two from Learning One. They represent, in fact, distinct paradigms of thought. The Learning Three person who has arrived via Learning One and Learning Two experiences two different world-views on the journey.

This observation has significant implications for the design of education and training sessions to heighten people's awareness of the notion of spirituality at work. This is particularly so in the Western World where many Christians subscribe to God being external to themselves and are therefore inclined towards an acceptance of objective reality. This is further reinforced by an educational system with its emphasis on objectivity through the use of behaviorism as the predominant learning theory. If the notion is accepted that understanding self (i.e. subjectivity) is a critical aspect of spiritual development then it suggests that learning theories that place their emphasis on subjectivity are fundamental in education.

The Relationship Among Learning, Spirituality, Leadership and Management

There are important clues in Bateson's categories which link learning and spirituality. The first clue concerns the movement from duality towards unity with the progression from Zero Learning to Learning Three. This passage represents a movement from a position of duality or distance from the objective world to a position where there is no separation between the objective world and the subjective world. In terms of the subjective objective continuum, or duality, it no longer exists. There is oneness. The second clue concerns the need to explore self and to test assumptions and belief systems (Learning Two) as a prerequisite for arriving at a stronger sense of SELF-knowing (Learning Three). At this point we start to convert self to SELF. This process may involve challenging the belief system that has been part of one's upbringing.

The third clue concerns the degree of acceptance of preformed knowledge at Learning One. This tends to comply with the traditional didactic framework of education where students are the vessel into which information is poured (Friere, 1977). This notion does not only permeate much of western education, or at least historically speaking it has, but it also represents the central teaching framework within the Christian Church. At Sunday worship the emphasis is on the audience sitting and patiently listening to the words of the church minister. The minister is active but the audience is passive. This is Learning One.

Table 8.1 provides an interpretation on the relationship between learning categories, spirituality, leadership and management (Cochrane et al., 1996). This

Table 8.1 Relationship between learning, spirituality, leadership and management

Bateson category	Learning	Spirituality	Leadership/management
Learning Zero	Conditioned Thoughtless action	Acceptance and compliance Stereotypic action and thinking Tending towards fundamentalism	Authoritarian Thoughtless action, repetitive, hierarchical
Learning One	Transmission of knowledge model Didactic Collecting information to be effective operationally Learning about external world Strongly behaviorist	Traditional Church format Minister provides sermon and service Audience is passive Presentation of dogma Questioning is minimal	Operational Which way is best now? Bottom line is fundamental Tend to be task focused. Tend to relate to people as a resource. The machine is the metaphor. More to do with management than leadership
Learning Two	About understanding self Challenging assumptions Understanding content, process and premise Learning is about the construction of meaning. A constructivist approach to learning with an emphasis on subjectivity Learning is experiential	Searching and exploring Challenging Going within Letting go of dogma Seeking personal truth. Starting to sense the unity of life. Developing a personal philosophy	Empowerment Team based. Participative management. More organic in structure and function About vision More to do with leadership
Learning Three	Self is totally integrated. Knowledge comes from within. Highly intuitive. Knowledge connects with the whole. Learning is highly reflexive	Beyond dogma. Beyond boundaries. Unity only with animate and inanimate forms Spiritual	Holistic and unified "People first" policy Management for the greater good of the planet. Cosmos focused in action

interpretation argues that the "spirituality" that emerges at Learning One has been arrived at by a process of constant repetition leading to a conditioned response. The learning framework is an objective based one involving listening to others, reading about others and remembering what others consider to be critical. This pattern of behavior may well suit many people and if it brings them a sense of community within a framework of a religious belief system then well and good. However, many people are more questioning in regard to their beliefs and find blind acceptance of a faith not to their liking. They enter an exploratory phase where they seek answers to questions relating to the meaning of life. This is Learning Two.

The type of learning theory embraced at this stage is a constructivist one. This is demonstrated by a movement from the objective end of the learning continuum, where there is “blind” acceptance of the external world, to the subjective end where the journey of understanding self takes shape. This engagement is the first step in the process of arriving at SELF. The constructivist approach is about self-construction, of developing self-wisdom, of having the courage to let go of the scaffolding that others have created, to creating one’s own. It is in fact a time when the individual begins the process of moving from an external to an internal locus of control (Burns, 1993).

Testing the Theory

Discussion about the nature of the relationship between learning, spirituality, and management as summarized in Table 8.1 led to the decision to organize the inaugural 1998 SLaM conference in Australia. The purpose, in part, was to determine whether a significant group in our community had moved out of their traditional religious-spiritual framework into another more self-constructed spiritual framework. In other words, although the pews at Church on a Sunday contained fewer people this was not to say that there were fewer spiritually inclined people in our community. It was just that the traditional church structure and function no longer suited their needs. In terms of Bateson’s model they had moved on from Learning One to Learning Two and even Learning Three.

Although spirituality inclined activities such as the Mind, Body and Spirit Festival are part of the spiritual landscape in Australia the presence of a spirituality inclined conference within the university sector was unique. As events unfolded it became obvious that people were attracted to the notion of the university sector embracing spirituality as they were about the relationship between the three nouns in the name-spirituality, leadership and management. A total of 254 delegates from throughout Australasia attended the first conference held at the University of Western Sydney, Hawkesbury campus and this number included those involved in presenting a total of 90 workshops and papers. This number in itself surprised the organizing committee as indeed did the number and quality of workshops and papers. It was obvious that the conference touched a need in the community but particularly the university community.

During the conference attendees received a return-by-post questionnaire to determine their views on spirituality, the church, and management and leadership. A total of 33 questionnaires were returned (15% of the total distributed). Based on responses these were categorized as Active Christian, Lapsed Christian (no longer attending church and not having arrived at an alternative belief system that could be categorized) and Active Alternate (belonging to an eastern religious group such as Buddhist, Taoism, etc.). Of the 33 returned questionnaires 3 (9%) were Active Christian, 16 or (48%) were Active Alternate, and 14 (42%) were Lapsed Christian. In effect, although the full complement had a deep interest in spirituality at least 90% of these were outside the conventional Christian framework. The sample comprised predominantly Caucasians who had been raised in an Anglo-catholic environment.

Their reasons for attending the conference were varied but certainly the existence of a conference within the university sector had appeal. It was as though the university had added credibility to a process that at times draws “bad press”.

Christian

I have a passion for connecting work and spirituality and for a new paradigm of leadership. An intellectual search for the truth.

Lapsed Christian

Spirituality linked with leadership is a very powerful and engaging notion. As a corporate oriented person who is just starting to grow spiritually I was encouraged and tantalized by the intellectual content.

To meet with like-minded people. Sometimes you think you are quite alone out there.

I wanted to meet with like-minded people to talk and share.

Active Alternate

Seeing spirituality on the agenda of a conference run by academics was tremendously exciting. The leadership and management aspects were secondary.

Revolutionary. Like-minded souls, visionary, needed, essential.

I feel passionately the need for a greater sense of spirit in all areas of society.

The magic of spirituality. The need to be with people who want to make a difference.

To be around like-minded people.

The questionnaire sought to clarify whether the spirituality that 90% of the sample adhered to could have an impact on organizations and communities over and above that which might be expected from traditional (western based) religions. Their answers indicated that non-church based spirituality provides the much needed answers in our society, and by inference, the traditional church-based Christian religion needs to reflect, deeply, on its approach.

Christian

It is there in traditional religion but western religion has separated secular and sacred more than eastern religions.

Lapsed Christian

Organized religion involves serving and subordinating yourself to the demands of the church and its leaders. It is the wrong flow of energy involving little or no spirituality. Hypocrisy is rampant at least in my experience of a Church of England school.

Major difference is the removal of the overlay of dogma, ritual, tradition-the processes of organized religion which have repelled many others and me.

Less emphasis on the cosmology and liturgy aspects of religion enables spirituality to blend with organizations more broadly.

Spirituality, which is not linked to traditional religions, is more palatable as it side steps innate prejudices and is more likely to encourage tolerance of diversity. Also allow individuals to apply their own interpretations.

Active Alternate

To take doctrine, tradition and religious ritual out of "religion" and bring spirit in would perhaps make spirituality more available to more people because it then becomes based on personal experience and expression.

The traditional religions have mainly been about control.

The spirituality doesn't change but to a large extent the churches have lost touch with the essence of their religions.

According to Bateson's model there is a supposition that a more humane approach to management would appear in moving from Learning One to Learning Two and again an even greater shift in connectedness in embracing Learning Three. This was born out by the survey, which made a distinction between ego and spirituality and the need for business to operate at a higher level of consciousness.

Active Christian

Without spirituality there is no integrity. All else is reduced to ego and power. It can help people transcend the self.

Working for a cause, which transcends self and organization, interests.

Lapsed Christian

It brings maturity, balance, wisdom, sustaining and nurturing values.

Very important in creating a positive, inclusive, necessary approach to management.

Spirit can encourage decision-making that acknowledges "the whole" and which respects all players.

Leadership with a consciousness of spirit would mean serving others and not the other way around.

Active Alternate

The issues of today's society can only be solved at the spiritual level.

It is there already but devalued by materialistic scientific hegemonic thinking. Reclaiming spirituality from religion and re-linking it to life itself and our values. Spirituality provides the missing link.

There is an indication in these replies that people have moved on from a religious framework associated with control, dogma, and liturgy to one of self-discovery. Obviously the statements indicate that spirituality exists as a component of each person's make up, the only difference being the reference point. Where once-upon-a-time it emerged through the church, nowadays it is tending towards self-exploration.

This is indicative of a movement from Learning One to Learning Two. This movement will lead to a different expression of one's spirituality that may or may not involve the Christian church.

It is important to highlight the limitation of the sample size in this survey and within this limitation conclusions need to be qualified. It does highlight that potentially a sizeable group in our Australian community is moving within the framework of spirituality, based on self-discovery, but outside the framework of traditional church based Christianity. The survey suggests that this group has strong views on how their form of spirituality can impact on leadership and management.

The question to emerge at this point concerns whether there can be a spirituality of the self as distinct from a spirituality of the SELF. There is no argument regarding the latter; the notion of a higher SELF is well documented (Assagioli, 1986; Walters, 1996). These authors would argue, however, that a connection between self and spirituality represents a contradiction in terms in that SELF is only arrived at by letting go of the day-to-day demands of the self. My supposition is that the "spirituality" of the self is based on dogma and therefore lacks the ownership that might otherwise emerge from a spirituality that has been dredged up from the depths of one's being. The spirituality of the self emerges from a religion that externalizes its God. It is in the objectification of God and the Christian churches inability to accommodate the needs of those who wish to grow in the understanding of their inner SELF that has led people away from traditional Christianity. In Bateson's terms it might be called moving from Learning One to Learning Two with a sense that Learning Three lies within reach!

Conclusion

Bateson's Categories of Learning provide a useful reference point for demonstrating the connection between learning and spirituality. They have application (1) in education to demonstrate the linkage between learning theory and outcomes that are more likely to align with spiritual outcomes, and (2) in industry where distinct categories of management align themselves with each of Bateson's categories.

One of the challenges of management in the western world is to break from the dominant economic rationalist approach that sees all decisions in terms of financial returns. While this is important it needs to take its place as an outcome of more humane and sensitive management procedures that in the first instance puts people first. By this procedure the bottom line is arrived at via a humane route. Bateson's model provides a pathway for explaining how this might be achieved.

An important aspect of the Bateson model is the link with the models of Chakraborty and Wilber. This provides a useful reinforcement of the key message-that spirituality, and the sense of unity that is its essence, can be arrived at by processes that are subjective and designed to heighten a person's awareness of their higher SELF.

The total attendance numbers at the 1998 inaugural SLaM conference (*www.slam.net.au*) and the survey responses from a small sample of attendees suggest that spirituality is beginning to shift its reference point from a position of dominance by the Christian Church in Australia to a form of spirituality that might embrace eastern religions or even exist outside any formal religious structure. This latter movement might be categorized as a form of secular spirituality. Evidence from the conference suggests that this movement is gaining strength and may well find a welcoming niche in organizations that would like to embrace notions of spiritual life in their mission but are concerned about the dogma that is normally associated with the term "spirituality". The notion that organizations can be spiritual without being religious is beginning to take shape.

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Part III
Integrating Spirituality and Management

Chapter 9
Beyond the Prose of Business

Wojciech W. Gasparski

Introduction

Organizers of the International Workshop on Spirituality in Management (July 1–3, 2001, Szeged, Hungary) asked invited participants to answer the following seven questions related to the topic: (1) What kind of a *business paradigm* is appropriate to meet the ecological and social reality of our age? (2) What could be the role of spirituality in *transforming contemporary management* theory and practice? (3) How are *self* and *identity* related to spirituality in a management context? (4) What contributions can be expected from different *religious traditions* and their *value-perspectives* for the renewal of corporations and their cultures? (5) What managers should do to provide opportunities for *spiritual growth and reflection* at the *workplace*? (6) What are the implications of *transpersonal experience* and *non-ordinary states* of *consciousness* for ethics in general and for business ethics in particular? (7) How can a spiritual perspective on leadership serve the integrity and wholeness of *human beings, non-human beings* and *future beings*?

The organizers have not given a clear definition what they understood under the concept of the *spirituality in management*. They referred only to some external sources suggesting that "Spirituality in a leadership perspective can be said to extend traditional reflections on corporate purpose and focuses on a self-referential organizational-existential search for meaning, identity and success." claiming that "<Spiritual> does not mean the same as <religious>." Therefore yet another question has to be added to the original seven, the initial question: (0) What does *spirituality* in the management context mean?

Let's try to look for some answers to the given questions referring to different sources of relevant knowledge and reflections.

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What Does the Spirituality in the Management Context Mean?

According to the *Longman Dictionary of Contemporary English* "spirituality" means: "the quality of being interested in spiritual or religious matters, worship, prayer, etc." while "spiritual" is understood as: "of the spirit rather than the body [. . .] religious [. . .] related or close in spirit, connected by qualities or interests of a deep kind [. . .] of the church [. . .]."[1]

Another understanding of "spirituality" is referred by Karen C. Cash and George R. Gray (2000) who differentiate its legal interpretation and practical application. According to the former, i.e. practical application, those who discuss the issue of spirituality in relation to workplace consider it differently then those who discuss it within religion. Although the authors are rather against introducing religion to work environment they support the idea that spirituality is attached to places of work. It is because spirituality offers deeper insight and more universal understanding of values while religion mostly rests on formal rites and scriptures (Brandt, 1996). So more it is said that comparing traditions that of spirituality is wider than that of religion (Burack, 1999). Spirituality as such is both deeper and more mysterious side of human existence while religion is also a formal system of attitudes and beliefs which is an institution with its services and worships (Carcasole, 1995). The referred authors believe, however, that treating religion and spirituality as "mutually exclusive", as they wrote, is doubtful (Cash and Gray, 2000: p. 126).

What the practical applications are concerned the mentioned authors consider that the concept of spirituality is dependent of practical understanding of values. They are afraid that it may be difficult or impossible even for people of religious faith to separate values from their religion for values are intrinsic part of the faith. On the other hand for other people, for whom values and religion are not so strongly linked or not related to each other, value systems are rooted in other sources (Cash and Gray, 2000: p. 127). The referred authors' position is a balanced one and open. They quote opinions of other leading scholars according to whom workers are ready to accept values provided they are truly based on what is right and what is wrong without any immediate reference to religion (Frierson, 1998). Cash and Gray say that the above may help managers to judge "the sincerity of employees' beliefs" (Cash and Gray, 2000: p. 127).

What Kind of a Business Paradigm Is Appropriate to Meet the Ecological and Social Reality of Our Age?

Before talking about business paradigm one has delineated a wider paradigm related to the social arrangements any business operates within as a part of the arrangements. Almost two decades ago I presented a paper "A Designing Human Society: A Chance or a Utopia" (Gasparski, 1984) in which I suggested an approach I was convinced our age would call for. Having nothing to add to the then written text let me offer excerpts of my earlier manifesto as an answer to the above question.

"Revel or survive?" is a key question directed to every one of us and to *Homo sapiens* species as a whole. Without exaggeration it can be said that the future of mankind depends on the answer to this question. Everyone must answer and it ought to be done in the very near future since time is here a decisive factor. Lack of answer is an answer too: it is a disguised decision against survival. Talking a position implicitly against survival (since there will be, probably, only a few explicit answers of this kind) would create a most serious threat to the existence of mankind. It is more dangerous than any technological means of mass extinction, since the use of such means requires decisions which depend on the decision-makers, their beliefs and views concerning the future of our species. If such decisions should have to be made by individuals declaring themselves against survival, woe betide mankind.

The future of mankind, however, might also be endangered when declaring ourselves in favor of survival if we remain adherent to dividing mankind into "us" and "them". Survival would then be conceived as survival of "us" at the expense of "them", a posture held often before in history. Such a possibility was indicated by Grzegorczyk (1979) and represents a totally fallacious view. There is no possibility for selective survival now as history does not repeat itself. Confining the struggle for survival to one group would cause counteractions in other groups. Considering the power of contemporary means of struggle this could lead only to one end – to an annihilation of all groups. And it does not depend on whether the group intending to survive at the expense of the other groups does it by monopolizing the access to resources or by deciding on extermination of the other groups.

In order to avoid extermination, collective action is required. This condition is necessary however not sufficient. Since a collective declaration against extinction is not yet a declaration in favor of survival of the species, it could limit us to one or two generations only. Collective declaration against extinction has two alternatives: future survival of the species, or present reveling of the living. Attaining a non-ambiguous, authentic answer to this question is more difficult yet. As in the case presented above, there will be few explicit answers in favor of reveling. Regardless of declarations, what can actually be expected is behavior that continues the present way of life, i.e. behavior which is objectively directed against survival. It could be exemplified by the reaction to the energy crisis. Is there a single house in which people have refrained from turning on a light-bulb because of the crisis? Despite awareness of the world energy crisis, consumption of energy has been constantly increasing.

Therefore, it may happen that survival will be endangered by the gap between words and actions, by declarations in favor of survival without a change in behavior. As in the case of struggle, such behavior given the present circumstances, could only provide an illusion of future success. Continuation of the present behavior, considering the growth of the world's population, would bring imminent disaster (Tolba, 1978).

If we consider seriously and with responsibility the problem of survival, not as a problem of survival of "us" at the expense of "them", of "our" generation at the expense of future generations, but as a problem concerning the survival of the species, then we should collectively initiate the work of creating a new culture. I deciding to form a new culture, and taking into account the scarcity of resources, we should organize contemporary life in such a way that whatever is done should not threaten any future generation in any future time. The success of such an undertaking will depend on joint action by all for the good of all (Gasparski, 1984: pp. 199–202).

Now, in the age of globalization, in the period of conflict between a "Man of Davos" and a "Man of Seattle", the role of business in acting towards the success of the above approach seems to be obvious. However, although the approach is pragmatic in its final resort, it needs a program of "building the ideal" – as it was named by Florian Znaniecki, a Polish sociologist and action theoretician – for which not only rational arguments play the role but also emotional *ergo* spiritual engagement is critical.

What Could Be the Role of Spirituality in Transforming Contemporary Management Theory and Practice?

Contemporary management should be considered from the *reflective practitioner* point of view (Schön, 1983). The approach is a proper combination of a cognitive rather then theoretical factor and a practical perspective. It is presented in the enlighten chapter "The Art of Managing: Reflection-in-Action within an Organizational Learning System" of the Donald A. Schön's book (See also Schön, 1987, 1992). Summarizing the main ideas presented there the following issues should be pointed out:

- there is a conflict between two concepts of a manager: (i) to consider him/her as a *technician* versus (ii) to consider him/her as a *practitioner of an art of managing*;
- although reflection-in-action and wisdom in management have longer tradition the "technical" understanding prevails;
- nevertheless the better a manager the more natural for him/her is to reflect-in-action similarly to masters of other professions;
- managers' reflection-in-action is related to an organization (considered as a system) which is their "stage" and the "object of their inquiry";
- organization is, therefore, a "learning system" for a manager to become a *reflective practitioner*;
- manager as a reflective practitioner creates new knowledge and understanding of organizational life and related phenomena as well as behaviors developing artistry of his/her craft (Schön, 1983: pp. 236–266).

Continuing the line of the Schön's explanation one may notice that getting outside the immediate sphere of the organizational life, i.e. – as I put it in the title of this article – beyond the prose of the organization, a manager inevitably faces issues of a *sui generis* metaphysics of organization and management and spirituality as an essential part of the metaphysics.

How Are Self and Identity Related to Spirituality in a Management Context?

Self and identity relate to any kind of human action whether managerial or not through values of an agent for his or her *self* and *identity* is defined axiologically by an interrelated values he or she believes *are* his or her. Values are understood here as it was suggested by Meyer and Pruzan: “Values [are] the intrinsic desires underlying choice; the labels we use to provide rational explanations of our preferences.” (Meyer and Pruzan, 1993: p. 258).

> Acting man chooses between various opportunities offered for choice. He prefers one alternative to others.
>
> It is his customary to say that acting man has a scale of wants or values in his mind when he arranges his actions. On the basis of such a scale he satisfies what is of higher value, i.e., what is less urgent want. [. . .]
>
> Value is the importance that acting man attaches to ultimate ends. Only to ultimate ends is primary and original value assigned. Means are valued derivatively according to their serviceableness in contributing to the attainment of ultimate ends. Their valuation is derived from the valuation of the respective ends. They are important for man only as far as they make it possible for him to attain some ends.
>
> Value is not intrinsic, it is not in things. It is within us; it is the way in which man reacts to the conditions of his environment.
>
> Neither is value in words and doctrines. It is reflected in human conduct. It is not what a man or groups of men say about value that counts, but how they act. The oratory of moralists and the pompousness of party programs are significant as such. But they influence the course of human events only as far as they really determine the actions of men. (Mises, 1996: pp. 95–96)

This is not a metaphysical but praxiological characteristics of values according to which humans choose their courses of actions. Praxiological understanding of human action is the “physics”, not “metaphysics”, of management conduct.

What Contributions Can Be Expected from Different Religious Traditions and Their Value-Perspectives for the Renewal of Corporations and Their Cultures?

