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Management, Spirituality & Religion

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## FROM THE CHAIR'S CORNER

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I wish to send a warm welcome to our new members and our continuing members. First I will begin with a few updates on what has been happening in MSR and then I will make a few comments on the research I have been working on.

As of 1/01/04, MSR has 491 members. We have successfully expanded from our original number of 100 members in 2000 to almost 500 members. In a Self-Study Survey conducted last spring, we found that for many of our members, MSR plays an important role in the AOM. As a matter of fact, there were a number of members that mentioned they either came back or rejoined the AOM as a result of MSR. Our members reported a high membership satisfaction with the PDWs and the regular session program. They were also quite happy with the leadership and the innovative programs. I believe that is something for us all to be proud of.

There has also been a continued growth in our programs for the PDWs and the regular session since we began. In 2001 and 2002, we had 32 sessions in the pre conference and regular conference. In 2003, we had a total of 43 sessions for both conferences. Since all of the reviews have not been complete, we can only report that 41 papers and 3 symposiums were submitted for the regular session. Although we don't know the final count for the total number of sessions for the pre conference and regular conference, I am confident that we will have an excellent program in New Orleans.

There is a new journal, the *Journal of Spirituality, Management and Religion*, that started this past year. Although MSR is not sponsoring it, the new journal does provide another avenue for our research. If you are interested in submitting an article, please look up the information on [WWW.JMSR.com](http://WWW.JMSR.com).

Our three-year review passed with a unanimous vote by the Academy of Management's Board of Governors. We were told that the board admired our spirit, energy and devotion, which was evident by our report. We certainly owe a great deal of thanks to our past chair, Lee Robbins, for all of his hard work in putting the report together.

After the conference last year, 27 members of MSR went to a retreat at the Whidbey Institute Conference Center on Whidbey Island. The Whid-

## **Management, Spirituality, Religion and Political Correctness**

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Spirituality can be defined as that which pertains to the spiritual or metaphysical world i.e. that which can be perceived but not necessarily with the natural senses. It is defined as: "sensitivity or attachment to religious values."<sup>1</sup> Thus, management, spirituality and religion (MSR) is a branch of management study that attempts to investigate the place and role of spirituality and religion in the practice of management. It is a refreshing development that scholars are beginning to appreciate the role of religious concepts and values in this sphere of human endeavor. Indeed, if spirituality is a valid part of the human experience why should it be excluded from a legitimate human activity such as management? The logical positivists<sup>2</sup> of the past are losing their grip on philosophy and the naturalists their grip on the science given the gradual discrediting of their insistence that only natural phenomena have a place in their respective fields, why shouldn't secularists begin to lose their grip on the study of management?<sup>3</sup> Spirituality has a place in management because it is an authentic aspect of human existence, and because it affects how we perceive our world and act within it. In short, if the spiritual world does exist, then it must be considered in a human endeavor such as management with its emphasis on people and emotions and attitudes and needs because these areas of human existence draw

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bey Institute is located in the center of the south end of Whidbey Island on a hundred acres of forest and meadowland. The original buildings, a turn-of-the century Finnish farmstead with its old-world character, blend beautifully with the new buildings. We found the land, with its fields, forest, wetlands, and extensive network of trails, engendered a spirit of thoughtful inquiry, contemplation, and renewal.

Lee Robbins did an excellent job of facilitating the retreat. Personally, I found the retreat to be just what I needed. It gave me both time to center myself after the hectic week at the Academy and time to build a special bond with the other participants. At the end of the retreat, everyone agreed we should do it again next year. ***So, we are planning another retreat after the New Orleans conference.***

Thanks to Jerry Biberman, we have found a place for the retreat. All of the prices have not been worked out but here is what we know so far. We have 25-30 rooms at the Dominican Conference Center in New Orleans, August 11-13, 2004. The center is only one block from the streetcar line (a direct route to the French Quarter), and two blocks from the park with a jogging path. The prices for the rooms and food seem reasonable. However, we have not figured out the exact cost yet. If you are interested in attending the conference, please contact Jerry at [bibermang1@UofS.edu].

The retreat last year, for me, was so inspirational that I decided to write a book, which I have been thinking about for a long time and have always wanted to do. The book is about a man and a woman who journey to a spiritual retreat to find their inner "self" and contemplate their future career choice. Not only did I decide to write the book but I also, with the help of my coauthor, completed the first draft. The book is similar in structure to *Leading with Soul*. It has a fictional story but is based on Carl Jung's theoretical framework. So you can see, the retreat was a major event for me and I believe for others.