Religious value-perspective may be considered from two points of view: (a) internal, (b) external. The internal point of view refers to the economy in general and to corporations in particular engaging people of the same faith, i.e., of the same system of values. Therefore the question is to what a degree people who are members of the same church follow the teaching of the religion, e.g. the social doctrine of the Roman Catholic Church.

Kennedy characterizing the teaching of John Paul II writes the following[2]:

> Though the history of philosophy and theology is one of disdain for commerce, John Paul II celebrates its contribution to human well-being. The role of the Entrepreneurship or manager, then, is one of special importance, and quite irreplaceable. Nevertheless, their activities are constrained by certain moral requirements, among which two have a special prominence: justice and solidarity. Strictly speaking, these two are related but the pope often emphasizes them separately.
>
> The principles of justice requires, in general, that the manager not only ensures that the collaborators receive their fair shares of whatever goods the business produces, but two additional things as well. First, the manager must see to it that the principal collaborators are able to participate in the activities of the business in appropriate ways. [. . .] If business is to be communities of work populated by persons with an irreducible dignity, then some level of participation is inseparable.
>
> Second, justice requires the manager to respect this human dignity in the way in which the work is organized. Human persons are not merely biological machines who can be adapted inexpensively to a variety of tasks. [. . .] This means that tasks should be designed, as far as may be possible, to avoid alienation, to avoid threats to health and safety, and to avoid dehumanizing routines that lead to tedium and frustration. [. . .]
>
> The principle of solidarity is properly a species of justice. It requires managers to attend both to the impact of their organization's activities on the larger community, and to needs within the human community to may be addressed by these activities. [. . .] Furthermore, they must consider how the proper activities of their firms might benefit the larger community, i.e., they must work to support the common good. (Kennedy, 1996: pp. 116–117)

John Paul II, or Karol Wojtyla as his Polish names read, is a scholar known as an author of treatises on philosophical anthropology (Wojtyla, 1969, 1982) and other essays overviewed in an excellent manner in (Galarowicz, 2000).

The ethics of Karol Wojtyla is an "original syntheses of personalism and perfectionist eudaimonism or personalism, perfectionism and eudaimonism. Originality of the Wojtyla's ethical position consists in pointing out deep intrapersonal ties of dignity, self-accomplishment and happiness. Man – according to Karol Wojtyla – is a person: an entity in whose structure of self-determination is ascripted. Thanks to the structure man is able to perform acts. Doing that man realizes himself in ontological sense." (Galarowicz, 2000: pp. 261–262).

Let us characterize briefly the essence of an acting person idea. Every human *experience* is at the same time an understanding of what one experiences. An *act*, a deed, is a particular point of insight, therefore experience, of *person*. It is done on the ground of fact "a man acts" in its full experiential contents, its obviousness which means that the understanding of a fact "a man acts" as an act of a person – or as a whole "person-act" – is proved by the contents of experience, i.e., in the contents of a fact "a man acts" in its enormous frequency. An act is an action. Different actions are performed by different actors but an action, which is the *act*, the *deed*, is not an action of any other actor but of a *person* only. Only such action which presupposes a person as its actor, which deserves to be named an *act*, is distinguished of *morality*. Man as a person through his or her morally good or wrong acts grows to be good or bad (Wojtyla, 1969: pp. 13–16).

In the light of the spirituality in management issue the crucial thing are "principles to which human action should adhere when the action has at its object another person" (Wojtyla, 1982: p. 26). It is essential to understand the term "to use". Wojtyla differentiates two different meanings of the concept: (i) objective (to use something as a tool), (ii) emotional-affective (to feel pleasure or annoyance). In relation to the first understanding one ought to take into consideration the principle which reads: "Whenever in your conduct a person is an object of action, so many times remember you have *not to* treat him/her as means to an end, as a tool, but take into account that he/she has or should have his/her own purpose." [op. cit. 30]. It is the negative (because of the "not to") solution. The positive solution of the question *love* is the antitype to *the use*, and concepts of *common good* and *common purpose* show the link between the persons.[3] In relation to the second meaning of the term "[. . .] *partnership* in action, parity of being a subject and an object of action at the same time, is the remarkable foundation of emotional-affective feeling and related positive or negative charges assuming the shape of pleasure or annoyance." (op. cit., 34–35). The above leads Wojtyla to criticism of utilitarianism as a doctrine consisting of internal contradiction: "Pleasure is from its nature the actual good and for the given actor only, it is not an extra-subjective and trans-subjective good. Therefore as long as the good is considered as a total basis of the moral norm one does not speak about getting outside what is *good for him* only." (op. cit. 39).

> The great problems affecting culture today originate in the desire to separate public and private life from a true scale of values. No economic or political model will fully serve the common good if it is not based on the fundamental values which correspond to the truth about the human person, a "truth that is revealed to us in its fullness and depth in Christ".[4] Systems which raise economic concerns to the level of being the sole determining factor in society are destined, through their own internal dynamism, to turn against the human person.
>
> What is certain is that only by looking to the moral and spiritual capacity of the human person will changes in culture, economy and society occur that are truly at the service of the person. Indeed, sin which is at the root of unjust situations, is, in its proper and primordial meaning, a voluntary act originating in the freedom of the person. For that reason, the rectitude of customs is a condition for the good health of the whole society.[5,6] (John Paul II, 1996: p. 130)

The external, or interfaith, point of view refers to the relations between different religions and their willingness to agree for an intersection of their systems of values to be the core for international or global business activities. Chicago Declaration and *A Code of Ethics on International Business for Christians, Muslims and Jews* adopted in Amman in 1993 (Annex) serves as bases for an international economical culture.[7]

What Managers Should Do to Provide Opportunities for Spiritual Growth and Reflection at the Workplace?

Managers should take care of the organizational system within which one would be able to reflect on his or her workplace. Cash and Gray, in order to assure privacy of workers, propose broader understanding of value-driven concepts related to spirituality whether religion related or not. The idea raised by the authors referred earlier is that work environment should be more "equitable, open and desensitized" (Cash and Gray, 2000: p. 132). Creating such an environment managers should take into account spirituality and making it "legally, socially, and productively" (ibid.).

What Are the Implications of Transpersonal Experience and Non-ordinary Sates of Consciousness for Ethics in General and for Business Ethics in Particular?

Business ethics or corporate social responsibility movements are not sects. The aim of the movements is not to convert "business cannibals into economical vegetarians" as I said some time ago. It is, however, necessary to reject the Hobbs's false dogma – as Mario Bunge said[8]:

> [. . .] that man is basically selfish and violent, though smart enough to realize that it is in his own best interest to strike deals that will favor his security and well-being. This pessimistic view of human nature, which ultimately derives from the Old Testament, was opposed to no avail by Spinoza (1677), Bishop Butler (1726), and a few others. It remained so influential that, when Adam Smith turned from moral philosophy to economics, he replaced his former view (a759), that sympathy is the foremost bond of human society, with Hobbes's opinion that the main spring of human action is egoism (1776). If anything, this false and socially dissolvent opinion is even more popular today, at least among philosophers, economists and political scientists, than when Smith advocated it. [. . .]
>
> Darwin (1871), the pioneer of moral psychology, conceived of the 'moral sense' as the feeling of right and wrong. He regarded it as a social instinct and as such inherited rather than acquired. This was heresy at a time when most moral philosophers believed that the 'moral law' had a divine origin, or was imposed by the state, or was the product of a wily calculation of costs and benefits, or else derived from contracts struck by free agents. [. . .] In short, there are examples of scientifically studied behavior patterns guided by natural or spontaneous psychological inclinations. In particular, normal people, and perhaps other animals as well, have moral feelings that contribute to steering their social behavior. However, there is no consensus on what these might be. (Bunge, 1989: pp. 122–123)

This is why wisdom, not just knowledge alone or any equivocal approach is legitimized for ethics in general and for business ethics in particular.

According to the quoted author:

> A moral feeling is an emotion elicited by the perception, memory, or imagination of an animal (possibly oneself) which one believes has need of help, or which one believes may cause or has in fact caused harm. [. . .]
>
> Like moral feelings, conscience is the prerogative of a few higher social animals. [. . .] Conscience may be modeled as a three-tiered system: moral feelings, moral reasoning, and internalized moral norms. The whole is constantly subject to variable social pressure. [. . .] Conscience becomes mature when the subject feels pleasure while doing the morally right thing, and guilty when he does not. When this stage is attained, moral conflicts tend to be felt as conflicts between prospective pleasure and prospective discomfort or even pain. [. . .]

> Moral feelings and conscience play an important role in the recognition and solution of moral problems. This fact suffices to refute the purely rationalistic approach to morality [. . .]. (Bunge, 1989: pp. 124–132)

How Can a Spiritual Perspective on Leadership Serve the Integrity and Wholeness of Human Beings, Non-human Beings and Future Beings?

Spirituality being an important factor might pursue the question of integrity, therefore the issue related to the issue of two kinds of morality should be taken into account: (i) private and (ii) professional. The first valid for all kinds of activities, the second valid for professional conduct in general and in-business conduct in particular.

S.A. Rood writes in her comments to the earlier quoted paper by Cash and Gray that there is noticed the so-called "corporate religion and spirituality". Many organizations invite priests to advise and support both employees and managers. There are also noticed some practices related to the new age ideas and some *sui generis* "ergonomics" of space arrangements in working environment. Generally it is becoming understood to a greater degree that "whether these spiritual techniques are used during office breaks or outside the office, or both, individual pursuing their spiritual path are finding that these practices help life, in general, which contributes to improve work life." (Rood, 2000: p. 134). And this is the essence why the issue of spirituality in management emerged.

Conclusions

The prose of technologically oriented world of organizations and its management being narrowly efficient is not effective in a larger scale. It is because of, among other reasons, lack of poetry playing an important role in human life. If an employee, a manager, a leader is repeatedly called to based his/her conduct on integrity he/she has not only acts the same way he/she speaks but also to be the same person in his/her workplace he/she is outside it. Spirituality in its proper shape is called recently to bridge a gap between the inside and outside worlds in the context of business and managerial activities. Although some of "spiritual" techniques are suspicious[9] (new age, magical techniques, sects etc.) there are grounded believes worthy to be taken into account seriously as components of an end-full treatment of a human being: "Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only." (Kant, 1969: pp. 44). The end-full treatment call also for tolerance and acceptance of diversity. Finally, the challenge of integrity must not be limited to the internal stakeholders of a company, external stakeholders have also their spiritual side.

Annex: An Interface Declaration a Code of Ethics on International Business for Christians, Muslims and Jews

Background

Origin and Purpose of the Declaration

The globalization of business is well underway and growing. For instance:

- The volume of world trade is accelerating again. In 1992 it increased by 4.5% over 1991.
- Cross border investment for productive purposes is expanding even faster than trade. As a result, cross-cultural business relationships are expanding rapidly.
- Stocks and shares of many of the world's largest enterprises are quoted on a variety of stock exchanges and their directors and staff come from many different countries.

This international expansion of economic activity is revealing some serious differences in approach to business operations among some of the major participants.

It was these differences, and the conviction that insights of the scriptures of Christians, Muslims and Jews had an important contribution to make to their resolution, that prompted HRH the Duke of Edinburgh, HRH Crown Prince EI Hassan Bin Talal of Jordan and Sir Evelyn de Rothschild to invite a group of distinguished Christians, Muslims and Jews to attempt to draw up a number of principles which might serve as guidelines for international business behavior. The group met four times over a period of a few years and explored in some depth the different approaches to behavioral problems arising in business relationships.

Early in their discussions the participants realized that they had more in common than they originally thought and that the issues they were addressing were timely and important. Drawing on the rich traditions and values inherent in their respective faiths, a common approach was agreed which is set out in the Declaration.

Its purpose is to set out an ethical basis for international businesses. It includes some principles and guidelines for practice to help business people, traders and investors identify the role they and their organizations perform in the communities in which they operate. It also gives guidance in resolving genuine dilemmas which arise in the course of day-to-day business.

The group was particularly pleased that it could agree to issue and endorse the Declaration as it was conscious that the wide-spread reporting of the rhetoric and activities by extremist adherents (at least in name) of their three religions had produced in the mind of the general public the idea that only disunity and conflict characterized relationships, including business relationships, between those of different religious beliefs. The meetings of the group and the resultant Declaration indicate that whatever their particular insight of the truth may be – and it is acknowledged that there are differences – they nevertheless all share a common heritage with a high degree of shared values. They also share a common moral basis derived from the Scriptures, which is as relevant today as it has been in the past. The need to relate this relevance to contemporary business issues was felt to be particularly important.

The participants were also conscious that, along with the growth in material prosperity in the industrial world, there is emerging in some quarters a value system which they believe is detrimental to the wholesome development of human beings: selfishness and dishonesty are tending to supplant generosity and integrity. As a result, there is evidence that morality and ethical standards are declining in their respective societies as exemplified by the wide reporting of dishonest and corrupt practices. Part of the problem is an ambivalence concerning what is considered right and wrong and economic relationships have not escaped this influence. It seemed to the group, therefore, that a reiteration of shared ethical precepts in the form of this Declaration would help to sustain and improve the standards of international business behavior.

It was realized that the application of these principles may be more difficult to apply in some countries than in others because of the different degree of influence that religion has within a given society. Both Muslims and, to a lesser extent, Jews, generally operate within a social atmosphere that is conducive to the influence of their religious precepts being heeded, and where it is normal for moral and ethical concerns to be discussed within a religious ethos.

Christians generally do not enjoy this type of support and guidance. They are more dependent upon personal convictions which often have to be stated in a secular social atmosphere that has little sympathy with them. While the influence of Islamic institutions is more open and obvious, and that of Judaism still strong, the influence of Christianity has come, to be personal and subsumed.

All agreed that, in the final analysis, the application of ethical principles is a matter of personal judgment rather than rules; a code can only set standards. It follows that the Declaration (or indeed any code of ethics) is not a substitute for corporate or individual morality, it is a set of guidelines for good practice. It is hoped that it will contribute to maintaining high standards of business behavior as well as a better public understanding of the role of business in society. Some suggestions on how it can be used are contained in an Appendix.

Method

It is necessary to explain something of the method that has been adopted in producing the Declaration.

It draws on the experience of group members and on a number of existing guidelines and codes of conduct which have been used by international organizations such as the International Chamber of Commerce. Individual company codes of ethics, too, have been used where appropriate.

Ethical issues in business can be classified under three general headings:

- The morality of the economic system in which business activity takes place.
- The policies and strategies of organizations which engage in business.
- The behavior of individual employees in the context of their work.

In the Declaration, the distinction between these categories is recognized, and there may indeed be other levels and sub-categories, but the three selected are those where moral issues most commonly arise.

A second distinction which needs recognition is that while some ethical issues affect all types of industrial and commercial activity, there are others which are distinctive to a particular sector. The outstanding example is that of the provision of financial services (e.g. banking).

A third distinction must also be acknowledged. The legal framework in which business is conducted is not the same in all countries. For instance, the duties of company directors vary considerably and employment law e.g. legal notice of dismissal or redundancy is hardly ever the same in any two countries. While recognizing that national law applies to a company registered in that country (irrespective of the nationality of its owners and managers), and that it should be scrupulously followed, the laws on the same matter may be less demanding in, say, the country of the parent company. Some areas of business practice which are covered by law in one country may be the subject of self administered regulation or of voluntary codes of behavior in another. Therefore, some subjects covered by the Declaration may, in practice, already have the force of law in some countries.

The Declaration

Principles

The Declaration on International Business Ethics is built on the precepts of the three religions represented at the dialogues. Christians, Muslims and Jews have a common basis of religious and moral teaching: they are the People of the Book. Four key concepts recur in the literature of the faiths and form the basis of any human interaction. They are: justice (fairness), mutual respect (love and consideration), stewardship (trusteeship) and honesty (truthfulness).

1. *Justice*. The first principle is *justice* which can be defined as just conduct, fairness, exercise of authority in maintenance of right. All three faiths agree that God created the world and that justice must characterize the relationship between its inhabitants. Fair dealings between each other and between believers and others is constantly reiterated in the Scriptures as are God's justice and mercy in his dealings with mankind.
2. *Mutual Respect*. The second principle – *mutual respect* or love and consideration for others – is also inherent in the moral teachings of each religion. The word love has many meanings in most languages. But, as is clear from the reading of Scripture, the God of justice and mercy is also the God of love. What Scripture expresses as love is here rendered as mutual respect or reciprocal regard "love thy neighbor as thyself" – that exists between two individuals. The application of this has come to mean that self interest only has a place in the community in as much as it takes into account the interests of others. My neighbor in the business

context can be defined as any person (individual or corporate) with whom the organization comes into contact in the course of business life. Of paramount importance in this respect is the employee.

3. *Stewardship*. A third principle shared by all three faiths is that of stewardship (trusteeship) of God's creation and all that is in it. It is a richly diverse universe: "...and it was good". The Scriptures testify to the beauties and wonders of nature as signs of God's goodness and providence. Man is set over it all with delegated responsibility – a steward – charged with its care and proper use for which he will have to give account. The Scriptures know nothing of absolute ownership: man is God's trustee.
4. *Honesty*. The fourth principle inherent to the value system of each of the three faiths is honesty. It incorporates the concepts of truthfulness and reliability and covers all aspects of relationships in human life – thought, word and action. It is more than just accuracy, it is an attitude which is well summed up in the word "integrity".

In precepts and parables, Scripture urges truth and honesty in all dealings between human beings. It is stressed that dishonesty is an abomination and bearing false witness breaches the basic laws of God. In business dealings, "true scales, true weights, true measures" are to be used. Speaking the truth is a requirement for everyone.

Guidelines

The following guidelines are classified under the three general headings referred to earlier.

1. *Business and Political Economy*. All business activity takes place within the context of a social, political and economic system. It is recognized that:

   a. Business is part of the social order. Its primary purpose is to meet human and material needs by producing and distributing goods and services in an efficient manner. How this role is carried out – the means as well as the ends – is important to the whole of society.
   b. Competition between businesses has generally been shown to be the most effective way to ensure that resources are not wasted, costs are minimized and prices fair. The State has a duty to see that markets operate effectively, competition is maintained and natural monopolies are regulated. Business will not seek to frustrate this.
   c. All economic systems have flaws; that based on free and open markets is morally neutral and has great potential for good. Private enterprise, sometimes in partnership with the State, has the potential to make efficient and sustainable use of resources, thereby creating wealth which can be used for the benefit of everyone.

d. There is no basic conflict between good business practice and profit making. Profit is one measure of efficiency and is of paramount importance in the functioning of the system. It provides for the maintenance and growth of business, thus expanding employment opportunities, and is the means of a rising living standard for all concerned. It also acts as an incentive to work and be enterprising. It is from the profit of companies that society can reasonably levy taxes to finance its wider needs.
e. Because the free market system, like any other, is open to abuse, it can be used for selfish or sectional interests, or it can be used for good. The State has an obligation to provide a framework of law in which business can operate honestly and fairly and business will obey and respect the law of the State in which it operates.
f. As business is a partnership of people of varying gifts they should never be considered as merely a factor of production. The terms of their employment will be consistent with the highest standards of human dignity.
g. The efficient use of scarce resources will be ensured by the business. Resources employed by corporations include finance (savings), technology (machinery) and land and natural renewable resources. All are important and most are scarce.
h. Business has a responsibility to future generations to improve the quality of goods and services, not to degrade the natural environment in which it operates, and seek to enrich the lives of those who work within it. Short-term profitability should not be pursued at the expense of long term viability of the business. Neither should business operations disadvantage the wider community.

2. *The Policies of a Business*. Business activity involves human relationships. It is the question of balancing the reasonable interests of those involved in the process: i.e. the stakeholders, that produces moral and ethical problems.

   The policies of the business will therefore be based on the principles set out in the paragraphs above and in particular:

a. The board of directors will be responsible for seeing that the business operates within the letter and spirit of the laws of the nations in which it works. If these laws are rather less rigorous in some parts of the world where the business operates than in others, the higher standards will normally be applied everywhere.
b. The board will issue a written statement concerning the objectives and operating policies of the organization, and their application. It will set out clearly the obligations of the company towards the different stakeholders involved with a business [employees, shareholders, lenders, customers, suppliers and the community (local and national government)].
c. The basis of the relationship with the principal stakeholders shall be honesty and fairness, by which is meant integrity, in all relationships, as well as reliability in all commitments made on behalf of the organization.

d. The business shall maintain a continuing relationship with each of the groups with which it is involved. It will provide effective means to communicate information affecting the stakeholders. This relationship is based on trust.
e. The best practice to be adopted in dealings with six particular stakeholders can be summarized as follows:

   i. *Employees*
   Employees make a unique contribution to an organization; it follows that in their policies businesses shall, where appropriate, take notice of trade union positions and provide:

   - *Working conditions* that are safe and healthy and conducive to high standards of work.
   - *Levels of remuneration* that are fair and just, that recognize the employees' contribution to the organization and the performance of the sector of the business in which they work.
   - *A respect for the individual* (whether male or female) in their beliefs, their family responsibility and their need to grow as human beings. It will provide equal opportunities in training and promotion for all members of the organization. It will not discriminate in its policies on grounds of race, color, creed, or gender.

   ii. *Providers of Finance*
   A business cannot operate without finance. There is, therefore, a partnership between the provider and the user. The company borrowing money shall give to the lender:

   - What has been agreed to be repaid at the due dates.
   - Adequate safeguards in using the resources entrusted.
   - Regular information of the operations of the business and opportunities to raise with directors matters concerning their performance.

   iii. *Customers*
   Without customers a business cannot survive. In selling products or services, a company shall provide for the customer.

   - The quality and standard of service which has been agreed.
   - After-sales service commensurate with the type of product or service and the price paid.
   - Where applicable, a contract written in unambiguous, terms.
   - Informative and accurate information regarding the use of the product or service especially where misuse can be dangerous.

   iv. *Suppliers*
   Suppliers provide a daily flow of raw materials, products and services to enable a business to operate. The relationship with suppliers is normally a long term one and must therefore be based on mutual trust. The company shall:

- Undertake to pay its suppliers promptly and in accordance with agreed terms of trade.
- Not use its buying power in an unscrupulous fashion.
- Require buyers to report offers of gifts or favors of unusual size or questionable purpose.

v. *Community (Local and National Government)*
While companies have an obligation to work within the law, they must also take into account the effects of their activities on local and national communities. In particular they shall:

- Ensure that they protect the local environment from harmful emissions from manufacturing plant, excessive noise and any practice likely to endanger humans, animals or plant life.
- Consider the social consequences of company decisions.
- plant closures, choice of any new sites or expansion of existing ones, and the effects on smaller businesses.
- Not tolerate any form of bribery, extortion or other corrupt or corrupting practices in business dealings.

vi. *Owners (Shareholders)*
The shareholders undertake the risks of ownership. The elected directors shall:

- Protect the interests of shareholders.
- See that the company's accounting statements are true and timely.
- See that shareholders are kept informed of all major happenings affecting the company.

3. *Conduct of Individuals at Work*: The following are based on best ethical practice for employees in a business. Employees of an organization shall:

a. Implement the decisions of those to whom he or she is responsible which are lawful and in accordance with the company's policies in cooperation with colleagues.
b. Avoid all abuse of power for personal gain, advantage or prestige and in particular refuse bribes or other inducements of any sort intended to encourage dishonesty or to break the law.
c. Not use any information acquired in the business for personal gain or for the benefit of relatives or outside associates.
d. Reveal the facts to his superiors whenever his personal business or financial interests become involved with those of the company.
e. Be actively concerned with the difficulties and problems of subordinates, treat them fairly and lead them effectively, assuring them a right of reasonable access and appeal to those to whom their immediate superior is responsible.

f. Bring to the attention of superiors the likely effects on employees of the company's plans for the future so that such effects can be fully taken into account.

Appendix: The Uses of the Declaration

This Declaration is offered to business people, business organizations and those who advise companies as a basis for sound ethical business practice.

Relevant sectors of it can be adopted by corporations as an international standard of business ethics and be acknowledged as such in corporate Annual Reports.

To be effective, it needs endorsement at the highest level of business management and a means will need to be devised to make employees at all levels aware of its existence. Some ways of doing this are:

- Reproduce it as a simple booklet with a foreword from the Chairman.
- Include it in literature given to all new employees.
- Make it a subject in all internal training courses.
- See that the topics contained in the Declaration are included in business training courses offered in colleges and universities.

It also requires a method of seeing that its precepts are carried out.

Notes

1. *Longman Dictionary of Contemporary English*, 1987, New Edition, reprinted by PWN-Polish Scientific Publishers, Warsaw 1989.
2. Quoted with kind permission of Transaction Publishers.
3. I would be eager to play words and suggest to consider persons who are partners as peers, therefore "peersons", what would stress the parity of them.
4. *Dives in Misericordia*, n. I, 2.
5. *Instruction on Christian Freedom and Liberation*, n. 75.
6. Excerpts from an address on May 15, 1988 in Lima, Peru, to Peruvian leaders of business and culture. The translation was taken from *L'Osservatore Romano*, June 20, 1988, pp. 20–22.
7. For more on the topic see: John Paul II, Addresses to Managers, Business People, and General Audiences, pp. 119–154; Pesque, Y., Vergniol, B., Firms, Business Ethics, and Society: From an Academic to a Protestant Standpoint, pp. 155–169; Chakraborty, S.K., Human Values and Indian Ethos, pp. 171–196; Tamari, M., Determining the Criteria of Ethical Behavior, pp. 197–211; McCann, D.P., Catholic Morality and the Knowledge Society: The Schifting Terrain of Business Ethics, pp. 213–227; all in Gasparski, Ryan 1996.
8. Quoted with kind permission of Kluwer Academic Publishers.
9. This is probably why some management philosophers have no sympathy for "spiritual management" (Kirkeby, 2000: p. vii).

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Chapter 10
The Economy of Sharing

Tibor Héjj

Although there have been several attempts in history to integrate faith and economy, not too many models have been developed for combining the principles of our modern economy with the principles of the traditional Christian faith. Can they be coordinated, combined or especially integrated at all?!

The "Economy of Sharing" (EOS) model may provide a solution. Since the start of the idea about a decade ago – while historically still in an embryonic stage – it has been developed as an idea and implemented as a proven practice at about a thousand firms across industries and countries.

Theoretical Background

From the theoretical viewpoint, "life" has three aspects, which reflect *Maslow's hierarchy*[1] as three layers, thus we can speak about physical, intellectual and spiritual sides of life. The same principle can be transferred to the aspects of "work". On the lowest, physical layer work means to "do" something. The middle layer is about "cooperating", the highest, spiritual layer is about "leadership". I tried to avoid calling management any of the clusters, consciously. "To manage" can either be the most sophisticated version of the intellectual layer, within the framework of "cooperation", or – unfortunately – perceived as leadership, while it is just a part of it. The differences of the layer clusters also reflect the focus of the individual and focus of the work. It becomes clear when we look at who does something for whom. By moving "upwards", there is a clear trend from an egocentric, individualistic approach toward a "community-centric", altruistic one. Therefore the underlying driving force is shifting from pure self-interest towards intrinsic motivation for the public good. The differences among the levels become clear if we look at the values of the respective clusters, which show a historical sequence, too (Fig. 10.1).

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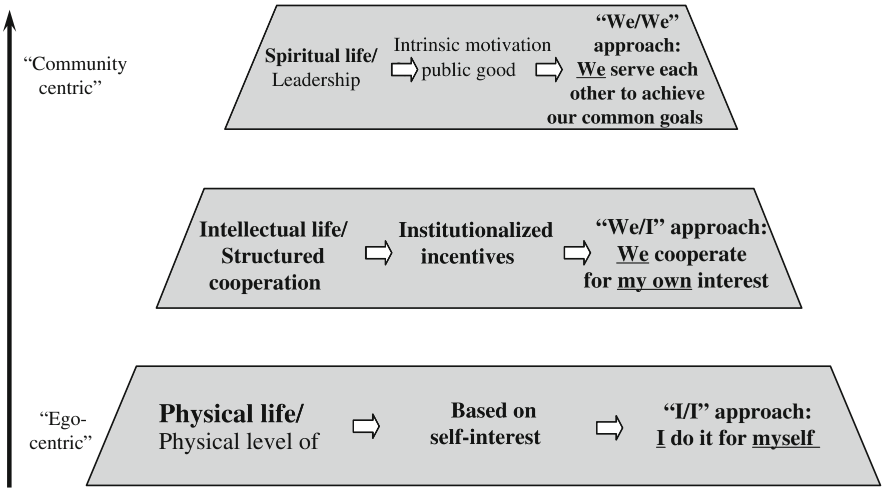

Fig. 10.1 Levels reflecting the trend from physical to spiritual

At the physical layer-era the perceived main values were exclusively materialistic ones, the traditionally accepted values of ancient times whether in their original form, like natural resources, or later when they were transformed into more abstract financial resources.

The intellectual layer accepts more intangible assets as perceived values, whether they are sophisticated and abstract financial phenomenon, like company valuation based on DCF method or absolutely intangible assets, like a talent pool of an R&D activity.

In modern management theory – and here and there in daily practice, too – the most appreciated values are intangible, abstract, and "soul-driven". Such a leader implements the X–Y theory[2] by positively respecting each individual; the corporate culture is supposed to drive sustainable growth and the ultimate goal becomes much more complete than before, aimed at a holistic stakeholder optimization (details will follow later). Think about just one, commonly (mis)used phenomenon called "empowerment". What it means is that you can afford to, and are even supposed to, give more than minimum decision-making authority to lower-level managers and employees, due to higher success-potential (in whatever form it is defined). It only makes sense, if you are sure they will not only look at their own interests, but are ready and willing to prioritize the corporate goals higher than their own ones. If the corporate goals were holistically stakeholder oriented, then the empowered employees would work much more for the public good than they do today.

The priorities of interests are clearly according to the business (economy) model behind the given layer. In case of the physical-layer rooted model the prime interest is the self-interest, more or less embedded in the corporate interest, while society interest is the least reflected one. Intellectual layer model and practice achieved to prioritize corporate interest as the most important and because of the same logic self-interest is still higher ranked than society interest. Only in case of the spiritual layer type model becomes society interest the No. 1, followed by the smaller community's, the corporate's interest, i.e. higher ranked than self-interest.

The daily implementation of the above is based on communication. The kind of communication held and its depth also reflect the layers. The physical layer is usually action-oriented, "from the mouth to the hand"; the intellectual layer is geared more toward "brain to brain" communication (information exchange); the spiritual layer contains the aforementioned elements as well but is driven by the united efforts of personalities ("from soul to soul").

In the current, widely accepted management-model, the corporate heroes usually only get to the middle level mentally. They target an intellectual life, which is reflected in their professional life as well: they do their best to make the company successful to enjoy personal success.

History of the Economy of Sharing

Once we believe in the spiritual aspect of human beings, then it should result in spiritually driven leadership. This is the theoretical basis for EOS, "Economy of Sharing" or "Economy of Communion" (EOC). As the names already suggest, in this system the paradigm of the current corporate world becomes drastically changed, almost upside-down: the ultimate goal of the leaders or even the owners is not self-interest, not even shareholder value maximization, but a balanced portfolio of public good (Stakeholder optimization).

Such a system can only be based on a strong faith. The idea of EOS comes from the Christian movement called *Focolare*.[3] This movement, which promotes the ideals of unity and universal brotherhood, was born in Italy, in the midst of the hatred and violence of the Second World War. In Trent, in 1943, *Chiara Lubich*, with her first companions, re-discovered the Gospel. They began to put it into practice in their daily lives, focusing on the poorest areas in their city. That first group of young women soon became a movement, which first spread throughout Italy, then Europe, and then worldwide.

While taking its inspiration from Christian principles, this spirituality also highlights values commonly shared by other faiths and cultures. It has generated a new lifestyle, which responds to the widespread need for a life of authenticity. It contributes to peace and unity in the world: prejudices crumble, the seeds of truth and love in various cultures and religions are seen as reciprocally enriching, new horizons open up in politics, economics, art and culture.

Through living this spirituality in various social and cultural spheres, many opportunities for fruitful dialogue have opened up in the Catholic world, and this contributes to unity among individuals, groups, movements and associations; among Christians of different denominations to work together for full communion; among believers of different faiths and with those of no religious conviction.

Over the years, several specialized areas have emerged also in the sphere of the economy. This originated back in 1991, when Chiara Lubich visited Araceli, the little town of the Focolare Movement in Brazil. When passing through the city of

San Paolo, she was deeply troubled to see the densest concentrations of skyscrapers in the world flanked by vast areas of slums. She realized that the charitable distribution of goods, as practiced in the Focolare Movement up to that time, was inadequate in the face of this size of poverty. She felt driven by the urgency of the need to provide food, shelter, medical assistance, and if possible, work.

The Essence of the Economy of Sharing

With the social justice encyclical, "Centesimus Annus",[4] in her heart, Chiara launched the *Economy of Sharing* (EOS) or Economy of Communion (EOC). She invited the 200,000 members of the Focolare Movement in Brazil to bring to life productive businesses with the capacity to generate profits and create work for its inhabitants, in accord with the values of the "culture of giving" (http://www.focolare.org/en) Entrepreneurs who adhere to the Economy of Sharing, to this "culture of giving", show that there is an alternative to the prevailing methods of doing business in a market economy. EOS businesses do not pretend to be a new form of business, but through their manner of conducting business they renew the customary types of businesses from within, whether they be joint stock companies, cooperatives or otherwise.

Not just EOS-type ventures, but many others are trying to combine management and spirituality. But, it makes a difference what the driving forces are. Spirituality in management might be practiced with a pure economy-driven approach, with a "Homo oeconomicus" who is forced to achieve full utilization of capability-reserves. Many leaders have realized that after utilizing material resources, the next step is utilizing human resource capabilities, and you end up with even better performance if you are able to "leverage" spiritual-driven reserves. Then the prime goal is still to maximize shareholder value, and you want to serve the shareholders primarily. This is the framework of the state-of-the-art, "realistic" managers.

Others, however, are moral-driven and want to integrate human values with their professional lives as part of self-fulfillment. These leaders are more "Homo moralis" rather than "Homo oeconomicus". Their primary goal is to follow universal principles rather than being simply intelligent money-generating robots. Their decision-making guidelines are based on their wish to serve all the stakeholders through following the universal human principles. In everyday life they are labeled "idealists" (See Table 10.1).

The above approaches can be translated into two basic models of economy. The current, "realistic" version believes in the "economy of selfishness", while the alternative, "idealist" type creates a different structure, which is the "economy of sharing". The alternative version asks us to accept a changing paradigm, which thinks in terms of God, Love, neighbor, and eternity rather than thinking in terms of my life, my interest, my money, my wants, my power, my career, my self-esteem, and the like.

Table 10.1 Realists versus idealists in management and spirituality

Managers "using" spirituality ("realists")	Spirit-driven leaders ("idealists")
"Professionals" (only)	"Personalities"
Money-believers	Love-believers
"Money-theists"	"Mono-theists"
Short-horizonted planners	Long-term visionaries
(Career (step), financial year…)	(Lifelong value of life, eternity…)
Isolated life-segments	Integrated life-experience
Heroes of today…	…Role models of tomorrow?!

Fully Extended Stakeholder Approach

To implement the new paradigm, we need to have the courage to see the economy in this different light. This requires a thorough re-thinking of our mindset, including all the definitions. It expects from us to change our attitude toward money, itself. In the current, consumer-driven world, money is a right granted through the appreciation of one's added value by which one has access to other values – used by people reflexively, for their own purposes.

In the Economy of Sharing money has the same origin, but a different outcome. Money still remains a right, granted through the appreciation of one's added value. The same right, however, is to be used partly for us and partly for others, depending on the needs and responsibility. Why not exercise our "free will" to use money as a right to take part in the responsible re-allocation of resources?

Having this in mind, we arrive at the principle of the full/holistic stakeholder approach. The responsibilities of the owner, the corporation and management get extended to each of the stakeholders. The full list includes the following: (i) owner (as the founder, as the one responsible for the venture, as the ultimate decision-maker); (ii) manager (deals with issues from business policy to motivation); (iii) employee (empowerment only makes sense in this context); (iv) customer (not "king", but the one to be served); (v) vendor (our partner in serving the customers); (vi) creditor/debtor (we all are interdependent financial partners); (vii) environment (regarding ecology – responsibility for future generations); (viii) representatives of the society/state (such as tax authorities); and (ix) the poor we are to support.

Such a broad interpretation of the stakeholder concept is a breakthrough approach. Most of the firms, even today, only think in terms of shareholder value maximization; i.e., they recognize only the owners as stakeholders. The ones who introduced the stakeholder approach usually add the employees, the managers, and the customers as other stakeholders. State-of-the-art companies also involve the vendors, financial partners, the community (represented by the authorities, local municipalities, etc), and through environment protection they also include future generations. Only the EOS approach, however, includes the poor in its full-stakeholder concept. The poor, who are not just passive beneficiaries of the generated profit, but who are in a way "active", by giving their need, to be fulfilled.

If there is a relationship (direct or indirect) between the company and the poor to be supported, they, too, become stakeholders. They give input to the firm from the outset by their existence, triggering increased prudence and responsibility and they are part of the value-generation value-chain, as part of its output. In summary, the relation toward the poor should be characterized as follows: Let us keep in mind that they are among our stakeholders. Indeed, they are the main driving force, because in that model the fact, that we work for profit is mainly for them. If we believe that "it's better to give than to get" then we should appreciate the value of their contribution, their need, which is that they are asking and accepting. Also the support for the poor should be personal, even if institutionalized.

While the aspect to include the poor, as stakeholders makes the EOS concept differentiated, all other implementation of the stakeholder approach has their special traits, too. The most visible manifestation should be the relationship between the company and its employees and vice versa. An EOS-type company must signalize in every aspect of its approach an "implemented love".

How does it get realized?

(i) job descriptions: filled with and based on team spirit, empowerment;
(ii) manager capabilities: authority based on appreciation of serving-oriented leadership;
(iii) loyalty, identification with the goals: mainly based on intrinsic motivation;
(iv) conflicts and the way of solving them: love has the highest priority (rather than justice/law);
(v) positive and negative motivation: consequent realization of the "dual auditing" (see later);
(vi) coaching and taking care: far beyond the "official" level – living in unity;
(vii) sharing success (joy) and failures (sorrow).

Special Management Traits

Practically the "proof of the pudding" in this case is the atmosphere at work. EOS businesses are successful because of the unity created between employers and employees. This produces extremely positive interpersonal relationships within the industry and in external relationships, too. Every effort to invest in the quality of interpersonal relationships results in increased creativity and improved capacity to develop innovative systems and production techniques.

Normally the "outside" relationship, toward the customers and vendors, is rather formal and rigid. EOS companies try to modify this as well by applying the culture of mutual love rather than a "culture of contracts". There are even more "contracts" in the culture of reciprocal love: a special, unwritten "contract of labor", which is complementary to the "normal" contract(s). This is not a vague, fuzzy, unorganized relationship; it is the opposite. It means to follow principles and practices, which show respect, empathy and responsibility.

Let us:

(i) Insist on “Let your yes be yes and your no, no . . .”;
(ii) Be reliable in timing, in quality, in pricing level;
(iii) Make ourselves “empty” so that we are able to concentrate on their needs with empathy;
(iv) Think in terms of service rather than getting rid of a product;
(v) Improve in every aspect and be willing to make a sacrifice for it (R&D, technology, waste reduction, packaging, transport, more complex customer oriented service, better communication, and the like).

Whether we want it or not, and whether we realize it or not, our activity affects our environment. This, again not only impacts us, but in most cases the next generations, too. EOS business means responsible business; responsible business means protecting the Earth, our joint scarce resource, rather than viewing it as a “free-lunch” – to be paid for by the innocent members of the next generations…

The holistically love-driven approach of the EOS concept can and should be applied in other areas, too. Some examples of the issues and their solutions:

(i) Marketing: serving, through reliable information sharing, rather than using manipulation to increase backfiring consumerism;
(ii) Compensation: besides considering the minimum market-driven wages, let us calculate also how much is needed to live a fully human, quality life (combining top-down and bottom-up calculations);
(iii) Tax: taxes do not go to a faceless “enemy” but to the society; thus, by fraud we hurt our “neighbors”;
(iv) Labor safety: in our case it should be the heartfelt safeguarding of the workers;
(v) Quality insurance: quality is seen as a means of love, rather than simply a mechanism to be competitive.

How to Tackle Corporate Performance Evaluation?

By accepting the rules of the performance-driven competition, such companies are also targeting sustainable growth, like all other ventures. To achieve that, you need capital. To measure it, you need definition of “return” and you need reports. How does the EOS concept approach these issues? The difference is once again an extension of commonly used terms and definitions. “Normally” investors think mainly in resources and assets, which can be transformed into financial capital. Especially high added value corporations, driven by R&D and knowledge, view their employees as resources (“human resources”).

The EOS concept is based on a three-level, extended capital structure, which includes: financial capital (material capital related to the tangible assets), mental/human capital (traditional meaning of know-how) and “spiritual capital” (or “relational capital”: based on a person-to-person relationship, for Christians keeping Jesus in their midst).

If you believe in a three-dimensional capital structure, you expect return in all three dimensions. Even though it sounds obvious, it is not. In the two-dimensional companies, they measure both the return of the financial capital as well as the return of HR management exclusively in financial terms, only. Because at such companies the ultimate goal is shareholder value maximization, measured in financial terms, it serves the needs – at least in the short run. Investors tend, however, to look not only at the financial statements before deciding on a major investment, but they also analyze features, like the capabilities of the management, the size and potential of the talent pool, the corporate culture, the team spirit, corporate loyalty, turnover of (key) employees, and the like. This shows that even in a two-dimensional capital structure the return becomes two-dimensional. The question becomes even more complex in the above three-dimensional capital-structure definition. Part of the human capital and its return can be aggregated in the financial statements and part of it, with the spiritual capital, requires a different audit, a different measuring system. This leads to a “dual-auditing”, as shown in Table 10.2. To make it more plausible, I tried to use terms of the world of finance and adjusted them to a new context. The content has to be defined by the team and be adjusted to the given conditions each year at each company. By nature it cannot be fixed “forever”.

If you want to measure these dimensions, you have to start the process by planning accordingly. The questions remain the same as in strategic and financial planning, but with a different content. It is important to note that the Business Plan and the Spiritual Plan are and should be interdependent! Our ultimate goal is to achieve the optimum as a portfolio. To do so, we have to acknowledge and balance the sometimes-contradictory partial “interests”. The optimum is to be achieved in a way that matches a minimum level for each dimension, separately. The final combined plan should contain what we give up, why, and what it is we want to gain!

Up to now we did not speak about the owner’s interest. The traditional system is easy and clear cut: the owner wants to see profit, to be used for buying and through it, “having”. This is the result of the “capitalist culture”, which is the “culture of having”. A person with this culture would never follow the principles of the EOS. There is, however, a different kind of person – characterized by a different culture as the “culture of giving”. The giving of a financial donation is an expression of “self-giving”. In other words, it shows an anthropological concept which is neither individualistic nor collective, but one of communion. A culture of giving, thus, is

Table 10.2 The “dual-auditing” scheme

Financial statements	“Spiritual statements”
Balance-sheet	Immaterial balance
Profit/loss statement	Gain/loss of spiritual depth
Cash-flow	“Love-flow”

not simply a form of philanthropy or a way of distributing welfare benefits, both of which are virtues derived from individualism.

The essence of being human is characterized by "communion". As a consequence, not every type of giving, not every act of giving, creates the culture of giving. There is a "giving" which is contaminated by the want to have power over the others; it seeks dominion and even oppression of peoples. It is only an apparent "giving". There is a type of giving which seeks personal gratification from the act of giving. In fact it is an egoistic expression and for the recipient it as an offense, a humiliation. There is also a type of "giving" which is based on expediency, which uses people and is opportunistic. This is evident in the current neo-liberal philosophy, which uses giving for its own advantage. And then there is a type of "giving" which Christians call "evangelical". It has the capacity to generate, even in the business arena, the Gospel-experience: "Give and it will be given to you". This reciprocal "giving" and "receiving" opens up to others, in deep respect of their dignity, and often the providential return comes in an unexpected income, of the discovery of a new technique or a successful marketing idea.