In addition to the book I wrote, I have also been conducting exploratory research into the role of spirituality in Entrepreneurial enterprises. As we know in today's society of heightened change, many individuals are suffering from a perceived loss of meaning and purpose in their lives, engendering a sense of spiritual desolation and impelling a spiritual quest. The work environment, so central to our existence, has for many contributed to a sense of desperation and loss of spirit and individual growth. Or on the other hand, in the case of many entrepreneurs, the business I have found, has become a place to find one's spirit through work in which individuals are excited about, which has meaning and purpose. My current researchable proposition has emerged from empirical data from two previous research studies I conducted. My proposition is that individuals who become entrepreneurs really have a unique view of the world. To answer my broader question, I have created eight research questions that I hope to answer through in-depth interviews: (1) What motivates entrepreneurs to get in and out of business? (2) What personal values do they bring to their work? (3) What role does their own sense of meaning and purpose play in their work life? (4) How do they find meaning and purpose for their lives? (5) What is their view of spirituality and are they able to express it at work and in the community? (6) What is the relationship of an entrepreneur's personal and cognitive development and their business? (7) What are examples of ways that they do things differently with their customers, supplies and employees as a result of running their own business? (8) How do they define success as it relates to their business?

Along with two graduate students, we have interviewed approximately 20 entrepreneurs from around the world. I expect to continue the research until I have a larger sample. So far we have found that most entrepreneurs are driven by more than just money. They are concerned about making a difference in the world through their work. We have heard many stories about men and woman who have given up potential profits to provide a more meaningful workplace for their employees and products for their customers. They talk about their own need to become fully actualized, which has actually been the driving force for them in deciding to become an entrepreneur. In general, they work more hours but enjoy their work more than when they worked for someone else. They also reported being able to live out their values more fully when they had their own business. Through the interviews, I have become quite excited about learning how entrepreneurs find meaning and purpose in their work. I hope to complete my research this year so I can submit my research paper to next year's conference. If anyone is interested in my work, or helping with the project, please contact me at sandraking@csupomona.edu.

Finally at United States Association for Small Business & Entrepreneurship (USASBE) annual conference, I was both surprised and pleased to have the opportunity to meet and listen to Rev. Robert A. Sirico, President of Action Institute, speak to an audience of 500+ about "The Worthy Calling of the Entrepreneur." He spoke about how he had found many entrepreneurs not just interested in profits but in how to add economic value to their company for employees, supplies and society. He also mentioned that these entrepreneurs were interested in topics such as honesty, hard work and solid decision-making. He suggested that the mindset of many individuals who believe that Entrepreneurs are just interested in profits was not what he was finding in his own work. He talked about how entrepreneurs, and those that teach entrepreneurship, can make truly a difference in our world through their work. At the end of his speech, I noticed how enthusiastic the audience was, which gave me great pleasure. Many of the people I talked to afterwards said his talk was the best one of the conference. I told him about MSR and suggested that he, or one of his colleagues, join us in New Orleans. For more information about his work, see [www.action.org/ces](http://www.action.org/ces).

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## Four Spiritual Principles to Foster "Community" in Academic Life

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MSR's mission is to provide a forum for integrating academic traditions of knowledge creation with knowledge from spiritual understandings and traditions. "Community" is an important core value that is shared across spiritual traditions and also included in the academic disciplines of management. This article suggests four spiritual principles for fostering community, expanding those found in management. These principles, and their related practices, remind us, individually and collectively, of our robust resources for creating daily experiences of community with our colleagues and students. They also suggest means of developing deeper community within the Management, Spirituality and Religion interest group. Our examples are derived from Quaker and Buddhist traditions and the management fields of organizational behavior, business strategy, managerial ethics and social responsibility, which are the ones we know most fully.

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on the spiritual world for support and meaning. In the event a person rejects the world of the spiritual as mere imagination and fantasy, it nonetheless does not give them the further right to insist that research and investigation into the topic be forbidden.

Yet, in the academic world there is a persistent hostility to integrating management and spiritual belief and practice. It betrays hypocrisy on the part of critics who allow it as an aspect of personal life, but insist it is intellectually invalid for that aspect of life humans call "work". Work is a segment of life just as are parenting, leisure, socializing and worship. The Political Correctness (PC) movement, which although on the surface purports to favor the elimination of language and speech that could offend political, sexual or religious sensibilities, is essentially a type of intellectual tyranny that invokes social sanctions for the expression of views that deviate from the party line of the political Left. Indeed, it is disturbingly ironic that "tolerance" being one of the trumpeted virtues of the PC movement, is extremely intolerant when it comes to the major established religions' conceptions of absolute truth, for example Christianity's assertion of

the deity of Jesus Christ. It seems the adherents to the PC movement on campus tolerate a diversity of views and lifestyles except those which hold to religious notions of absolute truth, and religions that hold themselves out as the one best way, hold certain moral truths to be absolute not relative, and do not concede the truth of Humanism. The beliefs that the teachings of the Torah, Koran or Bible apply to all Mankind regardless of religious persuasion runs directly contrary to the moral relativism advocated by the PC movement. Finally, regarding Christianity, it is its insistence that meta-physical truths are objectively knowable that seems to run counter to the logical positivism of Humanism. Thus, if the PC movement has a religion it would be humanism, defined as: a doctrine, attitude, or way of life centered on human interests or values; especially: a philosophy that usually rejects supernaturalism and stresses an individual's dignity and worth and capacity for self-realization through reason." Thus there is a fundamental tension in that humanism rejects spirituality and vice-versa. The Bible counsels man to: "Trust in the Lord with all your heart and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths." (Proverbs 3:5-6)

Indeed, actual incidents reveal many cases where professors have been censured, denied tenure or promotion because in the eyes of their superiors they "could not separate their spiritual beliefs from their teaching." Yet, the increasing "real world" integration of management and spirituality demonstrates that such a separation is not only artificial, but also incorrect. To insist that a professor excise such a valid aspect of management from his or her teaching is to, in reality, insist that the secularists' values be taught instead. In essence the PC position is that "It is OK to integrate your values into your teaching and research as long as you believe that

only secularist values have a valid place in management" Such a position is not only completely illogical, it is nothing less than intellectual tyranny and repression. It is small wonder it has been characterized as "The McCarthyism of the Left".

Students at public universities do not register with the understanding that only secular views will be allowed unlike religious institutions where a predominant spiritual orientation is clearly stipulated from the beginning. In fact such students register assuming that they will be the recipients of a diversity of views including those stemming from the spiritual world. For university officials to insist on diversity of opinion while suppressing those that are spiritual in nature is simply hypocritical and dishonest. The acceptance by the Academy of Management that spirituality has a place in management represents a healthy open-mindedness and appreciation for this aspect of life that is obvious to a vast majority of persons and is already an integral part of their own personal management practices. Such an acceptance will also be beneficial to those faulty members' whose views have been ostracized and censored because it gives them a long deserved, academically sanctioned base of rebuttal to their PC critics. Again, just as logical positivism is losing its grip in philosophy and science along with its hostility to objective truth, so is the PC movement losing its grip on the intellectual agenda of the Academy. Long live MSR!

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1. All definitions taken from the Merriam-Webster Dictionary

2. Logical Positivism is defined as: "a 20th century philosophical movement that holds characteristically that all meaningful statements are either analytic or conclusively verifiable or at least confirmable by observation and experiment and that *metaphysical theories are therefore strictly meaningless*".

3. For a stimulating discussion of the increasing role of meta-physics in the sciences, see "*Physics for the Rest of Us*" by Roger S. Jones, Contemporary Books, Chicago, 1992 or I. Barbour "Religion in an Age of Science" Harper Row, San Francisco, 1990. For the increasing role of meta-physics, and the decreasing role of positivism in science and philosophy see John Post, "Metaphysics: A Contemporary Introduction", p. 17 Paragon House, NY, 1991

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**1. INTERDEPENDENCE.** Interdependence is a universal spiritual principle, essential to Buddhism and fostered by teachings in many religions. Everyone in an academic workplace is extraordinarily interdependent with everyone else, in widening and embedded circles: students, faculty, administrators, alumni, professional groups, businesses and public stakeholders, state and regional economies, and public society. In spiritual terms, we are connected to those with whom we work by transcendent goals beyond ourselves.

In the management disciplines, interdependence is embedded in concepts such as teambuilding, networks and trust, models of organizations as complex, adaptive systems, and ways of understanding organizations as relational, holistic and collaborative, beyond mechanistic paradigms that are fragmented, rational, and competitive. In the individualized culture of academic life, our perceptions of interdependence are frequently temporary and fleeting. However, in a college or university, we are all connected in a virtual community. Bringing this awareness to an email request or a committee meeting alters our actions. We likely respond more readily to a colleague or student, or an institutional need, feel enriched by the work of others and value opportunities to serve. We find community through our appreciation of interconnectedness

**2. SPIRITUAL INTENTION.** In Buddhism, the concept of spiritual intention provides a means for reconciling the ideal with everyday experience. While ordinary intention is related to goal accomplishment, spiritual intention involves a sustained effort to maintain a direction or actualize an important positive value or condition, without expecting any result. Spiritual intention is related to deeper, longer-term values: one's life direction, serving others, finding personal peace, or fully realizing the meaning of one's work. It is the antidote to discouragement,

which is, literally, a loss of courage. No matter how difficult the situation, one returns to one's intention. In doing so, one taps into deep inner resources that are inevitably more powerful than those of ordinary coping (Richmond, 1999).