An owner of an EOS-type venture wants to realize this evangelical type of giving. The primary goal of such an owner is to fulfill his/her Christianity through the act, rather than independently or even in opposition to being talented and financially strong enough to create a business. The use of profit is threefold: to let the company develop; for charitable purpose towards the poor, as stakeholders; and to support the education, "breeding" of people with such a different mindset or even "heart-set". The model works on a free-will basis with its members; thus, a decision to use and split the profit should be based on a voluntary decision to be renewed every year!

Conclusion

Creating a Christian company is neither easier nor more difficult than being a Christian as an individual. As *Stefano Zamagni*[5] summarized it in an interview: "The EOS experience proves that business people either believe in values such as dignity of the human person, respect for autonomy, justice etc. – irrespective of the results that these values produce – or else they run the risk of producing effects that run contrary to these."

This statement – similarly to the Gospel – is promising and also shocking. It includes the possibility of achieving a partial success, and the possibility of failures and collapses, and the need of the capability to start over and over again.

How realistic is it to establish such a company and to keep it alive, in the midst of fierce competition? Such a company might survive but does not "fit" in today's landscape. The company might survive because of the following reasons: it accepts and implements the general rules of economy and competition; most of the "specialties" (the special principles and their implementation) are inside the "black box", i.e., within the company, in addition to the widely accepted rules, practically hidden for the outside world; while the part of the "specialties" that can be recognized by the environment may become perceived as extra value delivered, based on its positive consequences.

However it faces extra burdens, because of the constraints on access to capital (only limited sources, because not driven by profit/shareholder value-increase expectations) and the financial disadvantages (or opportunity costs), caused by the consequences of increased social responsibility and no dishonesty.

Can we imagine a world in which such a model of economy would fit in? Yes, there could theoretically be a perfect fit, if the whole economy would switch to such a macro-system, as part of a joint switch of the society (humankind) to a spirituality-driven life, based on the culture of giving...

While this seems to be a utopia, such companies achieve individual sustainability, as the short history of the concept has proven. Since the beginning, in 1991, the idea has been continuously taking shape, but historically we are still at an early stage. As it was disclosed in the international conference on EOS, at the idea's 10th anniversary in April 2001 in Rome: Nearly 1,000 companies in 30 different countries have been established or restructured worldwide according to these principles, while about 250 have already been closed. Many questions have been answered, while some others have arisen. Some of the EOS businesses are located in the industrial estates attached to the "little towns of the Movement", while others (which may be geographically distant from the little towns) are linked to them through this ideal of the EOS.

Out of the roughly 760 companies, the majority is in Europe (246 in Italy, 232 in Germany and other countries, including some in Eastern Europe). There are also several businesses in North and South America (45 and 176 respectively), Asia (36, mainly in the Philippines), Australia (15) and Africa (9). For the main part they are mostly small- to medium-size businesses, operating in the manufacturing sector, in the commercial businesses and in the service sector.

In Germany, 23 business people from Solingen established "Solidar Capital" an investment bank dedicated to EOS businesses in Eastern Europe and other parts of the world, which require capital to develop.

As *Romano Prodi*[6] stated: "Rather than an analysis of things which already exist, the EOS is truly a prophetic message. And what makes this aspect so fascinating is the fact that it is a spiritual movement which is carrying out great things, everything Chiara Lubich has said is linked together substantially by one principle – that of the most profound charity and the attempt to apply this charity to all aspects of contemporary life."

The development is sustainable and growing!

Notes

1. Maslow, A. 1954: *Motivation and Personality*. Harper & Row, New York, NY.
2. McGregor, D. 1960: *The Human Side of Enterprise*. McGraw-Hill, New York, NY.
3. The Focolare Movement is a lay movement, originating within the Catholic Church, which was first approved by the Holy See in 1962, and its successive developments were approved in 1990. For more details visit www.focolare.org

4. Encyclical issued by Pope John Paul II in 1991, at the centennial of Pope Leo XIII's encyclical "Rerum Novarum", which was the first ever issued encyclical about the modern economy.
5. Interview with Stefano Zamagni, Professor of Politics and Economics at the University of Bologna at a conference on 1998, April 29.
6. Romano Prodi in an interview in 1998.

Chapter 11
Spirituality as Faith in Relation to Management

Mike J. Thompson

Faith-Based Spirituality

Despite the scientific enterprise of the prevailing knowledge economy, there is considerable empirical evidence for the enduring beliefs of inner and/or transcendental sources of wisdom that are made "real" and applicable to the lives of many (Piedmont, 2001; Graham and Haidt, 2010). Spirituality is manifested in the phenomenal realm by the universal expressions of human "connectedness" and this is implicit in the language of sustainability which relies on the shared universal belief that humanity and the environment are inter-connected and that we have a responsibility to one another and to our descendants to care for the welfare of people and the planet. The notions of care and responsibility, whilst community-based, are universally shared ideas that are a sign of human spirituality expressed, for example, in the cross-cultural narrative of the Golden Rule: "Do unto others as you would have them do to you."

Definitions of spiritually are wide and varied but the intent of this chapter is to elucidate how spirituality is revealed in the workplace and in management with a faith-based approach, and specifically Judaeo-Christian faith. Dent et al. (2005) conducted an analysis of the literature on workplace spirituality and leadership and discovered that definitions of spirituality "are sometimes separate, sometimes overlapping, sometimes contradictory, and sometimes quite expansive and personal." In their study they identified the following dimensions:

- compassion;
- connectedness to others;
- transcending self-interests for the welfare of others;
- insight;
- openness, and
- discernment.

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Dent et al. also found that spirituality was frequently described in ethical terms: "authors defined spirituality as transformational, moral, and ethical and claim that spirituality assumes integrity, honesty, goodness, knowing, wholeness, congruency, interconnectedness, teamwork, etc." (Dent et al., 2005: p. 629).

For many, spirituality is described in terms of cultural custom, beliefs, values and faith. For some, spirituality is expressed through prayer, meditation, worship and religious ritual. These are observable phenomena that of meaning, purpose, identity and role.

The practice of spirituality may be distinguished in three forms.

1. *Faith-based spirituality* is practiced in the context of formalised religious structures and faith communities providing a narrative and theology of reverence to gods, saints, spiritual masters or to God through which adherents might develop themselves through spiritual wisdom, discernment and insight.
2. *Folk or indigenous spirituality* may be regarded as community-based spiritual or religious practice in which communities respect a spiritual or sacral tradition through the communal practice of rituals, worship and rites. Folk spirituality also includes what are termed "superstitious" beliefs and practices aimed at invoking deities to protect the adherents and to give them good health and possibly wealth as well.
3. *Humanist spirituality* in which a clear distinction is made between the material realm including the physical body and the immaterial and metaphysical world of ideas, thoughts and connections with others and, perhaps, nature in which wisdom for daily life might be accessed. There are varied descriptions of humanist spirituality and the *quantum world* is one and has been popularised through books such as *The Quantum Self* (Zohar, 1990) and *Leadership and the New Science* (Wheatley, 2006). Luk Bouckaert has coined the term *profane spirituality* as a spirituality anchored in everyday life and "does not look for a sacral order outside the ordinary order. . .Its aim is to inspire our day-to-day profane life. . . to open our eyes to what is happening just beneath the skin of our ordinary lives." (Bouckaert, 2010: p. 18).

The common theme in these spiritualities is the vision of *transcendence*: a perception beyond the ego-self and a conviction that rational and objectified knowledge is not the only permissible discourse in describing reality, a reality disengaged from the world of human perception, emotion or moral sentiment.

A spirituality of management implies a form of practice that has become aware of a Consciousness or Presence higher than that of the body-mind centred ego, and the ability to live in the light of that Consciousness. The Indian model of the *Rajarshi* leader involves firstly the transformation of the leader before s/he can transmit transforming influence. Chakraborty and Chakraborty describe the transformation process as a "haul" in which the "self-transactional leader is the ordinary `deficit-driven self' tending to resort readily to greed, deception, manipulation etc." (Chakraborty and Chakraborty, 2004). The image is similar to Schopenhauer's description of the striving Will; or the St. Paul's descriptions of the inner battles between "flesh and spirit" (Galatians 5:16–26); or the Buddhist conflict between the *tanha* of craving, ambition and restlessness, and the *chanda* desire for that which is right, good, or wholesome, for ourselves and for others.

In non-religious forms of spirituality, the dignity, autonomy and life of the human person in constructive relationships with others is emphasised: trust, friendship, loyalty and reciprocity. A humanist spirituality develops wisdom-based responses to human and environmental challenges. One such example is through the practice of frugality or careful consumption as a response to over-consumption and over-exploitation of planetary resources. The other is found in the sympathy and support given to minority groups, welfare organisations and acts of kindness to strangers. Such spirituality is cultivated through a personally disinterested perspective and a spirit of engagement with the world beyond one's immediate sphere of interest.

A Faith-Based Ontology for Managers

The norming of values in business parlance incorporates ethical commitments beyond service or brand promises. The ideal of the manager as an exemplar of a company's values is increasingly expected by investors, employees and wider society and has been illustrated by high profile dismissals for executive failings in the practice of values.[1] Machismo management styles are proving to be less successful in the workplace than more transformational or ethical leadership styles: even humility is being regarded as a necessary component of successful leadership (p. 94; Nielsen et al., 2010: p. 41). These more relational leadership styles accompany the managerial task expressed as "engaging hearts and minds" which is, perhaps, akin to speaking to a person's spirit or "soul", the place where their deepest identity and meaning is to be found.

Jewish and Christian perspectives on spirit and spirituality provide a distinctive faith-based spirituality. In Judeo-Christian thought, humankind is made in the image of God and therefore concepts of spirituality are generally viewed in relation to God as the Creator and Sustainer of life. The word for spirit or soul in Hebrew is *nephesh. Nephesh* refers to the essence of life or the act of breathing and that this spirit or breath of man is given by God: "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a *living being*." (Genesis 2:7). The Hebrew system of thought does not conceive of personhood in dualistic terms such as "body" and "soul". Such a view has been more recently supported by profound philosophical and theological objections against ontological and anthropological dualism: "Soul and body cannot be separated as 'substances'. The human being as a physical-spiritual unity should be the starting point." (Schroten, 1994: p. 112). In the New Testament, ψχη (*psuché*) is the word used for the spirit or *nephesh* of a person. It is the life essence, the self and inner person. Christianity builds on the Hebrew notion of the spirit as God's empowering life which becomes a new life through faith in the redemptive work of Jesus Christ.

In the theology of St Paul, spirit is juxtaposed against flesh. The spirit is alive to God, the flesh lives in the material fleeting world. The outward flesh is “wasting away, yet the inward man is being renewed day by day” (2 Cor. 4:16).[2] In Christian thought, the flesh may decay but the inner person, the spirit, may continue to grow. This is not a dualistic concept; rather it is an eschatological one. Christian spirituality should be understood as the redemptive relationship of God’s Spirit with the human spirit renewing and regenerating it. The spiritual path is thus one of transformation through Jesus Christ. This transformation is seen in the way in which St. Paul writes of the Jewish law that he views as “spiritual”. Yet he writes of himself that he is “unspiritual”. He explains his unspirituality in the context of his “sinful nature”. Yet in his “mind” and his “inner being” he delights in God’s law.[3] To live spiritually is to live a life that keeps God’s law in Jewish terms and in Christian terms it is to follow the way and the truth of Jesus Christ.

Practicing Virtue

But what then is this inner being, or in Eastern religious terminology, this “higher conscience”? In Judeo-Christian thinking it is nothing short of the *imago dei* and the faith of Jews and Christians that they are children of God. The desire and ability for faith, hope and charity is viewed as a testimony to being made in God’s “likeness”. The virtues emanate from the essential spiritual nature of humankind. In the great world faiths it is through prayer or worship that people of faith cultivate their spiritual nature and the transcendent calling, which they witness to in their “higher self”. In the context of faith, prayer and worship the qualities for “living well and doing well” (the virtues) are cultivated enabling people of faith to shape their character and beliefs for the material world in which they live and work.

From a faith perspective, the virtues are viewed as a gift given by a good and holy God who cares against a backdrop of human “fallenness” and “creatureliness”: justice, patience, prudence, moderation, humility, courage, faith, hope and love. The growing interest in spirituality in its broadest sense has ushered a return to the virtues through the nomenclature of (ethical) values as a way of approaching management. Societal, media and government calls have become ever more demanding on corporations to act with virtue in the way they conduct themselves, notably with justice wisdom and moderation. Responding to these virtuous demands requires a values-based approach to management in which prudence and justice become central platforms for operational management internally and stakeholder management externally. It is in this context that those who are clear on the source of their virtues through faith should be able to play an active role in “walking their talk”.

In both Christian and Jewish teaching, virtuous actions are directly connected to faith and worship. Robin Gill finds that in “moral communities” there is an intimate connection between morality and faith. Gill observes moral communities as being harbingers and carriers (not always exemplars) of these virtues. His thesis is that within Judaism, Christianity and Islam it is worship that provides the link between the structures of faith and effective care in society: Within each of these traditions individuals who believe in theory that there is a God who cares (and who encourages them to care) are confronted in worship with this caring God. In worship we are invited to open our hearts and minds to the presence of God and then to ask God, in turn, to shape these hearts and minds. Within worship the stories, myths, scriptures, rituals and liturgies that are carried by faith communities become a part of our living response to the God we encounter in that worship (Gill, 1993: p. 193).

Gill observes the link between faith and the practice of care in society, but similar parallels may be drawn between faith and management. Managers of faith, whose ethic is shaped in a community of worship, are encouraged to display the virtues that are intrinsic to their spiritual selves in the way they manage relationships in the workplace. For example, a Christian who is confronted with the forgiveness of God in Christ in the Eucharist should feel more ready and equipped to forgive and accept the shortcomings of others in the workplace. Those who regularly pray, “Forgive us our sins as we forgive those who sin against us” should, unless the words are a pious homily, find themselves forgiving and apologising when errors have been made. Whilst many management systems encourage an avoidance of responsibility and a culture of blame, the normative practice of spirituality should demonstrate the virtue of courage in taking responsibility for failings and acknowledging the positive contributions of others in shared work projects. When corporations make mistakes the highest quality response is one of apology and humility. The practice of such virtues by management in the public arena was, until very recently, non-existent. The virtues of courage, prudence, justice and moderation have simply not been cultivated through the recruitment, training and appraisal practices of most companies.

If the practice of spirituality in management is to be distinctive from all other forms and fads of management style, then it will be observable though the managerial practice of the virtues. From a faith perspective, these virtues are the reflection of a good and holy God. Virtuous work is that which is done, in the words of Sri Aurobindo, “without vanity or crude self-assertion or claim for position or prestige, [it is] done for the sake of the Divine alone and at the command of the Divine” (Aurobindo, 1993: p. 129). In other words it is not, as Alford and Naughton have pointed out, a matter of heroic self-improvement: “We come to know what it is to be virtuous above all by following the example and admonition of those who already know, who do easily and naturally what we only imagine we might do.” (Alford and Naughton, 2001: p. 87).

Spirituality and Faith as Narratives for Management Practice

In his Chapter 2 in this volume, S.K. Chakraborty expresses reservations about “spiritualised management” and the accompanying nomenclature such as “spiritual capital” and “spiritual quotient”. The fundamental difficulty of such management-speak about spirituality is the imprecise or absence of etymological explication. If it is argued that a spiritual ontology is to be rejected due to its religious foundation, then any other ontology may be equally exposed as a meta-empirical judgment. By removing the faith-based component of spirituality, the idea of spirituality becomes problematic. For example, Jespe Kunde, in his popular management book, *Corporate Religion*, uses the term "spiritual" without any attempt to define the term. Kunde speaks of "spiritual management" and "spiritual focus". He tells us that for employees "financial targets and salaries are not enough by themselves. They must also have spiritual sustenance." (Kunde, 2000: p. 220). It is doubtful that Kunde is here referring to a connectedness to the Divine. He seems to be expressing the quest for a higher way of business leadership beyond the contemporary management norms when he describes the spiritual leader as "the antithesis of the administrative." Judeao-Christian spirituality springs from a distinctive faith in a relational God who, according to the Christian faith, has revealed himself in the person of Jesus Christ. This is not the same usage as faith being interpreted as a broad spiritual concept that may, for example, refer to the faculty of believing in the realisation of a vision an example of spirituality in leadership posited by Fry et al. (2005).

Leading corporations are addressing the question of ethical values in the context of stakeholder engagement: *What is good? What is right? What is fair?* A Christian manager is likely to engage in such questions from the perspective of understanding management as a vocation in which he or she is to manage "as unto the Lord" (Colossians 3:23). Creating an environment in which these questions can be discussed and plans made in light of the discussions depends on the quality of the organisation and its leaders. Whilst the discussion at a public level is not usually related to spirituality, nevertheless the underlying conversations that constitute business quality, integrity and responsibility are frequently energised by spirituality and religious faith.

Much, but not all, of the literature on spirituality in leadership or management focuses on models and studies based on spiritual or spiritual-based leaders who are fully aware of their spiritual motivations. The 31 business leaders interviewed by Pruzan (2007) speak about practicing love for neighbour, compassion, cultivating trust and co-creating a world that works for everyone. The literature explores how leadership spirituality is operationalised through the emphasis on ethical values, servant leadership, a sense of humility and a sense of higher purpose (Pruzan, 2007; Korac-Kakabadse et al., 2002; Whetstone, 2001; Wagner-Marsh and Conley, 1999; de Pree, 1989, 1993). However, most corporations make no spiritual claims for their social initiatives even though certain managerial motivations might be regarded as "spiritually-based" rather than economically-based. Examples of such motivations in a corporation might include:

- a recognisable contribution towards the Common Good beyond financial return;
- a genuine commitment towards quality and excellence beyond the product alone;
- a cultivation of direct relationships with stakeholders beyond what is economically required, and
- signs that trust is being fostered in relationships within the corporation and between the corporation and its stakeholders.

In the opening chapter of this volume, Peter Pruzan explains the concept of *spiritually-based leadership* by relating certain organisational cultural changes to spirituality. Examples he cites include: flatter organisational structures; the emphasis on personal competencies; more flexible forms of organisation, employment and production; modern leadership education and organisational-existential concepts of corporate identity and reputation: "These new perspectives raise deep, existential questions as to the very nature and purpose of an individual's and an organization's existence. Questions, which are central to spiritual enquiry." Such questions give rise to the search for faith and the mystery of faith, held within faith communities – rational enquiry is transcended in what Nicolas Berdyaev refers to as "the highest degree of spirituality" and the existential wonder of the spirituality of personhood (Berdyaev, 1935). Spirituality is not predicated on rationality but on faith: a belief that there is a spiritual plain which is as real, if not more real than the physical and rational world which fills our immediate view. Perhaps spirituality is to be regarded as a story which tells humankind that they are more than creatures of instinct and self-preservation, more than employees, managers or consumers but spiritual beings with the capacity for nobility and altruism. Glimpses of such spiritual resources may aid managers in their desire to go beyond the economic targets of their responsibility to creatively give of themselves from the deepest instinct of their beings.

Notes

1. See, for example, the resignation of Mark Hurd of HP who admitted that he had not lived up to the values of HP. ("The curse of HP", *The Economist*, 14–20 August, 2010, p. 54.)
2. See also *Colossians* 3: 10: ". . .the new self is being renewed in knowledge in the image of its Creator." As C. Ryder Smith (1951) points out in his *Biblical Doctrine of Man*, the Pauline doctrine is that man has two "forms": that which is seen now and that which is hidden now but will be seen hereafter.
3. See *Romans* 7:14–25.

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Chapter 12
Organizational Transformation Through Human Values

Yazdi Jehangir Bankwala

This chapter seeks to explore that although many organizations have a worthy aspiration through their High Vision, the real challenge for people and organizations lies in the alignment of their own personal VALUES with what they value.

This process of alignment needs to focus on basic gaps in our lives. To undertake this journey, we need to start by understanding the most critical gaps in us, that is, between the person I am and the one I want to be. Or the organization we are and would like to be. Understanding the gap gives us the scope to excel.

Our evolution in organizational transformation lies in us becoming aware of the values we proclaim and those that we show. This process of alignment is the key for the individual and the organization. This chapter intends to explore the consequences that will emerge if an individual or organization who aspires toward a High Vision but where the values of the individual or the organization are not in alignment (Sampath, 1998).

Background

My own managerial journey started some 20 years earlier. The unique organization that I was destined to work for had shaken my notions about management which I had learnt in my Business Studies Course. This financial institution employing about 14,000 people, of some 79 nationalities, operated in around 73 countries globally. Within 20 years it was ranked the 8th largest financial institution in the world.

The uniqueness of this institution was the founder and his underlying philosophy of culture and values in the organization. During management off-sites, he would speak endlessly without notes and rarely uttered the word "profit". The message was that material gain was a result of moral gain. "Do not be concerned about what you do. Pay attention first to what you are, and then bring those qualities into all that you do".[1] For example, in its annual report published in the early 1980s, some

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of its main objectives were service to humanity, a balance between the moral and material and submission to God.

I recall observing a group of senior corporate leaders in London, reading the annual report over coffee and having a good laugh over the stupidity that this organization proclaimed to stand for. Yet for many, young and idealistic employees, who worked in this organization, this management offered them new hope.

Regardless of this hope and the lofty spiritual ideals of High Vision, this institution was shutdown 10 years ago in July 1991 involving some US$20 billion. This same institution was later vilified by The Governor of a Central Bank as having a "criminal culture". For many stakeholders this was indeed a shock. Some 10 years later several litigations are still on going in different legal jurisdictions. Many who were involved in creating this institution were condemned but alas lessons seemed not to have been learnt.

In a personal conversation in London June 2001, with the former Global Head of Human Resources for the bank, he expressed, "Without Values you are guaranteed to fail". He concluded that the doctrine of the bank's failure was that the, "Value systems were not kept in view".

The question that remains is how it was possible that an organization with such a "high vision" ended up being accused of such criminal behavior? Were the spiritual aspirations merely strategies for the sake of marketing or a motivational technique to get better results? How can there be a gap between vision and one's action? Was this gap not apparent to other shareholders? When and how did such a gap arise?