In management disciplines, intention is related to ethical models and frameworks, relational responsibility (McNamee and Gergen, 1998), leadership, vision, conflict resolution, mediation, organizational learning and transformation, and community building methodologies (Goetz, 1996). Applying this principle to academic life, we create community by practicing it as a spiritual intention, that is by consciously including all relevant others in our community of care and respect. For example, in including in my intimate community the faculty colleague who opposes the curriculum change I support, and in being willing to engage in honest dialogue across our conflicting views, the possibilities for synergy increase although our differences may be substantial.

**3. DISCIPLINED SPEAKING AND LISTENING.** The Buddhist concept of "right speech" excludes words or conversation that are harmful, mean, or deceitful. The intent of speech is to be helpful, kind, respectful and truthful. Through meditation practice one develops concentration, mindfulness, and letting go of ego, all of which help in practicing right speech. "Deep listening" is at the core of Quaker practices for worship, guidance, and collective action. One listens deeply to another person or group, with one's own opinions and will held in abeyance; the ideal is to honor "that of God" in every person or situation. Quaker disciplines are helpful to foster dialogue and build consensus. For example, asking questions rather than giving answers, allowing silence between speakers, speaking infrequently and only to add, not to urge, one's views, valuing dissent, making certain all voices are heard, speaking to "seek truth," attempting to find a

unity of inspiration beyond consensus before taking any collective action (Louis, 1994; Weathersby, unpublished manuscript.).

In the management disciplines, concepts of active listening, models of effective communication, group decision making and problem solving strategies, "learning conversations" (Baker, Jensen and Kolb, 2002), and dialogue practices (Isaacs, 1999,) among others, set forth norms and protocols with similar objectives for deep communication. Spiritual understandings of these concepts add further depth of inspiration. We find it helpful to remind ourselves of these spiritual approaches that support compassionate speaking and listening.

**4. OPENNESS TO TRANSFORMATION.** Transformation is at the heart of spiritual practice. Spiritual practices that support transformation include meditation, prayer, reflective practices for self-awareness and self-inquiry, mindfulness practices of staying in the moment, walking and movement meditation, and other contemplative practices. The effect of these practices is to help one move one's own ego away from a central position so one can see oneself as part of a larger, universal and transcendent whole. Spiritual practices for individual and institutional transformation also include taking direct action alone or with others, seen clearly in the work of Mother Teresa, Mahatma Gandhi, and Martin Luther King, Jr.

In management education, we understand profound transformations of perspective that occur at the heart of our teaching and learning (Fisher, Merron and Torbert, 1987; Torbert, 1991; Weathersby, 1993). At its best higher education induces transformation for the instructor and the student (Hooks, 1994; Freire, 1973; Kolb, 1984; Palmer, 1998; Wenger, 1997.) As educators and as ordinary individuals, we can become more fully aware of the transformations in ourselves that are prerequisite to the transformations we hope

## The Use of Meditation and Intuition in Decision-Making:

Reports from Executive Meditators by  
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This article summarizes a recent study of the management styles of executive meditators with a focus on their use of meditation and intuition in decision-making. Using quantitative and qualitative methods, this study explored executives' perceptions of their use of meditation and intuition in decision-making; the relationship between their meditative practices, intuition, and decision-making; the benefits they perceive gaining through their meditative practices that affects their decision-making; and the role meditation plays in developing intuition.

Business literature suggests that Western managers prefer making decisions using rational thought, hard facts, and logic, and their use of intuition is limited primarily to instances with many complex variables or incomplete or sparse data, or when the pace of business is such that speed is of the essence. The literature also suggests that their intuition frequently is not developed sufficiently to trust it on a consistent basis, and its use was unsupported by the environment itself (Agor, 1986; Breen, 1990; Fraser, 1993; Hayashi, 2001; Horton, 1993; Isenberg, 1984).