This chapter intends to reflect on the gap between Vision and Values as a scope to propel organizations toward excellence.

The Approach

To gain deeper understanding, I used the dialogue approach to seek the views of enlightened executives and then some spiritualists. References were also drawn from interviews published in reputable Management Journals like Harvard Business Review.

From this, an interesting dilemma emerged. This chapter seeks to provide a framework to give better clarity on the dilemma. Having been interacting with several corporate leaders, managers and more important spiritualists over the years, I would like to share some of my experiences and to bring to the attention of the audience the skepticism that this subject raises. It is not our High Vision that is the issue but the alignment of our behavior and values in this journey. In this context, I would also like to share my experience with a process called "*Values Clarification Process*" (J. M. Sampath) which may clarify this dilemma.

Meaning of Values

Swami Dayananda in his book "The Value of Values" defines "A value is a value for me only when I see the value of the value as valuable to me. We're not able to follow values such as truthfulness, non-injury, only because we have not recognized the subtle gains that come to us by following these values".

S.K. Chakraborty explains his definition. "Values constitute states of emotions or feelings which underpins the choice of goals and determines the nature of means to implement those choices". *Anthony Robbins*, states all decision-making comes down to values clarification-values are the compass that is guiding you to your ultimate destiny-any time you have difficulty making an important decision, you can be sure that is the desire to be unclear about your values. *J. M. Sampath,* values are the beliefs one holds within oneself, which guides one's actions or reactions in a given situation. Some of these beliefs are known while others are not.

The Starting Point for Organizations

Figure 12.1 suggests that to gain commitment the key lies in helping individuals gain greater clarity of their own personal values rather than their corporate values. But in my experience most organizations start by creating a set of values and then selling those values to its employees. This can end up, as a graded motivating factor and it would have been better to leave the values initiative aside.

Whether a business should run for short-term results or with a focus on the long term is a question of values. Financial analysts believe that business can be run for both simultaneously. To be sure every company has to produce short-term results. But in any conflict between short-term results and long term growth, each company will determine its own priority. This is not a disagreement about economics. It is a value conflict about the function of a business and the responsibility of management.

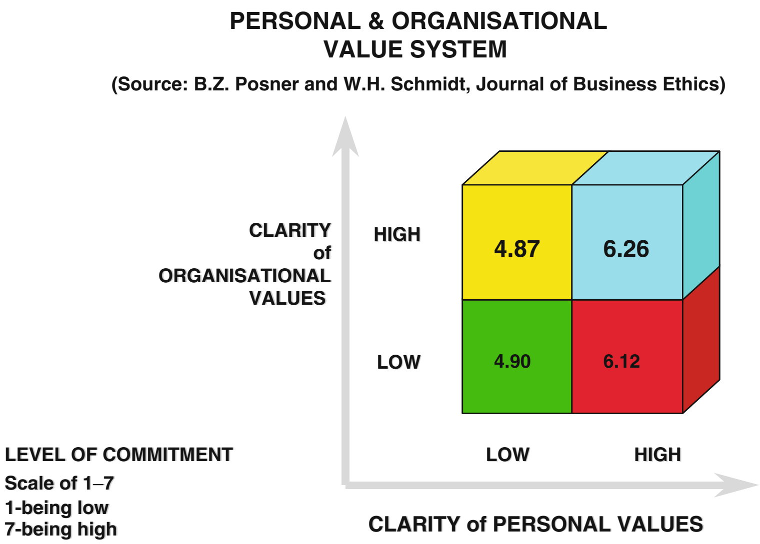

Fig. 12.1 Personal and organizational values

Organizations like people have values. To be effective in an organization, a person's values must be compatible with the organization's values. Otherwise the person will not only be frustrated but will also not produce results.[2]

In gaining clarity on our values, we need to understand the critical gaps that exist at different levels in each one of us. The gap exists at 3 critical levels (Sampath, 1998):

1. *Between "Who I am" and "What I want to be"*. Example, I do not like losing my temper with my child, when I do I myself do not like it. Often I am struggling to be more patient even though it is my own vision for myself.
2. *Between "Who I am" and "How others experience me"*. I think I am a very caring boss but my subordinates do not experience me as such.
3. *Between "What my organization expects from me" and "What I feel is expected out of me"*. My organization wants to subscribe to a vision, goals or values when I lack clarity of my own vision and goals.

Of the three gaps above, the first is the most important for the individual, even though it is one's own personal aspiration, yet one is struggling with it. Most often organizations insist on helping the individual to bridge the last and widest gap first. But, if the organization can help one to bridge the first two gaps, only then one has the confidence and strength to bridge the last gap more easily.

We have a friendly CEO in Singapore who asked if he spent his budget on processes being recommended, would he be ensured that his people's behavior would change? Here the salesman is tempted to show the CEO the statistics and case studies and the like. But a basic question arises. This CEO as a parent confessed he was doing the best in providing opportunities for his 3 children but could not be ensured they would turn out as he expected. How can others ensure him that his 1,000 employees will turn out as he expects in 3–4 days?

In the business context, for an organization or individual to be excelling in whatever they do Sampath argues that they need to work on finding a response to at least the following four questions: (1) Where one wants to go? (2) How one wants to go? (3) Why one wants to go to where one wants to go? and (4) What one wants to do?

The response to the second question will give an insight on the values that would guide the actions of the individual and the organization which would enable them to move in the set direction. This would determine the means of achieving the end.

The response to the third question – why one wants to go to where one wants to go? Will give a deeper understanding on the goal and the proper means to achieve the goal. The lack of clarity at this level leads to many value conflicts as one is not clear on why the organization or the individual wants to achieve what they have set to achieve.

The Need for Clarity of Values

In understanding behavior it is important to see that I behave the way I do depending on what I value in life. For example, if success at any cost is valuable to me then I want to win at any cost. Yet many of us have yet to make the connection between what I value and my behavior. The real challenge arises when due to a rapidly changing environment my values end up apparently in conflict. Here I need to have clarity in the need to achieve results how far am I prepared to bend the rules. When this inner conflict arises so does the tension and in such a frame of mind making the right decision becomes tougher.

Having clarity of our values simply means what are the methods I will use to get me to my destination. If I lack clarity, any method will do. Many organizations have taken methods such as TQM, Re-engineering as methods to reach their destinations of performance and excellence. Yet I have come across organizations where the destination and the methods seem to subconsciously become secondary. Often it seems, to get things accomplished one needs an understanding of the corporate personalities/politics and keeping the hierarchy happy rather than the customer. This then becomes the corporate culture, here rewarding personal loyalty becomes more important than performance appraisals. This might be dysfunctional for the survival of the organization yet this can become a pre-dominant, unsaid cultural value.

My own experience resonates with *Jim Collins* who laments that Executives spend too much time drafting, wordsmith, and redrafting statement mission values, statements purpose statements, aspirations statements and so on. They spend nowhere near enough time trying to align their own organization with the values and vision already in place.

On studying and working closely with some of the world's most visionary organizations it was found that they concentrate mainly on the process of alignment, not on crafting the perfect statement.[3]

To explore this process of alignment it is interesting to explore the key categories of organizations and people (framework developed by Sampath and summarized by Fig. 12.2)

Because most organizations aspire toward a High Vision let us see the consequences if that vision is expressed through either Low Values or High Values explained in the above chart.

These are organizations and individuals who are rigid with their purpose and in the process care least about the process. They are insensitive to any context and are highly self-centered. They have no standards or values by which their actions

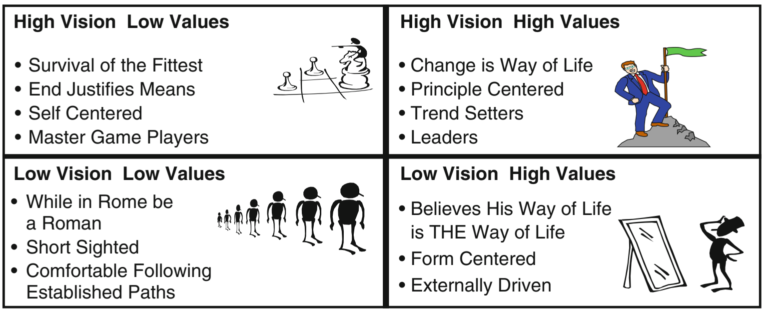

Fig. 12.2 High (low) values – high (low) vision

are governed. They strongly believe that it is always the fittest that survives. In the process they degenerate the larger system. They also constantly live under threat, as many of their means are not aligned with the social norms. These individuals and organizations are more power driven than principle driven. They also are master game players. They are least bothered about ambiguities and believe that they can deal with any problem as they slow up without much of a difficulty. They are so much driven by the end goal that they forget the long-term consequences of their immediate actions. They often live in the future.

These are organizations and individuals who strongly believe that the "end justifies the means". They sacrifice long-term gains for short-term rewards. They are shortsighted and the life of such organizations is not too long. Some aspects of the above can be illustrated by the following cases.

On February 3, 2000 the Straits Times of Singapore reported widespread rule violation at one of the Big Five US Auditor Firms. As a result, more rules were introduced that would require the top Five US Accounting Firms to set up more rigorous Internal Controls. These were one of the most intense sets of compliance rules for independence that has ever been issued anywhere.

An independent review found that nearly half the partners at one of the Big Five had violated rules prohibiting them from owning stock in companies they audited. These revelations were an embarrassment for responsibility was to serve as Public Accountants, whose independent arbiters on the way publicly traded companies kept their books.

Dilemma here is: (A) Why is it that even the most reputed global advisors on internal controls and compliance to Corporate Governance are having trouble with rules to govern their behaviors? (B) Will more rules help?

Despite this we find in a year later the Enron corporate disaster-a visionary organization but with questionable values. In my own experience, when I was guided or required to change I resisted; yet over the years whatever changes I have made were based on self-realization and not instruction. Yet time and time again we choose rule, instructions, as we want control and predictability.

One of my critical learnings in human behavior and developing organizations is the need for Human Values whereas the management world today is paying greater attention to visions, systems and procedures to get desired behaviors.

In Sampath's Framework these are organizations and individuals, which are flexible out of awareness. They are constantly sensing what is happening within and outside and keep themselves aligned to the context. They are open and sensitive to each other and the context. They are more principle-driven than form-driven and therefore have least difficulty in changing the ways they do things as long as it doesn't affect the underlined principles. These organizations and individuals constantly keep exploring possibilities and learn from everything they do. They are introspective and self focused. They constantly look at higher order purposes and eventually end up setting new trends, which others follow. They are proactive and far-sighted. They are highly context sensitive and progressive in their way of seeing things. These organizations and individuals are driven internally with a strong desire to add value. They become their own critique in the journey toward excellence.

Every ambiguity is perceived by these organizations and individuals as an opportunity for a break-through. They have options in finding solution to any problem. They also have least boundaries, which restrict them in reaching the best possible solution.

These individuals and organizations strongly believe that change is a way of life. They continuously keep moving toward the never-ending destiny of excellence. They compete with themselves in creating higher standards. They become the models from which the larger system benefits.

Values as Source of Creative Conflict

It is also interesting to note that often in an organization most of the conflicts arise between the individuals who belong to "Low Vision – High Values" and who belong to "High Vision – Low Values". This conflict if not handled well, is likely to lead the conflicting groups to Low Vision – Low Values over time. The groups move into Low Vision – Low Values mainly because they get tired of fighting for their cause and there comes a day when they give up. On the contrary, if the conflicts are resolved there is a greater possibility of the groups moving into High Vision – High Values, thereby taking the organization into High Vision – High Values which is where excellence pervades the entire organization and the organization becomes a model for the rest of the world to follow.

Below is the experience shared by *Richard Barrett* who was formerly the Values Coordinator for the World Bank. ". . .more and more companies making some form of contribution to society. They have discovered that making money *and* making a difference are mutually supportive goals. When companies care about their employees, the local community and society, their employees, the local community and society care about them. The dynamic that I was measuring was simply the wisdom of the golden rule: do unto others as you would have them do unto you, or, as I prefer to describe it, the energy you put out into the world is the energy you get back. This is particularly true with regard to employees".[4]

The most important to great, enduring organizations are their core values. But there is a big difference between being an organization with a vision statement and truly becoming a visionary organization. The difference lies in creating alignment to preserve its core values to reinforce its purpose to stimulate continued progress toward its aspirations. Yet for many of us a doubt remains, surely to progress we need something more complex than so basic as values. So many prefer to take complicated routes while the foundations remain shaky.

Finding such outstanding and shining examples of leadership are rare in the world. The UK based Economist in its first issue of Jan 1994 featured an article on "Take me to your Leader". The article sought to rate several world advisors or gurus, covering George Soros, Tom Peters, Jeffery Sachs, Lee Kuan Yew, Kenichi Ohame, Peter Drucker, Michael Porter and so on. The most unusual reference was to an Indian philanthropist, Sathya Sai Baba, unusual phenomena.

Sathya Sai Baba is running well over 100 educational and medical institutions from primary level to university (all focusing on education in Human Values) and free specialist hospitals for the poor. All with a noble High Vision. It is worthwhile to investigate this phenomenon. His advice is "Those who set up industries and accumulate wealth should not rest content with this. They must have the spirit of sacrifice. People who give advice to others, but do not practice what they preach are hypocrites. It is a travesty of language to call such persons as leaders. Give up selfishness. Have the nation's well being in view. Develop character and morality. When one sets the example of man who adheres to morals and who loves God and fears sin, he will be able to elevate the morals of the society".[5] Here again the rule seems to be "practice what you preach". The key starts with the individual becoming aware of one's values and how they guide one's actions, rather than being more concerned with higher aspirations about the outer world.

Conclusion

Organizations can only transform when individuals begin to change. For the past decade, I has experimented with several concepts of change. These efforts ranged from seeking out spiritual masters, teachers, ancient practices and modern management concepts. The search has been challenging, demanding and at times confusing.

I gained some insights about "changes in consciousness" and much knowledge on the subject. But, because the focus was on the concepts and not on oneself, one found that despite the increase in knowledge, the improvement in one's behavior seems insignificant. By using the framework in Fig. 12.2 to look at one's behavior and gaining a better understanding of one's values, some shifts in behavior are being experienced. It is now about beginning a journey of living life out of "consciousness" not "knowledge", when the focus for change remains on the Self.

"Money is only a source of energy to do things, if power and ego utilizes this energy then it is not aligned with the Universal energy. The question is how to play my role within the Rules of the Universe and understand its consequences. We need clarity about our values. Then every activity has the true potential to be spiritual and puts us all on a path to grow as a matter of our own choice".[6]

It is fine for organizations to have High Visions but the challenge is whether our actions are guided by our values. Every action conveys our values whether consciously or unconsciously. "If you believe strongly in a particular set of principles, and if you practice your business in accordance with them, it's very difficult to have a partnership with the company that does not believe in them. As we said in the 1997 annual report, we are still not pretty good at working with partners who don't share our ideas, and I'm not sure we ever will be."

Wanting to align our Vision and Values will require us to make difficult choices. The greater the clarity we have about what we value the more likely we will make clearer decisions and thus likely to attract the results we want for ourselves.

Often when our expressed values are not in alignment, others begin to see a gap. This gap will have its impact on Corporate Reputations, valuations of “Goodwill”, brand essence and the quality of the employees we attract. The clarity with which our employees see their Vision and Values will determine our corporate futures. A corporate culture nurtured on aligning our Vision and Values offers some practical solutions in building organizations that contribute toward a sustainable future.

Notes

1. Tom Thiss. 1999: *The Wizard of IS.*
2. Peter F. Drucker: “Managing Oneself” *Harvard Business Review* March–April 1999.
3. Jim Collins: “Aligning Action and Values” in *Leader to Leader*, Drucker Foundation.
4. http://www.corptools.com
5. DML Chibber: *Leadership.*
6. Message from *Shri Shivabalayogi* (1935–1994).

Chapter 13
Spiritual-Based Leadership

William C. Miller

Leaders in world business are the first true planetary citizens. They have worldwide capability and responsibility; their domains transcend national boundaries. Their decisions affect not just economies, but societies; and not just direct concerns of business, but world problems of poverty, environment, and security. World business will be a key actor in the ultimate resolution of the macro-problem. It crosses national boundaries with much more ease than do political institutions and the business corporation is far more flexible and adaptive organization than the bureaucratic structures of government.

(Willis Harman, author of Global Mind Change)

The Search for Responsible Business

Contemporary social research unmistakably shows that people everywhere are starving for leadership. . . starving to connect with leaders who are believable, trustworthy, and capable of actualizing the changes we need in this chaotic world. Sure, we've had "leaders". . . but what we need are business people who can take the lead in transforming the character of organizations that have contributed to today's world trade turmoil. . . today's exploitation of people and natural resources. . . today's inequalities of educational and economic access. . . and today's global stress from an impossible pursuit of happiness through unlimited desires and acquisitiveness.

Indeed, people are looking – although skeptically – for business leaders to exercise true leadership. "Research suggests that the Western consumer has begun to expect more than high quality products and services from corporations. We are, for instance, increasingly concerned about the environment. We worry about the expanding gulf between the "have's" and the "have not's" around the world. The public is looking for corporations to demonstrate higher values."

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Is this a call for more "visionary" leaders in business? No – it's much more than that. More than just being visionary, true leaders must inspire courage, integrity, trust, and personal brilliance in their colleagues. In short, their leadership must be based on their personal character, and must build integrity and character throughout the organization.

The benefits of high-integrity and high-responsibility business fall into three arenas:

(1) At the individual level, it is simply soul-satisfying, an exercise of our spiritual nature
(2) At the corporate and community level, it leads to attracting more investors, more business, and more talented people.
(3) At the human society level, it increases our confidence and competence in the power of goodness.

For example, at the corporate level, does it attract a greater number of investors? "Socially responsible investing" surged impressively from 1995 to 1997 in the USA. "The assets in screened portfolios – that is, portfolios that exclude, for instance, tobacco and weapons companies or firms that are criticized for their labor practices – rose 227% in 2 years, from $162 billion to $529 billion. That's impressive, considering that during the same period the market grew only 84% and the S&P grew by only 60%."

The case of Charles Schwab and Co. shows the attraction of more business and more talented people. In the 1970s, Charles had a keen ethical insight that inspired a business breakthrough. He saw that Wall Street brokers were in an untenable conflict of interest: they were supposed to look out for their customers' investment interests, ye they made more commissions by convincing their customers to make more trades. He realized that hordes of well-educated investors didn't need advice; they needed reliable transactions. Doubly armed, he set up his company to not to pay any commissions and not to give any advice. His is a transaction company for informed investors, which has kept its position on top of its industry even though it's not the lowest-cost provider! Its reputation for integrity attracts customers who are willing to pay for the extra trustworthiness.

Today, the company attracts employees who are dedicated to this "high road" strength of character. Indeed, by the mid-1990s, customers began clamoring for advice on what investment vehicles were best for them. An internal debate raged at Schwab about how to respond. Employees were adamant that the company should not compromise its integrity – that the company's ethics were the very thing that had attracted them to working at Schwab! Finally they found the right formula for offering information that could help customers make more informed decisions without advising them.

The Call for Spiritual-Based Leadership

So how do business leaders develop and exercise this character? As we will explore, it springs most deeply and most directly from our spiritual nature! And so, the real call is for transformational leaders who base their leadership on their spiritual roots and values.

You might be thinking that "spirituality" is much too soft for the hard world of business leadership. Or that the world is just not ready for spiritual-based leadership, even if it is "practical." Yet the evidence is compelling... from research around the world, and 17 years of experience by this author/ consultant on corporate innovation, having worked with 100+ companies on three continents.

When Motorola was a client of mine, Bob Galvin was chairman of the executive committee on Motorola's board of directors. To one group of executives, he described the primary job of leaders as "inspiring acts of faith ("things are do-able that are not necessarily provable"), spreading hope, and building trust." When asked how these values relate to the "real world of business," he replied that executives must develop more than good technical or financial skills. They must develop character in themselves and others. He concluded, "Faith, hope, and trust... Theology is practical business."

We've known that leadership depends on character for many millenniums. Kautilya's Arthashastra is a classic treatise from India on management written during the fourth century B.C. He insisted on a leader who had a long-term vision and who was upheld values such as piety, truthfulness, reliability, gratefulness, liberality, promptness, freedom from vices, and avoidance of harming others.

Even in this century, we've sung the same song. For example, in 1955, management guru Peter Drucker stated that leaders should lead not only through knowledge and skill but through courage, responsibility, and integrity. But recently, in the well-hyped focus on "visionary leadership," we have under-estimated or under-valued the importance of the character dimension. A study by the Stanford Research Institute gives the real weighting: only 12% of effective leadership is based on knowledge and vision; the other 88% is dealing appropriately with people!

Character impacts the leader's effectiveness with both vision and people. Character expands our horizons to include the interests of those beyond ourselves; thus it can illumine knowledge and convert it into wiser and more compelling visions. Character also creates resonance between the leader and others; by this the leader moves beyond "compliance" and inspires inner-driven commitment. Given today's pace and chaos, a true leader is one who can inspire people to take the initiative, based on their own intrinsic values, to implement a noble vision of change.

Can leaders with a spiritual basis to their character succeed in the business world? Take *William George* as another example. He is Chairman and CEO of Medtronic, a hi-tech corporation specializing in products and services to meet the needs of heart patients. At Medtronic we believe that if we first serve our customers well, provide products and services of unsurpassed quality, and empower our employees to fulfill themselves and the company's mission, we will indeed provide an outstanding return for our shareholders. (Note: Their stock has gown at more than a 25% annual, compounded growth over the past 40 years, compared to the Dow Jones or S&P 500 average growth of 10–12%.).

As George points out, this does not mean introducing religion into the workplace. We are all spiritual beings. To unleash the whole capability of the individual – mind, body, and spirit – gives enormous power to the organization. That's what I believe is "spirituality in the workplace," to unlock the real sense of significance of the organization's purpose. This has nothing to do with religion. People of many faiths, or no faith at all for that matter, can join in a common cause of service to others through their work.

Spiritual character is different from religious observance. Religions are institutions each with their own sets of beliefs, rituals, and codes of conduct. When Jesus was asked, "Which of the Ten Commandments is the greatest?" it was a question of religion. When He answered, "Love God. . . and love your neighbor. . ." His answer was one of spirituality.

Love as the Basis for High Integrity Reputations

As stated by Sathya Sai Baba, the global spiritual leader from India, the essence of spirituality is anything that evokes or expresses Divine Love – love that is fearless, unconditional, and selfless. Religions have in common that they were originally formed to lead people to a greater evocation and expression of spiritual love. Love is the basis for all other spiritual values and for character. For example, love in speech is Truth, love in behavior is Right Action (responsible action), love in thought is Inner Peace, and love in understanding/wisdom is Non-Violence. These five core values – love, truth, responsible action, inner peace, and non-violation – are found in all spiritual traditions. These values are also "built in" to our spiritual-human nature.

Sai Baba goes on to say that character is expressed at three levels: individual, organizational/national, and humankind. How do these values show up individually? A clerical person would do his or her best quality work, even if no one were watching. It means a professional would tell the truth about errors or delays, even if it meant a temporary reprimand. It means an executive would continually strive to find creative new ways to deliver goods faster, without costly delays to his or her customers. It means a sales person would not over-promise what a product would do, or overcharge for them. It means a manager would seek to serve people rather than hide behind bureaucratic rules.

Showing the impact of these values at an organizational level is an ongoing study of the "100 Best Companies to Work For" in the USA. Fortune Magazine assesses corporations based on five dimensions (with Sai Baba values in parentheses): credibility/trustworthiness (truth, peace), respect (love), fairness (right action, non-violation), meaning of work (right action), sense of family/community (love). Southwest Airlines, PeopleSoft, Goldman Sachs, and Hewlett-Packard are some of the well-recognized names that have been in the top ten. About half the top 100 companies that adhere firmly to high-integrity character are publicly traded – and those have an average growth rate more than twice that of the S&P 500! Love, and related values, can be synonymous, and synchronous, with great business success. Indeed, the reputations for living by noble values help attract top talent, who then contribute to outstanding growth and performance.

At the level of humankind, these values create the atmosphere to bring people together to heal conflict and enrich community. They are, for example, the spiritual common ground amid the diversity of religions. In *Stephen Covey*'s words, "If we live and lead by principles, we gain the moral authority to unify divisive factions within our circles of influence and our areas of responsibility." For example, why did Isaac Tigrett start the Hard Rock Cafés? He states: "In England in those days, the social classes were still separated. There was literally no place in London where a baker and a banker could meet to talk. I wanted to break that system."

Isaac decided to open an "absolutely classless" restaurant with a friend, and rented a space in the ultra-fancy Mayfair. He opened the first overtly American restaurant in England connected with the youth-movement of those times. With his timing, his concept, and the location – it was a smashing success from the first day. Standing in line were those bankers and bakers, Labor politicians and laborers. And his employees were just as transformed by working there as the society by eating there. His formula for success? In every kitchen, on every menu, in every staff meeting, on every T-shirt, the mantra was the same: "Love All, Serve All." He stressed "All I did was put spirit and business together in that big mixing bowl and add love. I didn't care about anything but people. Just cherish them, look after them, and be sensitive to them and their lives."

For the business boomed worldwide as it did, it took many inspiring leaders, not just Isaac himself. Isaac helped develop these next generations of his business leaders by imbuing business goals and the means of attaining them with noble values, and his leadership built character in the process. The reputation of the Hard Rock Café spurred its amazing growth, attracted the right talent, and in the end became a huge "asset" that turn Isaac's first $60,000 investment into a $108 million sale of the business 20+ years later.

The Readiness for Spiritual-Based Leadership

Are consumers and employees spiritual enough to accept business leaders who are more spiritual in their values? They are becoming more spiritual and wanting more of it everywhere in their lives. A survey by the Gallup Organization in America found:

(i) 79% say they have no doubts that God exists
(ii) 60% say they have absolute trust in God
(iii) 48% had occasion to talk about their religious faith in the workplace in the previous 24 h
(iv) 78% felt the need in their life to experience spiritual growth (up from 20% 5 years earlier)

Are our model leaders ready to exercise spiritually-based, transformative leadership? A panel of distinguished leaders, including the presidents of Notre Dame and the University of California, and a NATO ambassador, identified a list of "transformational leaders who not only get the job done, but in a way that creates trust, creativity, commitment, and ethical behavior." Those selected to be interviewed included a former governor, a US senator, a college president, a CEO in healthcare, and other successful leaders.

(i) 72% spoke in strong and clear terms of the importance to them of their spiritual traditions.
(ii) 77% said there is a strong and vital relationship between spirituality and leadership practices.
(iii) 59% commented that spirituality into the workplace is essential to organizational health and productivity.

"At least two lessons emerge from this study: (1) There may be a profound link between the ability to be a transformational leader and a personal sense of spirituality. Spirituality tends to ground us in a greater good beyond the self, helps us value other people, creates in us an aspiration towards ethical behavior, and teaches us that we cannot know or control everything ourselves. When matched with the right skills, discipline, and dedication, a leader can have much more depth and sensitivity. (2) The project suggests that there is a great desire to integrate spirituality into the workplace but also a keen awareness of the problems involved. Not everyone speaks the same spiritual language. Not everyone is nurtured by the same tradition. Failure to live up to proclaimed spiritual values could lead to skepticism and cynicism."

Ultimately, spiritual values take us beyond ourselves to a realm larger than our own interests, as Isaac Tigrett and others show. And that is what people are looking for today, and what the world needs today. *Peter Drucker* speaks of the responsibility we have as business leaders to stretch our interests "beyond the walls" of our organizations.

How to balance the common good and the special purpose of the institution is the question we must answer. We know that this integration can be achieved when leaders take responsibility beyond the walls. They have to lead their organizations to performance. At the same time, members of the organization have to take community responsibility.

Any company that successfully integrates performance and community responsibility will thrive. This can occur best when leadership is firmly grounded in spiritual principles, business skills are applied with excellence, and people strive to "walk the talk" and apply high values to its products, its communications, and its internal management practices. Then the brands of that company take on an allure to anyone interested in high integrity. That reputation will return dividends for corporations and communities through greater investment, greater growth, and greater abundance of top quality talent. And beyond that, as stated at the beginning, for the individual it is deeply soul satisfying. And for humanity, we all gain greater confidence in the power of love and character to provide for our material and spiritual well-being.

Conclusion

It's too late to argue about whether spirituality belongs in the workplace. Our spiritual values go to work with us, and it's time we exercise leadership based on them. We are all called to lead the way to a new story about leadership and spiritual values in business. As stated by Michael Ray, professor at Stanford University's Graduate School of Business: The real heroes of today are people dealing with the challenges of a world in chaotic transition. They know the difficulty and suffering that is part of this world. But they also have full faith in their inner creativity or spirit with its infinite intuition, will, joy, strength, and compassion. They know that the joy and promise of life is taking these inner qualities and bringing them forth in a constant quest for the highest for themselves and everyone around them.

When we step up to this challenge, this call, to be business leaders steeped in our spiritual values, our companies will take the lead in building the character – and thus the reputation – required for sustainable growth in this new millennium.

Chapter 14
The Impact of Spirituality in Management

Raimon Ribera and Josep M. Lozano

The emerging field of spirituality in management attires growing attention. Spirituality being one of the defining characteristics of the human condition, it can have an impact on management practices, since how we actually manage depends on the way we are. To address this subject, we first need to define what we understand by spirituality and see what kind of management can result from placing spirituality at the core of the human condition.

The impact of spirituality in management is not automatic: it is a process that *can* take place, requiring effort and vigilance. On the contrary, management practices will always have an impact on the manager's vision of life, humanity and spirituality.

Let us underscore right away that we cannot say that certain managers are better because they cultivate the spiritual dimension or that the fact of being spiritually rich automatically makes someone a good manager. Spirituality does not affect technical competencies; it stays at the level of how things are done. Nevertheless, management is not only a technical ability: it includes motivating people, building teams and being accountable to stakeholders, the latter implying seeing corporations as part of society.[1] The manager's human quality has an impact on these areas, and spirituality is interrelated with human quality. In other words, spirituality can be relevant to the task of providing the human quality needed for proper management.

Can we speak of "an organization's spirituality", "the role of spirituality in an organization" or even "the impact of an organization's spirituality on its members and its social environment"? Is this language appropriate? Is it describing something or is it metaphorical language? Is an organization "modeled" from an inherent anthropological model?[2] Can this inherent anthropological model include spirituality? And if it does, can we talk about a corporation from a spiritual point of view if we see it as a pure instrument for profit maximization? This takes us back to the old debate on whether a corporation is "inhuman" by definition or if it simply takes this form when expressing poorly chosen values. Does our struggle for survival force us to make corporations "inhuman" or can they be conceived differently?[3]

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The question is not, of course, whether we can or should "inject" spirituality into corporations but whether we can *conceive* the latter from a spiritual viewpoint. This is why we argue that "spirituality in management" is neither a new business opportunity nor a solution to the corporation's problems. The issue is much more fundamental.

Let us try to define what we understand by spirituality and human quality and how we conceive their link to values. We will then go on to address the issue of spirituality and religions in this context, make a reference to leadership and provide a preliminary exploration of explicit forms spirituality can take in organizations.

An Anthropological Option

Can we agree with the assumption that every management model or paradigm implies (or is based on) an anthropological model or paradigm,[4] a certain concept of what human beings are and what should be done so that they can reach their full potential? Can we also say that it is not only output or strategy which determines organizational structure but also the underlying anthropological model (whether explicit or implicit)?

If the answers to these questions are affirmative, we are in a better position to tackle the subject of "Spirituality in Management." Spirituality being an "anthropological option," we can consider spirituality to be one of the "possible constitutive dimensions of human beings," an "anthropologically structuring dimension." From this point of view, then, one of the greatest human challenges would be how to develop spirituality and even how to bring spirituality to its maximum splendor. And an additional challenge is involved: the search for ways to make spirituality explicit not only individually but also in the organizational context, within structured human groups (see Fig. 14.1).

We have already discussed spirituality at length though without providing a definition for the term. We understand spirituality as: (1) an opening, a journey or a process (2) to a domain of experience and knowledge beyond rationality, embracing the totality of human experience, (3) having the removal of the ego from the central position in human life as its key feature, (4) thus allowing it to be replaced by a powerful, indefinable and fulfilling experience, an *unshaped ground* (5) which has historically been expressed through different and complementary images and symbols (Unity, the Absolute, Void, God, Silence, Love, Wisdom, Energy, Mystery, etc.).

This *unshaped ground* (an expression coined by *Professor M. Corbí*, reflecting ancient sensibilities; in Spanish *fundamento sin forma*) cannot be reduced to its particular historical configurations, to the shapes that different cultures have molded through the ages (ideas, gestures, habits, words, images, references, practices, patterns, norms, rules, dogmas, etc.).

According to Professor Corbí, three attitudes directly derive from this *unshaped ground* approach (attitudes which are ways or conditions to reach that ground at the same time):

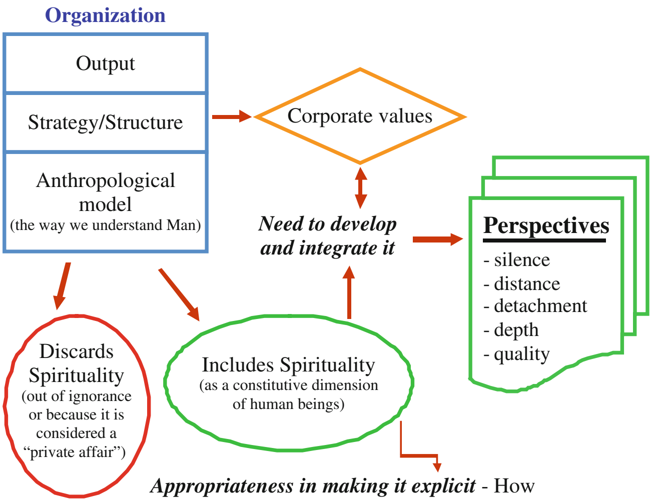

Fig. 14.1 Spirituality as an anthropological option

1. *Interest*, a radical interest in reality. The connection to the *unshaped ground* gives consistency, richness and interest to reality; it leads us to become "fully interested" by it. It is not an experience that leads us "away" from reality, abandoning the world and seeking refuge in ethereal thoughts, nostalgia for the past or ideal projections to non-existing worlds. It leads us to deeply know, admire, and love our reality, what is there, what we have. To consider that our world can be seen as grounded on a "no-form" reality does not diminish its grace or intensity, quite the contrary: it underscores the fascinating dimension of novelty, openness and mystery which preside over this reality.
2. *Detachment*, from any person, project, feeling, pleasure, organization, routine, belief and conviction. Not depending on anything; non-submission to any form. If the ground has no form, no form deserves our submission.[5]
3. *Silencing*, a capacity to set up a protective distance from molds, previous formulations and previous translations that have tried to point to the *unshaped ground*. This does not imply a lack of consideration for them – they are venerable for what they have done, and they can continue to help and inspire us, but they cannot lock us in their circle, they cannot make us prisoners, immobilize us and make us turn our backs on the real world surrounding us. In other words: it is a capacity to create silence within us, to make all forms and words quiet. Because it is beyond contents and shapes, spirituality becomes free and capable of generating or expressing itself through new contents and shapes, never losing consciousness of their relativity.

Spirituality thus becomes a dimension which allows us to experience the world with full awareness, intensity and freedom. Developing spirituality is related to enhancing our sensibility, opening it to the most subtle and deepest aspects of reality. It puts us in touch with the borders, with the challenges that bring in creativity.

Some might argue that, because we are in a constantly changing world, what we need are stable forms which give us a measure of tranquility and peace and constitute an unmoving reference point. But only the link, the opening to the *unshaped ground,* seems able to play this reference role: it is the only reference with a real grounding capacity. This approach seems particularly relevant in our changing world, a world where continuous innovation not only affects technology but also processes, relations, ideas and values.

Understanding spirituality as the reference to a link that fosters silence, distance, detachment, interest and quality might make a vital contribution to creating and sharing sense, purpose, and orientation in such a changing world. This approach to spirituality would allow us to not only make decisions but to also evaluate and discern situations within a better light because it does not consist of "contents" but of "perspectives." It also underscores the appropriateness of giving priority to personal development over the simple application of traditional formulations.

We have said that spirituality can be a source of quality for the individual and for society. But it can also be a source of quality for the organization. This becomes particularly relevant in a context where corporations are becoming "knowledge organizations" or "learning organizations." If knowledge is the key asset, then developing individuals with high personal quality must lie at the heart of the corporate structure. Organizational criteria should ensure that human resources work smoothly and are constantly improved. Organizational life should consider ideas such as "detachment" or "human quality". The reference to the openness to the *unshaped ground* could become pertinent when working with corporate values.

Before we return to our itinerary, we need to explore the notion of "quality" a little further. As occurs with "spirituality", the term "quality" can also mean many things. We clearly understand the quality of a product: its capacity to properly perform the function we expect from it, its useful life without substantial degradation (which implies the appropriateness of the materials used), the beauty of its design, and so on.

But what do we mean by "the quality of an individual"? Could we agree that it concerns the ability to establish constructive relations with oneself, with others and with nature? By "constructive relations" we understand relationships based on responsibility, respect, admiration and care. A quality individual would then be someone capable of loving, opening, going beyond himself/herself and being able to establish constructive relations (i.e., ones that are not destructive, all-absorbing, and deforming). It would be a certain way of being, a combination of knowledge, criteria, sensibility, balance and depth which translates into (1) a basic component of inner harmony and coherence with the basic characteristics of human nature, (2) an aspiration to increasingly move closer to what is desirable in the domain of one's personal life project (an aspiration of greater plenitude and perfection), (3) a sensitivity to the suffering of others, together with an ability to become involved in initiatives to reduce this suffering, (4) a sensitivity to the greatness and beauty of the world, of life, and (5) a capacity to accept situations which cannot be changed.

An individual's quality would not stem from being outstanding in areas such as morality, good intellectual and physical preparation, aspects related with professionalism (capacity, education, knowledge, abilities, and experience) or good personal conditions (intelligence, health, strength, smartness, skills, good looks/appearance, beauty, elegance, ambition, mental equilibrium, good mastery of social norms, etc.). Rather, it would be more in line with a person capable of establishing a generous dialogue with reality, capable of loving it without distorting, manipulating or damaging it.

What do we mean by "the quality of a society"? A quality society might be one which helps its members survive (providing food, clothes, shelter, medical care and education), to live in peace and fraternity, to feel protected and welcome and to grow as quality individuals, developing their full human potential (finding their wings, as it were). A quality society would take care of its natural and urban environment and foster the development of other societies.

What do we understand by "the quality of an organization"? A quality organization would be one capable of infusing its members with purpose and enthusiasm rather than exploiting and manipulating them. Such an organization would foster: (i) the *personal quality* of its members; (ii) their *professional responsibility*; (iii) the *quality of the relations* between the organization members; (iv) the *quality* of the organization's *products*; (v) the *quality* of organizational *processes*; (vi) the statement, development and embodiment of *values*; and (vii) *active partnerships* with stakeholders (customers, employees, shareholders and suppliers, but also others directly affected by the company's activities).

In more abstract terms, we might see human quality as including three components: (1) a well-structured group of values allowing for the survival and development of potential positive features; (2) the practice of a series of activities with a special capacity to signal more than just the apparent face of reality (this would include philosophy, science, art, religion, and life experience in the fields of one's relationship with oneself, with nature, interpersonal or family relations and in the individuals' relations to organizations, communities and society as a whole); and (3) the development of the already mentioned attitudes of interest, detachment and silence which, among other things, favor the flexibility and creativity that should characterize value-packages in a context of permanent change and innovation.

What we have said thus far brings the link between spirituality and human quality to the foreground. Spirituality favors this "moving toward the outside" we mentioned as one of the basic values of the quality package. This stems from two basic features of spirituality:

1. Removing the "ego" from center stage gives rise to a different perception of reality (which, rather than merely being a function of oneself, takes on an objective, respectful and generous nature which prevents voracious greed, manipulation and exploitation), and
2. Yielding center stage to a powerful, indefinable and fulfilling experience also changes our perception and experience of reality. Even if the ego no longer occupies center stage, we do not feel empty or lacking direction, lost due to a lack

> of purpose and feeling unmotivated and disconcerted. We feel a bond with a ground that, despite its non-form and its indefinable nature, appears as a generator of consistency and the ultimate reference for whatever we experience as true basic values. Aware of the relativity of these values, the link to the *unshaped ground* seems to provide a source of freedom and a specific appreciation of these values. They are not absolute or permanent, yet they are full of life's richness and tenderness, a manifestation of the immense and mysterious reality to which we belong. Looking at these values, we simultaneously experience their relativity and their truthfulness, their capacity to express, to manifest significant aspects of the unreachable ground.

Spirituality can make individuals more lucid when analyzing their real behavior and practices. The ego is a smart manipulator of vision; it always reads reality in terms of its self-interest, and everything becomes self-oriented. Spirituality can reveal ego's game.

Spirituality can also strengthen the presence of values in practices and reinforce our commitment to putting values into effect. Spirituality does not create new, specific values, but it can have a great impact on how we develop our world of values.

Spirituality allows for a deeper view when differentiating among values and among practices, coping better with the importance of the values in play and the behaviors we can adopt. This will place us in a better position when it comes to setting value hierarchies or trying to evaluate practices according to their contributions (thus helping to establish more consistent and operational value scales and *Weltanschauungen*).[6]

It confers a certain qualitative nuance to our experience of values, although difficult to define and quantify. The link we set up with values is freer and more intense. If beauty, goodness, freedom, fraternity, equality, truth and love are experienced as unlinked and self-grounded entities, the reference to reality somehow becomes fragmented, atomized, and this can result in a certain weakening of the values themselves. On the contrary, experiencing values as manifestations of the same and single *unshaped ground* gives them further consistency while also making them more open, full of non-guessed possibilities and new developments. We experience values as different expressions of one reality, and since we experience this reality as "sacred" (given its capacity to simultaneously bring us ground and make us remain open to novelty and creation), values can participate in this "sacred" nature. This is why we speak of a qualitatively different way of experiencing values if they are placed in the context of spirituality. This "sacred" character will in turn strengthen our commitment to turn values into practice, to put them into effect, to give them flesh.

A serious problem for a still relevant Western tradition of thought arises: can the role of spirituality be restricted to our personal lives or should spirituality also play a role in the social/public sphere?[7] Can we make a stronghold out of a secularism that strictly separates these spheres or should we think about the possibility of bringing spirituality back into public life? This is significant not only for multicultural societies in which their own diversity seems to favor visions which are less linked to a given orthodoxy, but also for more culturally homogeneous societies that are experiencing a qualitative impoverishment of their public life, an impoverishment that might well be rooted in the ignorance of the spiritual dimension of human life.

Intermezzo: No Manipulation Allowed

Something should be kept in mind at all times: you cannot manipulate spirituality ("you cannot fool around with it", one is tempted to say). Perhaps one can manipulate values (although one should not do that either), but not spirituality. It is too critical; it goes to the heart of the matter, the essence of the human condition, the keystone of a certain vision of reality. While this vision is not shared by everyone, many consider it essential. It is a vision that deserves respect, one which is capable of providing meaning to human life. It is also a vision capable of offering solid ground for operational values. Hypocrisy in this field is forbidden. Maybe you can (although you should not) use values to further your corporate reputation without believing in them. But you cannot use spirituality for this purpose. Moreover, you cannot use spirituality as a management tool; it is not the last resort solution for your management problems. Nor is spirituality a business opportunity. It is essentially a free, non-utilitarian option. You cannot use the name of God in vain, paraphrasing Exodus 20:7.

Spirituality and Religion

There is a substantial difference between the approach to spirituality we present here and a more "deductive" approach to spirituality's link with religions, an approach which stresses the primordial role of a set of revealed contents from which a certain way to live and relate to reality is deduced. This latter approach would be basically interested in how to apply the teachings of the great religions (Hinduism, Taoism, Buddhism, Judaism, Christianity, Islam and others) to management. It is probably the approach behind publications along the lines of "Taoism and Management", "Management and the Art of War", "The Buddhist Approach to Leadership", and so on. One can learn much from these contributions, but, from our viewpoint, their qualitative interest is limited.

It is also interesting to see how historical traditions have dealt with economic relationships and the values which have arisen from this process. But we should be careful about believing that traditions show us the path to sanctity through work or professional activity. Work and professional activity are not – and should not be – forms of religious education or indoctrination (although, as we have said, spirituality might have an impact on professional behavior, and the way to approach and experience the spiritual dimension in the organizational context might have an impact on the individuals' spiritual process and on the approach to spirituality within the society the organization belongs to). These might seem exceedingly subtle distinctions, but we have to carefully clarify our approach and our understanding of the concepts and processes linking professional activity and spirituality to properly focus our efforts.

Great care should be taken when referring to religious traditions and when using them. Alluding to traditions can be an enormous source of enrichment for us, and we should explore them intensely and deeply but not, as said before, as a closed body of thought from which to *deduce* what to do. Instead, we should explore them as an exercise in innovation, a search that inspires and opens new paths forward. The accent should be kept on the present, not the past. We are creatures of our time and it behooves us to explore ourselves and our society with the help of traditions. What we should do is to experience personal and organizational transformation processes, not learn doctrines to be applied. They should be processes addressed to learning how to simultaneously experience detachment and motivation, how to pursue results without being a slave to results, and how to fully participate in actions while maintaining a distant spirit.[8]

From this perspective, we should realistically evaluate what we can expect from religious institutions. They are frequently too absorbed by their efforts to survive the clash with modernity. They hardly have the time and energy to establish a dialogue amongst each other. They have to find out how to reformulate their traditions in a way that is true to their faith and compatible with a global, networked, multicultural and rationalistic world. This is no easy task.[9] Until they have made some progress in this respect, it will probably be hard for them to contribute to enlighten corporate culture. It will not be easy for them to assume the "ground giving" approach we propose instead of the "deductive" one, as they are used to seeing themselves as "depositories" of given and closed revelations.

The active co-operation of religious institutions to address the subject of spirituality and management would be welcome. Without it, the task will be harder and will oblige us to further our creativity efforts. But in any case, we will have to rethink and reformulate what spirituality is today in our specific contexts. We will have to see what ideas, relationships, values and practices and what learning processes at the personal and corporate levels we can develop that are relevant to our personal lives, to society and to corporate activity.

To do so we will have to draw on the immense heritage of religious traditions to enrich our task, creating new jewels with old gems.[10] Some of these gems will be flawed and useless; others will have to be polished, and a few others will still be intact. It is up to us to look at them and decide. Our task will be harder still if we realize that it would not be right to search for gems in only one field (our own religious tradition). In a global, interconnected and shrinking world this would not be the wisest thing to do: it is less enriching and it would go against the trends of history, which are those of exchange and communication, not isolation. As such, we will have to search in several different traditions, setting up a dialogue with them within our new educational and organizational contexts. And, to make matters even more complicated, we should not forget to explore those fields not labeled "religions" but which might also make a spiritual contribution (see Fig. 14.2).

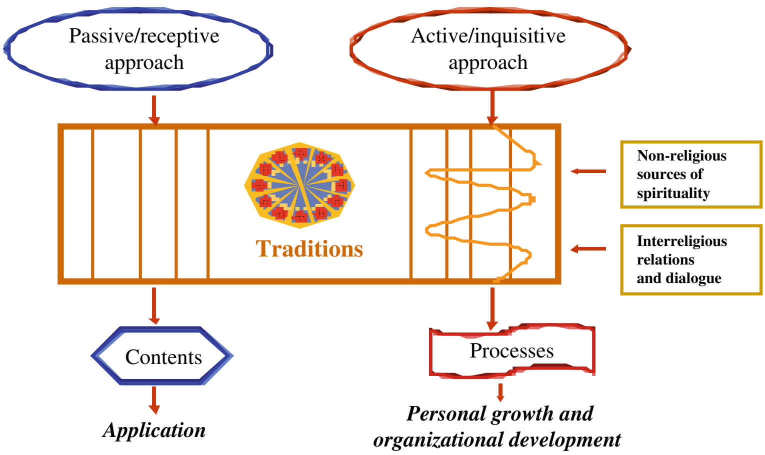

Fig. 14.2 Ways to spirituality

Spirituality and Leadership

Let us begin by remembering the main leadership features. In an ideal model, it seems that there are eight traits that seem relevant when characterizing a leader: knowledge, self-awareness, integrity, vision, resonance, action, engagement and achievement. A leader is someone who has knowledge; is well known to him-self/herself; is consistent, genuine, honest; has a vision (an operational vision, a project); resonates emotionally in others; is a person of action, has initiative; enlists others (based on the vision and his/her personal capabilities) to commit voluntarily and interacts with them, does not do things by himself/herself; and achieves results.

But this level of description does not sufficiently reveal the wealth of these eight characteristics. It is worth going a little further in their description:

(1) Knowledge means a deep and sincere interest in reality; analytical skills (diagnosis), discernment (seeing what really happens, understanding how things work); creative vision, an ability to creatively recombine elements of knowledge; a holistic view of things; and familiarity with the issues.
(2) Self-awareness means understanding one's own emotions, strengths, weaknesses, needs, impulses, values, goals; self-knowledge; reflexivity; self-control; self confidence; and emotional strength (the ability to control anxiety, uncertainty, tension, frustration, etc.).
(3) Integrity means consistency, authenticity, reliability, trustworthiness, commitment, honesty, soundness; accountability; responsibility; credibility; strength in beliefs; and persistence. Somehow, it means no cheating, tricks, or manipulation.
(4) Vision means that a leader is capable of making a proposal of specific feasible projects for the future that others can share; it means the ability to build and share an initiative; to go beyond expectations, and offer new and better roads;

it means purpose, direction, and anticipation; being a pioneer, explorer, and storyteller; it requires creative imagination. Somehow, it means inspiring others.

(5) Resonance means charisma, charm, attractiveness; communications skills; an ability to move, motivate, and mobilize people; an ability to bring hope; the capacity to transmit energy and generate enthusiasm. Somehow, it means dynamism, energy, passion, connection, etc.

(6) Action means that a leader is someone who acts, someone who is not passive; he/she is an "actor", someone with a special capacity for action even in contexts of inadequate information and uncertainty; it means detecting opportunities, a sense of opportunity; a decision-making capacity; an ability to define strategies, routes to clear vision (path and method); troubleshooting skills; innovation, promotion and direction of change; an ability to take risks, being daring and having courage; and the ability to learn from successes and failures.

(7) Enrollment means a capacity to perceive people's aspirations; the ability to establish interpersonal relationships, to manage conflict, to mediate and negotiate, to generate trust and security and to create shared values; the capacity to involve others in tasks; the ability to listen (even to dissidents); a respect for people; and interaction with others (restructuring mutual perceptions, expectations and behaviors).

(8) Achievement means an ability to help others to face their problems; to help to detect breakdowns and find breakthroughs; and to be goal oriented and focused on obtaining results. Somehow, it means the ability to transform reality.

However, such a "well equipped" leader is still not necessarily a good one. First of all, he/she has to exert leadership, i.e., he/she has to enter into a dynamic process (leadership is not a position, not even a top position), involving himself/herself, the vision he/she proposes and the team of followers and collaborators. And then we have to submit these three elements to an evaluation process: first, is the vision or project good? What are the project's inherent values? These questions then lead us to other pertinent questions: how do we evaluate visions? How do we assess the vision's consistency, significance, meaningfulness, appropriateness, pertinence and quality (in the hard sense of these words)? Second, what is the nature of the relationship between the leader and the followers? Is it good? What are the inherent values of this relationship? Does the leader properly treat the followers? Are the followers faithful to the leader? Are there signs of manipulation or deception in the relationship? Is seduction being used by the leader? Or violence, whether open or hidden? And, third, what are the leader's inherent values? What is his/her human quality?

A positive outcome of this evaluation process will indicate good leadership. And since human quality is one of the components of the equation, and we have already discussed the potential link or inter-influence between human quality and spirituality, we can then consider that spirituality has a positive practical role to play in the development of proper, sound, responsible, and good leadership. A leader involved in developing spirituality in himself/herself and in his/her surroundings has more chances of becoming a good leader, to put it bluntly.

And there is a second and more comprehensive connection between spirituality and leadership: the link between spirituality and values. We use values to properly evaluate leadership, to establish whether we are facing a good example of leadership or not. Values allow us to assess the quality of the vision, the quality of the relationship between leaders and followers (in both directions) and the leader's human quality. Our set of values will be the lens used to implement this evaluation. But the way we understand and operate with these values, the way to approach them, is not exactly the same if we treat them as being linked to the spiritual field (or dimension, or domain) or not. There is a slightly different experience of values depending on whether or not they're connected to spirituality. And this slightly different experience may lead to slightly different practices. This, of course, is an open field for discussion and empirical research.

Finally, let us say that it is quite true that a more inclusive, holistic and peaceful approach to management is needed if business and political leaders are to redress the environmentally degraded and socially disintegrating world of our age. Also, our business and political leaders can be personally "debased" or "atomized", becoming inappropriate leaders. And since business and politics are now crucial for the survival and proper functioning of life on this planet, they cannot be left in the hands of debased or atomized people. We need consistent people as leaders, and spirituality potentially has a role to play in constructing this consistency. We need a new business paradigm, but it can hardly be built without a new personal paradigm. Spirituality has a role to play in setting up this paradigm. We understand true leaders to be those who encourage a freer approach to the challenges we face rather than people who merely foment dependence and submission.[11] Spirituality not only generates deeper roots and freedom; it also encourages imagination and creativity.[12]

Spirituality Within the Organization

Spirituality can have a real impact on management in two main ways: the managers' personal quality and the possibility of introducing spiritually enhanced values and practices in corporate cultures. We should go beyond the tradition of Western thought that is only capable of seeing modernization processes as ways to separate the different spheres, an analytical trend to cut and differentiate rather than seeing the interrelations and connections. Bringing this into focus is not a response to a pre-modern nostalgia of times with religion having a strong public presence or to the post-modern argument that "anything goes". We would like to underscore the limitations of a tradition with a strong dualistic component, a tradition that is often more capable of thinking in antagonistic terms rather than in terms of integration. We should take more unifying paths, bringing together paradigms so that tensions become dialogue and polarities become a dynamic feature of unity.

We reach, then, the final question we would like to address: whether it makes sense to talk about spirituality in the organizational context and how to do it in a significant way. Spirituality seems to be clearly meaningful for personal development, but what does it mean and what is its practical translation in an organizational context? What does it mean to explicitly work on these processes within an organizational framework? How can such ideas form part of an organization's project?

The point is not "how to manage religious diversity in corporations," with all the practical problems this implies. What we should address is one of the consequences of our approach: corporations will have to learn to respect, to develop and to treasure the potential contributions of their members in this area.

This will imply jointly analyzing how to overcome the many potential conflicts between what corporations expect from individuals and what a proper life, a life including spirituality, requires. Spiritual development needs time out from our day-to-day life, not much, but a certain amount. But, more than time, spiritual growth is only possible if there is a certain way of doing things, a certain management style, a certain way of treating people (i.e., as human beings, not as objects). There has to be a commitment to certain values, an appropriate atmosphere, a certain environment (a professional environment does not always have to be one of cut-throat competition, tremendous psychological pressure, whirlwind activity and a relentless drive for productivity and profits).

We will have to see if there are some specific activities related to the spiritual field that can be developed within the corporation itself (the practice of silence and meditation techniques,[13] specific spaces for such practices, text analysis, shared rituals, and so on). Two attitudes may lead to difficulties when trying to follow this path: on the one hand, rigid religious approaches are problematic as it makes no sense for them to confront other religious points of view or non-religious views; and, on the other, people who are closed to anything with a spiritual or religious flavor, considering these as childish remnants in our society which should be banished by science and reason. These two approaches also confront each other too, but they can also reach an agreement – an alliance – when opposing the introduction of elements derived from spiritual considerations in the corporation's dynamics. If we can overcome these obstacles and bring everybody together in an open field of discussion and free proposals, a new dynamic can be introduced in the organization, one that is even more important than the practices deriving from it. Every organization or part of an organization can – or should – discuss what elements it would like to introduce, whether it is background music of a certain kind, a time for silence gatherings, a seminar on the Bhagavad Gita, a brief ritual at the beginning and end of the workday, a moment of prayer, etc. Imagination should play a key role here. But the important element is jointly discussing and evaluating these initiatives.

And we will also have to examine whether spirituality related criteria can be applied when making decisions (for instance, when designing working spaces, but perhaps also when designing publicity campaigns or product packaging). To maintain specific practices with no impact on the organization's behavior and outcome would not be consistent. This requires even more courage, more daring capacities than that mentioned in the previous paragraph, but it is key to the issue of spirituality in the organization. This is a fascinating and wide open field.

Notes

1. An interesting approach to the foundations of Corporate Citizenship can be found in "Integrity and Mindfulness" by Professor Sandra Waddock at Boston College's Carroll School of Management (Waddock, 2001).
2. A relevant contribution to this issue can be found in the work by Professor Peter Pruzan at the Copenhagen Business School (Pruzan, 2001).
3. To mention some parallels: can we think of a non-opportunist political party or of a non-oppressing state? An approach to "spirituality and politics" can be found in the work of Professor Henryk Skolimowski at the Polytechnic Institute of Lodz, Poland (Skolimowski, 1996).
4. This intuition was clearly pointed out, for instance, quite a long time ago by Barnard (Barnard, 1938).
5. Submission to the non-form becomes synonymous to non-submission to the form. This is underlined and made explicit by Islam through the "submission to God": God has no form; He is un-representable. The Hindu notion of Brahman points in the same direction. Some of the reformed churches have followed a similar path. It may also be the basis of some of the iconoclastic reactions in Byzantium. And well before, of the anti-idolatry reactions in the Old Testament.
6. In this context, the approach to the pluralism of values presented by Professor John Gray is important (Gray, 2000).
7. This is a recurring issue in European thought from Weber (1922) to Habermas (1981).
8. One example among others can be found in Chapters 2, 3, 4 and 5 of the Bhagavad Gita which has much to teach in this respect.
9. Incidentally, it would be advisable for them to see this as a joint effort; they should not be operating in a context of mutual confrontation or competition.
10. As with all metaphors, this highlights just one aspect of a complex real world phenomenon.
11. We feel close to the approach to leadership presented by Ronald A. Heifetz (1994).
12. See how Jackson (1999) stresses this connection.
13. A vigorous presentation of the potential role of meditation for members of the business community can be found in "Four Steps to a Fundamental Ethical Vision through Meditation" by Paul G. La Forge (2000).

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Part IV
Conclusion

Chapter 15
Taking Spirituality Seriously

Laszlo Zsolnai

In this concluding chapter the main messages of the book are summarized to stimulate the development of a new agenda for spirituality and management. One facet of the agenda concentrates on *practice*: how businesses (and other organizations such as universities, government entities, not-for-profit health organizations and so on) should be transformed into more *inclusive*, *holistic* and *peaceful* activity systems serving nature, society and future generations. The other facet of the agenda concerns *research*: how to integrate spiritual experiences into the *management profession.*

Spirituality

Peter Pruzan provides definitions of key terms such as "spirit" and "spirituality." *Spirit* is distinct from the mind, which is a product of or dependent on the brain. The spirit (or the "atma" as it is referred to in some of the major traditions of the "East") refers to the essence of our being; our very nature; our core; our true, permanent identity which is independent of our physical body and which *is* after death.

Spirituality is the basis of religious beliefs and traditions. While a religion is usually based on a set of tenets that are shared by its members, a bible or gospel, a set of well-established rules and rituals, a house of worship and, in general, a priesthood that interprets the holy texts and the rules, spirituality is simply the context for all religious belief. But it is more than that because a person can be spiritual – follow a spiritual path – without adhering to any particular religion. And a person who, as a matter of social convention, follows the rules and traditions of a religion can appear to be religious, without being spiritual.

S.K. Chakraborty adds that spirit and spirituality mean acceptance of the principle that all beings, especially human beings, are, in essence, something superior to, more unconditioned and permanent than the "body-life-mind" combination. The

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faltering, clumsy, purblind, unstable body-life-mind triad is an unjust and erroneous framework from the ontological viewpoint.

For a definition of spirituality we can turn to *Sri Aurobindo* (1872–1950) who writes, "It is Spirituality when you begin to become aware of another consciousness than the ego, and begin to live in it or under its influence more and more. It is that consciousness wide, infinite, self-existent, pure of ego etc. which is called Spirit."

The key characteristics of the Spirit-Self can be summarized as follows:

(i) The Spirit-Self is eternally Perfect
(ii) The Spirit-Self is constantly Blissful
(iii) The Spirit-Self is entirely Self-Sufficient
(iv) The Spirit-Self is Truth and Light in itself
(v) The Spirit-Self in an individual is identical with the Spirit-Self of All.

Chakraborty further argues that spirituality cannot be asked to prove its credentials before the tribunal of economic growth, enterprise bottom line, shareholder value and the like. Rather, it is technology, economics, business and their cohorts that must pass the test of Spirituality. Spirituality has to be the remedy for the growing malignancy in our material affairs.

From the European viewpoint Luk Bouckaert refers to *Henri Bergson* (1859–1941), who introduced in his metaphysics of time the notion of *mysticism*. In his book *The Two Sources of Morality and Religion* (1932), he presented mysticism as a supra-rational emotion, which brings the human mind, through an immediate intuitive feeling, into contact with the *élan vital* (the creative force of life) or what he also called *la duré*e (duration). This partial coincidence with the inner movement of time gives man an *inner* experience of the transcendental and evolutionary character of life and history. Bergson originates mysticism in an appeal of other persons to our conscience. Mysticism is embedded in inter-subjective communication and confrontation. It is not a vague naturalism resulting in a holistic mysticism of nature. The origin of the spiritual openness is the confrontation with the other as a person, although Bergson suggests that the movement of the *open soul* is without limit and may extend itself to animals, plants and to all nature.

More recently E. Levinas and P. Ricoeur have rearticulated personalism as *a philosophy of the Other*. In their view spirituality may be defined as an openness to alterity and difference. Levinas in particular stresses the importance of the moment of passivity in this openness. The openness is not introduced by my own intentions and good will but by the Other affecting me by his or her vulnerability and his or her ethical claim not to be killed. Through this interpersonal confrontation the spiritual attitude of self-transcendence is deeply linked with a social claim to justice and care. Passive openness leads to social activism.

Imre Lázár underscores the association of spirituality with techniques such as meditation, prayer, divination, listening to the inner voice, visionary-imaginary practices, psychotronics, dowsing – all having in common the tuning of the Self to the Transcendental. According to the "etic" explanatory models, this transcendental sensitivity might be based on psycho-physiological processes localized in the right hemisphere of the brain. One thing is clear: spirituality accepts the authority of a transcendental entity with absolute values.

Kerry Cochrane refers to *Gregory Bateson*'s theory of learning concerning spirituality. Bateson formulated several categories of learning:

> Zero Learning: all acts that are not subject to correction,
> Learning One: revision of choice within a given set of alternatives,
> Learning Two: revision of sets from which the choice is to be made,
> Learning Three: revision of set of sets.

At Zero Level there is no change but simply a blind acceptance of life as it is. What is absent from this mindset is a propensity to frame and ask questions. At Zero Learning, "learning" responds automatically to impulses.

Learning One exists at the operational level of decision-making. It involves responding to an event in a particular way by selecting from a given set of alternatives. It represents a form of learning that enables us to act out our thought processes in operational terms.

Learning Two is analytical and more comprehensive. As Bateson writes, "If I stop at the level of Learning Two, I am the aggregate of those characteristics that I call my 'character'. I am my habit of acting in context and shaping and perceiving the contexts in which I act. Selfhood is a product or aggregate of Learning Two." While Learning One is about understanding the external world, Learning Two is about understanding oneself.

Learning Three is something that occurs from time to time in psychotherapy sessions, religious conversions, and in other sequences in which there is profound reorganization of character. Learning Three is change that comes about in the process of Learning Two; i.e., a corrective change in the system of sets of alternatives from which choice is made. At Learning Three we see the world from a holistic viewpoint in which personal identity merges into all the processes of relationships in some vast ecology or aesthetics of cosmic interaction.

There are important clues in Bateson's categories that link learning and spirituality. The first clue concerns the movement from duality toward unity with the progression from Zero Learning to Learning Three. This passage represents a movement from a position of duality or distance from the objective world to a position where there is no separation between the objective and subjective worlds. There is oneness. The second clue concerns the need to explore the self and to test assumptions and belief systems (Learning Two) as needed for arriving at a stronger sense of Self-knowing (Learning Three). At this point we start to convert the self to the Self. This process involves challenging the belief system that has been part of one's upbringing.

Management and Leadership

Spirituality offers rich implications for management and leadership. As Josep Lozano and Raimon Ribera observe, the way we manage depends on the way we are. Spirituality is not something that we can just tack on to management: If spirituality is in our nature, we will bring it with us when we manage. The question, then, is what type of management results from placing spirituality at the core of the human condition.

Management is a *challenge* for *spirituality*. The connection is not automatic; it needs effort and vigilance to develop. Management practices generate feedback that impacts our own vision of life, humanity and spirituality. Management benefits from an approach that does not merely consider spirituality as a potential "addition" to management. The opportunity should be seized to develop a more precise, richer conception of management.

Pruzan notes that the term "management," as traditionally conceived, includes such activities as strategy, planning, administration and control. In recent years, particularly in the West, the term "management" has been supplemented with the term "leadership." This later term includes such notions as corporate vision, change-management, stakeholder-dialogue and social and ethical accountability in self-organizing and values-based organizations.

Bouckaert warns that while a "manager" thinks through instrumental rationality, a "leader" is driven by a more intrinsic and contagious commitment to values. There might be no contradiction between management and leadership. Perhaps one can refer to a "mutation" in the organizational evolution that is proving to be advantageous for individual and organizational survival: the hybrid *leader-manager* who masters both leading and managing.

Spiritually-Based Leadership

Spirituality presents a humanistic, democratic and sustainable frame of reference for the behavior of leader-managers and their organizations. Peter Pruzan summarizes the concepts and values that are connected with spiritually-based leadership.

Nishkamakarma: a perspective on action and decision making that stresses performing one's deeds without attachment to the fruits thereof – and where the action and the fruits are offered to the divine. A leader who behaves in accord with this perspective is grounded in wisdom and lives in a state of equanimity. This perspective is in stark contrast to the current emphasis on unbridled materialism, growth and competition characterizing many corporations and their leaders. The performers of deeds who follow their conscience are sensitive to the needs and values of those affected by their behavior. Such an individual acts in accord with basic concepts of ethics in organizations, "walks the talk" through values-based leadership and promotes corporate social responsibility through respect and reverence for the organization's stakeholders. However, the underlying reason for this behavior is not business "success" but spiritual progress.

Selflessness and *non-attachment*: prominent terms in the "Eastern" varieties of spiritual growth and closely related to the concept of nishkamakarma. The Catholic concept of "holy indifference" is similar. A useful synonym is "detached involvement." The underlying idea is that rather than plying our egos and appraising our activities by the payoffs that result, and rather than being elated when our desires are fulfilled and disappointed when they are not, there is another way – this is by acting without attachment to the fruits of our efforts. From this perspective, all work can become transformed into selfless service. We must follow our inner voice, our conscience, and do to the best of our ability what we find to be important. But such action is selfless in that it is performed with indifference to the outcomes, be they success or failure, praise or blame. Work performed in accord with one's values and a sense of interconnectedness with others leads to the transcendence of the lower, ego-dominated self. Detached involvement frees one from the chains of personal desires and ambitions.

Servant leadership: a concept developed by *Robert Greenleaf*, is clearly inspired by an Eastern concept of duty and leadership. The leader who gains the trust and good will of his or her employees and other stakeholders is the antithesis of the power-seeking manager who gives orders and controls their effectuation. Servant leaders are sensitive to the needs of others and realize the interrelationship between themselves and those they serve by leading and lead by serving. Such leaders are able to coordinate and motivate employees who seek meaningful work that contributes to their personal and spiritual development. Servant leaders perform their work as worship and inspire others to follow their example to serve.

Duty or *right action* (dharma in Sanskrit): a basic concept in the Eastern approach to one's relationship with others. It complements the notion of "servant leadership" with its focus on one's duty to others and is in stark contrast to the current Western focus on rights. A concept of freedom based on the Eastern approach to human development might include searching for a clarification of one's duty in relation to one's position in life and behaving in accordance with that duty. In the modern Western organization, characterized by such terms as "flat," "learning" and "self-organizing," the commitment of creative and independent employees can be obtained in a workplace that lends meaning to their lives, promotes those values they adhere to, and contributes to their personal development. In such environments a leader who selflessly performs his or her duty is a trustworthy source of inspiration.

Santhi: the term that Hindus and Buddhists conclude their prayers with. It connotes possessing the equanimity and peace of mind to be discerning. Through devotion and spiritual discovery, persons with this quality have attained a state of perfect peace. They encounter joy and sorrow, success and failure with the same spirit of detachment because they act in perfect accord with their conscience and are one with their Higher Self. The leader who is able to perform his or her work in a state of equanimity gains the respect and confidence of the employees and all the organization's stakeholders.

Self-realization: the direct experience of the Self or the atma; realizing the quintessence of one's being. According to the Eastern perspective the divine purpose of life is to develop the knowledge of one's true self; i.e., to attain self-realization. A paradox here is that although a goal in life is to seek this knowledge of the higher Self, the Self can only be realized by the person whose ego has been tamed/ignored and who is truly selfless and does not seek rewards for deeds. Selfless leaders are stable, strong, trustworthy, and – because of having a sensitivity to the aspirations of various stakeholders – clear in their visions of what is best for the organization as a whole.

Unity: a term referring to the oneness or identity with creation and the source of creation. It expresses the belief that we are all interrelated at a deep existential level, and that when we peel away the various physical and psychological factors that distinguish us from one another, we share an identical core. When we ask, "Who am I?" the answer is provided by neither our name nor physical form, but by our very essence – what we refer as the atma; the higher consciousness and conscience; the true, divine Self. With a focus on the interrelatedness of all life the empathetic leader's sincere sense of compassion for his or her employees inspires and empowers them.

Non-violence or *ahimsa*: an ideal in Hinduism, Buddhism and Christianity. Non-violence refers to non-violence in thought, word and deed. Leaders guided by the value of non-violence perform their duties in peace, free from the demands of the lower self and its ego and in a deep awareness of their connectivity to all living creatures, to all existence. They realize that by hurting others they are hurting themselves. Four leaders in modern times have exemplified this concept: *Mahatma Gandhi* in India, *Martin Luther King* in the United States, *Nelson Mandela* in South Africa and *Vaclev Havel* in the former Czechoslovakia. They achieved almost universal respect by "fighting" their respective "wars" in a non-violent way.

Chakraborty characterizes Spirit-centered or Rajarshi or Wisdom leaders with the Sanskrit dictum: "*svarat samrat bhavati*." It means, one who can rule or govern oneself can also lead others well. That is, the ideal or model leader exercises leadership on himself or herself first. This entails bringing forth the hidden Spirit being of the leader into the forefront of his or her personality. Then, only, can he or she become empowered to lead others. Such capability is more basic than professional competence and skills.

The Indian civilization is founded on the groundwork laid by leaders called Rajarshis; i.e., king-sages. In this holistic model, the schism between the secular and the sacred vanishes. Principles of Spirit-centered or Rajarshi leadership are as follows:

(i) The capability of being haunted by deep existential questions
(ii) Detachment from daily routine
(iii) Repairing to solitude and silence in nature
(iv) The humility to learn from persons who do not run the affairs of the world
(v) Ego-stripping by non-disclosure of kingly identity
(vi) Rigorous practice of holistic disciplines learned under direct supervision of the mentor
(vii) Resumption of secular responsibilities after gaining sacred wisdom.

Spirit-Centered Organizations

Lozano and Ribera argue that spirituality can be a source of quality for the individual and for society. But it can also be a source of quality for the organization. This becomes relevant in a context where society is undergoing permanent change and corporations are becoming "knowledge organizations" or "learning organizations." If knowledge is the key asset, then developing human quality must lie at the heart of the corporate structure. Therefore, organizational criteria should ensure that human resources work smoothly and are constantly enhanced.

A *quality organization* can infuse the individuals who comprise it with purpose and enthusiasm rather than exploiting and manipulating them. Such an organization fosters the following:

(i) the personal quality of the organization members;
(ii) the professional responsibility of the organization members;
(iii) the quality of the relations among the organization members;
(iv) the quality of the organization's products;
(v) the quality of organizational processes;
(vi) the statement, development and embodiment of values;
(vii) active partnerships with stakeholders.

Pruzan notes that recent changes in business and economic life – more fluid forms of organization, the shift from production to service and the more inclusive depiction of an organization – encourage development toward more spirit-centered organizational forms. These promising changes are showing up in new phenomena:

(i) "values-based leadership," a perspective on leadership in which the values of the organization are based on the values shared by the organization and its stakeholders and constitute a framework for corporate identity and self-reference;
(ii) "social and ethical accounting," which are alternative forms of reporting that document how well the corporation lives up to these shared values and thereby provide a multi-stakeholder, multi-value description of corporate success that supplements traditional financial reporting;
(iii) "corporate social responsibility," which extends the notion of managerial and corporate responsibility from maximizing returns within legal constraints to "corporate citizenship"; that is, being accountable to all stakeholders;
(iv) "corporate reputation and corporate branding," where corporations focus on their image and their identity. This enables them to be sensitive to the demands of "critical consumers" who focus not only on traditional notions of functionality and price but also on who made the product, how it was made, and where – as well as on potential and existing employees who seek meaningful work in an enterprise;
(v) "ethical investing," so that traditional investment criteria are supplemented by considerations of which types of products and production methods are to be rejected and which are to be supported. Usually consideration is given to such matters as human rights, pollution, health and welfare impacts, the use of non-renewable resources, gender issues and so on.

The “stakeholder theory of the firm” is the underlying vision of these phenomena, where the corporation is conceived of as an arena for interplay among its diverse constituencies. But Luk Bouckaert argues that we should distinguish between the weak and strong versions of the stakeholder theory of the firm.

The *weak version* of the stakeholder theory incorporates stakeholder management into a capitalist theory of the firm. This leads to a broadened concept of corporate governance where stakeholder interests are taken into account by the board of directors but without a democratic representation of the stakeholders. The *strong version* of the stakeholder theory empowers the stakeholders and makes them full partners of the firm. They get the rights and claims of partners, but redistribution of rights and claims must be fair and consistent with the mission of the organization. The juridical mold of the capitalist firm does not fit entirely into this new cooperative partnership. The first principle of democracy requires that the governors be controlled by the governed, which means that all stakeholders, and especially the most concerned ones, must share the right to hire and fire the governors and must share the right to define the long-term strategy of the firm.

Alpár Losoncz underscores the notion that managing by values has a spiritual dimension. In this view, spirituality is a matter of building and creating the organization and its positioning in relation to competitors, customers, and agents of the surrounding environment. Spirituality implies that management does not represent a dualistic Cartesian mind but rather a perceiving, acting organism, whose perceptions and actions are always inextricably intermingled with the natural environment. Thus, we could give voice to the experience of “dwelling-in” related to the environment.

Ole Fogh Kirkeby adds that all organizations *house* a *community*, or many of them. The community that is most able to protect the organization as a living place and as a place in which to live could be called its “communitas.” If the organization is doing fine, it often follows that management and most of the employees have been able to grasp and be true to the spirit of the place, that is, to the special ethos of the communitas. It is the ethos that characterizes the communitas, and the communitas that makes the ethos possible. Thus the task of management is to *nurture* the *spirit* of the *place*.

Wojciech Gasparski warns that the prose of the technologically oriented world of organizations with its narrowly efficient management is not effective on a larger scale. The failing is attributed to the *lack* of *poetry* in human life. If employees, managers, or leaders are repeatedly called to base their conduct on integrity, they must not only make their words and actions consistent, they must be the same person inside the workplace as outside it.

Spirituality is being called on to bridge the gap between the inside and outside worlds in business and managerial activities. Although some "spiritual" techniques are dubious (new age, magical techniques, sects, and the like), there are grounded beliefs worthy of being taken seriously as components of the treatment of human beings as ends in themselves, in the spirit of *Immanuel Kant*: “Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only." This treatment calls also for tolerance and acceptance of diversity. The integrity must not be restricted to the internal stakeholders of a company; external stakeholders also have their spiritual side.

Tibor Héjj offers the real-life experiences of hundreds of companies practicing the "*Economy of Sharing*" which is based on the Christian spirituality movement "Focolare."

Entrepreneurs who adhere to the Economy of Sharing (EOS) – the "culture of giving" – show that there is an alternative to the prevailing methods of doing business. EOS businesses renew the customary types of business, whether they be joint stock companies, cooperatives or otherwise.

The EOS concept is based on an extended capital structure, which includes financial capital (material capital related to the tangible assets), human capital (traditional meaning of know-how) and "spiritual capital" (or "relational capital": based on a person-to-person relationship; for Christians, keeping Jesus in their minds). If you believe in a three-dimensional capital structure, you expect returns in all three dimensions. The ultimate goal is to achieve the best portfolio. To do so, the sometimes-contradictory partial "interests" should be acknowledged and balanced. The ideal scenario is to match a minimum level for each dimension, separately.

Yazdi Jehangir Bankwala points out that wanting to align our *vision* and *values* requires us to make difficult choices. The greater the clarity of our values, the greater the likelihood we make clear decisions and attract the results we want for ourselves. This shift in our collective consciousness suggests that positive results are possible. Often when our expressed values are not in alignment, others begin to see a gap. This gap will have its impact on corporate reputations, valuations of "goodwill," brand essence and the quality of the employees we attract. The clarity with which our employees see their vision and values will determine our corporate futures. A corporate culture that nurtures the alignment of vision and values offers some practical solutions in building organizations that contribute to a sustainable future.

William Miller points out that a company that successfully integrates performance and community responsibility will thrive. This can occur when leadership is firmly grounded in spiritual principles, business skills are applied with excellence, and people strive to apply high values to a company's products, its communications, and its internal management practices. Then the brands of that company take on an allure to anyone interested in high integrity. That reputation will return dividends for corporations and communities through greater investment, greater growth, and greater abundance of top quality talent. And beyond that it is deeply *soul satisfying* for the individual. And for humanity, we all gain greater confidence in the power of love and character to provide for our *material* and *spiritual well-being*.

Mike J. Thompson argues that spirituality is not predicated on rationality but on faith: a belief that there is a spiritual plain which is as real, if not more real than the physical and rational world which fills our immediate view. He thinks that spirituality can be regarded as a story which tells humankind that they are more than creatures of instinct and self-preservation, more than employees, managers or consumers but *spiritual beings* with the capacity for *nobility* and *altruism*. Glimpses of such spiritual resources may aid managers in their desire to go beyond the economic targets to creatively give of themselves from the deepest instinct of their beings.

Misuse of Spirituality

As spirituality is becoming popular there is a danger that it is misinterpreted and misused in business and management. Chakraborty warns about the tendency that treats spirituality as another means or *tool* to further the dominant goals of business. We can observe that spirituality is sometimes treated as either a new fad for professionals to rake in some money or a means to improve competitive strength for higher market share and bottom line figures.

Bouckaert explains the problem. He states that rational economic theory tells us that ethics is needed as a resource to temper opportunism and distrust because of uncertainty and asymmetric information. Therefore ethics might make economic sense by reducing transaction costs, promoting profitable cooperative behavior and creating a competitive advantage. This rational argument does not challenge the economic logic; it only introduces ethics into the web of instrumental rationality.

The rational argument for business ethics results in a paradox. The *ethical paradox* of *business* can be formulated as follows:

(i) Ethics is needed in business characterized by uncertainty to reach the most cost- efficient alternative and to stimulate cooperation.
(ii) But by introducing ethics management we use ethics in a rational and instrumental way and thus undermine intrinsic moral commitment.
(iii) By undermining intrinsic moral commitment we increase uncertainty and thus decrease the profitability and the economic rationality of ethics in business.

It is legitimate to introduce ethics in business only by combining intrinsic motivation (genuine moral commitment) with operational implementation. Spirituality is not a procedure; neither is it a rule or a norm. It is a basic attitude, a way of being. It cannot be touched or awakened by instrumental rationality. Spirituality as the openness to otherness and novelty is the opposite of control and manipulation. Thus it has largely been banished from management and rational economics.

Alpár Losoncz refers to the *crowding-out hypothesis*, developed by Swiss economist *Bruno Frey*, which proposes that a motivational system based exclusively on price might be harmful to activities practiced for their own sake. Intrinsic motivation can be directed to the activity's flow, to the internal sensibility of a given activity, or to the obligation to act according to value-based perceptions.

Spirituality can be explained in the domain of *intrinsic motivation*. We know that the intrinsic motivations have an advantageous affect on moral judgment and creative interaction within organizations. Interestingly, this validates the rationality of employing spiritual motivation in the practice of management. But management must learn to cope with the difficult trade-off between intrinsic and extrinsic motivation in the coordination processes.

Lozano and Ribera underscore that you *should not manipulate spirituality* ("you cannot fool around with it"). Spirituality is too critical; it goes to the heart of the matter, the essence of the human condition, and it is the keystone of a certain vision of reality. Hypocrisy is forbidden in this field. You should not use spirituality to develop your corporate reputation. Moreover, you should not use spirituality as a management tool; it is not the last resort solution for your management problems. Nor is spirituality a business opportunity. It is essentially a free, non-utilitarian option.

Spiritual Economics

Robert Allinson speaks about spiritual economics. He argues that *man* is essentially a being who *pursues meaning* and *love*. Eros or love is the most encompassing description of human nature as we are only satisfied in acts of love whether in receiving love from oneself or others, or in giving love to oneself or others by producing beneficial goods and services.

Allinson believes that the model of man as the producer of goods and services that benefit all mankind is the only model that is conducive to world survival. While images of man as the Ultimate Consumer or the Maximizer of Profit are commonplace, the planet can only survive with the model of man as the *Guardian* or *Trustee* of the *Planet*. This model does not rule out the pursuit of profit for the individual, for the individual is part of the planet of which she or he is the trustee. Therefore, all behavior need not be altruistic. But all behavior need not be based on the market conditions of supply and demand, either.

Economics is about how to produce values without producing negative values which are proportionately of greater harm than the values that are produced. This involves specifying which goods and services are and are not to be produced. We cannot run our economic affairs properly without employing a truly *spiritual perspective*.

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Yazdi Jehangir Bankwala is Director Arpitha Associates, a Singapore and Malaysia based consultancy dedicated to Nurturing Human Potential. He has been involved in this field in the region since 1995, during which time he has conducted training programs and provided consultancy for organizations in the areas of "Transformation, Vision Values and Change." Yazdi has recently decided to follow his passion to promoting *Values at Work*. Yazdi brings over 20 years of working experience and research to his projects.

A *Law graduate*, Yazdi also studied Marketing and Business in the United Kingdom where he lived for 18 years. His working experience has been with an international bank in London. In doing this, he gained tremendous international exposure in working with people from variety of cultures and races. For the past decade Yazdi has lived and consulted for organizations in Southeast Asia. Yazdi's clients include *Fortune 500* companies: Amoco, Indian Oil, and Petronas.

Dealing effectively with oneself and one's organization has been his passion, which he has pursued by combining the best practices from the *West* with the wisdom of the *East*. In this regard, he had already done extensive research in Asia, Australia, and Europe before settling in Singapore.

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Ethics in Management: Vedantic Perspective. 1996. New Delhi, Oxford University Press.
Values & Ethics for Organizations: Theory & Practice. 1998. New Delhi, Oxford University Press.
The Management and Ethics Omnibus: Management by Values, Ethics in Management, Values and Ethics for Organizations. 2001. New Delhi, Oxford University Press.
Against the Tide: The Philosophical Foundations of Modern Management. 2003. New Delhi, Oxford University Press.
Spirituality in Management: Means or End? 2008. New Delhi, Oxford University Press (with Debangshu Chakraborty).

Kerry Cochrane majored in Agricultural Science at the University of Sydney, Australia, and later broadened into the humanities by studying for a graduate degree in Social Ecology from the University of Western Sydney and then a Master's in Management Learning from Lancaster University, UK.

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In the late 1990s Cochrane was co-convener of a team to develop Australia's first undergraduate course in ecological agriculture. In 1998 Cochrane was convener of the inaugural Spirituality, Leadership and Management Conference held at the University of Western Sydney and became President of the Spirituality, Leadership and Management Network Ltd. (www.slam.net.au) from 2000–2006. In 2009 Kerry

Cochrane formed the Ecological Agriculture Australia Association (www.ecoag.org.au) which is dedicated to the development of outcomes in five pillars; ecology, ethics, farming, education & food.

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He used to be a member of the Design Research Society (UK) and continues to serve an associate editor for Europe of the Design Methods (USA). He is a member of the Warsaw Learned Society, Learned Society of Praxiology (Honorary President), Polish Philosophical Society, International Society of Business, Economics and Ethics (member of the Executive Committee), Academy of Management (USA), Science Studies Committee PAS (Honorary Member). Editor-in-chief of Praxiology: The International Annual of Practical Philosophy and Methodology a series of books (Transaction Publishers, USA). He published as an author, co-author, and editor the following books: A Philosophy of Practicality: Treatise on the Philosophy of Tadeusz Kotarbinszki. (1993). Human Action in Business: Praxiological and Ethical Dimensions (1996, editor with Leo V. Ryan, CSV), Praxiology and the Philosophy of Technology (2007, editor with Timo Airaksinen), Lectures in Business Ethics: New Extended Edition, (in Polish 2007), Responsible Management Education (2008, editor), Entrepreneurship: Values and Responsibility, (2010, editor with L. V. Ryan and S. Kwiatkowski), Whistleblowing: In Defense of Proper Action, (2011, editor with M. Arszulowicz). In 2006 he was nominated to the European Faculty Pioneer Award for Business in Society by Aspen Foundation (USA) and the European Academy of Business and Society. In 2008 he was awarded The Tadeusz Kotarbinski Medal by the Polish Academy of Sciences.

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He went into management consulting in 1994 when he joined The Boston Consulting Group's Munich office. He was transferred to the new Budapest office in 1997 and was soon promoted to Manager. In early 2001 he switched to A.T. Kearney, to take leadership of its emerging local office. By the end of the same year he became international vice president. Since January 2003 he runs his own company: Proactive Management Consulting (www.p-m-c.hu)

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On Sense. Tetragrammatonical Reflections. 1998. Kobenhavn: HHK's Forlag (in Danish).
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Philosophy of Organizations. A Study in Liminality. 2001 (in Danish).

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*Basis and Methods of Behavioral Sci*ences. Public Health School, Debrecen 1996 (in Hungarian).

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Cosmologies of Suffering. 2007. Cambridge Scholar Pbl. (editor with Agita Luse).

Medical Anthropology. 2011. Medicina kiadó (editor with Bettina Pikó, in Hungarian).

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His major publications include:

The Creative Edge: Fostering Innovation Where You Work. Addison-Wesley, Reading, MA, 1987.

Creativity: The Eight Masters Keys. Global Creativity, Mill Valley, CA, 1989.

Quantum Quality: Quality Improvement through Innovation, Learning and Creativity. Quality Resources, White Plains NY, 1993.

Flash of Brilliance: Inspiring Creativity Where You Work. Perseus Books, Reading MA, 1999.

Flash of Brilliance Workbook. Perseus Books, Reading MA, 2000.

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Among his organizational initiatives are: co-founding, designing or governing: Bachelor's and master's programmes at CBS in Mathematics and Economics (1987) and in Philosophy and Economics (1996); The Institute of Social and Ethical AccountAbility in London (now: AccountAbility), London, 1996; The Copenhagen Centre – New Partnerships for Social Responsibility, Copenhagen, 1998; Centre for Corporate Social Responsibility, Copenhagen Business School, 2002; European Academy for Business in Society, Brussels, 2002.

His most recent books are *Rational, Ethical and Spiritual Perspectives on Leadership: Selected Writings by Peter Pruzan* (2009) and, together with his wife Kirsten, *Leading with Wisdom: Spiritual-based Leadership in Business* (2007, 2010).

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