Eastern, transpersonal and clinical psychology; medical; and spirituality literatures suggests that meditation enables greater clarity of thought, awareness, positive moods, intuition, integrity and ethical behavior; and reduces stress and anxiety. In the East, meditation is known to develop intuition, and intuition is widely used in decision-making (Bhushan & Sinha, 2001; Breen, 1990; Dostalek, 1970; Suchipriya & Singh, 2001; Vaughan, 1979; Walsh & Vaughn, 1980; Yogananda, 1995).

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for in others, and in our work with organizations. We can consider actions that we take in our daily work as a means of spiritual practice. By speaking truth, practicing generosity, supporting others, serving others without regard to rewards, and confronting and righting wrongs, we are enacting spiritual principles that transform ourselves and others.

Fostering community is an essential means for achieving our highest aims as teachers and scholars. As members of the MSR Interest Group, we are individually and collectively able to build a unique community of practice (Wenger, 1998) by integrating spiritual disciplines alongside our scholarly pursuits. We'd enjoy hearing from others about spiritual resources for fostering experiences of community in the academic workplace.

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## **Authentic Leading: Where the Blue Sky Hits the Road Longmont,** **CO.: Rocky Mountain Press, 2003**

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Authentic leading requires the integration of shared vision, communication, relationships, community, guidance, character, and spiritual synchronicity. Mahatma Gandhi exemplified the process of leading upon which this book is based and its challenge to do more—far more—than we are expected to do. I have written this The book was written with the hope that we will all, individually and collectively, hear this call, and commit to a higher moral purpose for the common good of all people for all time. Such a commitment is needed at all levels of individual and organizational life. It has never been more critical in business, religious, governmental and non-profit organizations than it is today.

While working with the data for my dissertation, I was delighted to see the pattern that emerged. That pattern became the documentation for the findings of my research. Authentic Leading began as an outgrowth of those findings at the encouragement of John Keyser, a member of my doctoral dissertation committee who believed that they needed to be published for broader distribution. That foundation was then extended into my subsequent writing on this subject, including this book.

The first major revision was to make it more readable, while aspiring to retain the level of academic credibility. I also wanted to be able to use it as a text in my business leadership class, along with supporting materials, media, and activities.

The next major revision involved additional research-based support

Prior to this, only two studies had been completed that discuss meditation and its effects on work environment and cognitive functioning, and both concluded that its effects were positive. No studies had been completed regarding the use of meditation as a tool in decision-making, nor if meditation had an effect on one's cognitive abilities, intuition, decision-making capacities, and profits (Forbes, 1999; Levin, 1997).

The study was conducted in two phases. In Phase 1, both short- and long-time meditators were surveyed regarding their meditative practices, intuition, and decision-making processes. In Phase 2, narrative interviews consisting of semistructured and open-ended questions were conducted with 15 long-time executive meditators (10-plus years) selected from Phase 1 and were recorded, transcribed, coded, and analyzed. Results were triangulated using qualitative and quantitative analysis techniques.

There were five major themes that emerged from the data. The first theme was the reported use of meditation and intuition in decision-making. The study found that executive meditators reported using their intuition in the preponderance of their decisions, contradicting previous findings by Agor, Hayashi, Keen, and others. There was little or no difference in decision-making styles and intuitional cues among meditation types, longevity of meditation practice, and gender. Of note, a model for intuitive decision-making was developed.

Executive meditators reported receiving true intuition for decision-making while in altered (higher) states of consciousness, and reported the ability to access these states both in and outside of meditation. They reported their intuition is more accurate following meditation. Not surprisingly, women reported greater intuitional prowess than did men, and women are more willing to use it in making more important and riskier decisions than men. The second and third themes were the perceived effects of meditation on business profits and ethics. Executive meditators reported that meditation has a strong positive effect on business profits and on developing higher ethical conduct and standards.

The fourth and fifth themes were the perceived benefits on the independent variables affecting decision-making, and the origins and training of intuition. Executive meditators believed that meditation has a significant positive effect on many of the independent variables of decision-making including physiological, psychological, intuition, and decision-making. They believed that the origin of intuition is spiritual in nature, and that meditation and using it are the best ways of training one's intuition.

The full study can be found at the University of Michigan's Digital Dissertations.

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## Horizontal and Vertical Development in Organizations: An Interview with Ken Wilber

Thierry Pauchant, Joel Bennett, Margaret Benefiel, Andre Delbecq, Dale Fitzgibbons, Thomas Goddard, Jim McGee, Judi Neal, Lee Robbins, David Steingard, David Trott and John Young  
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*During the Academy of Management meeting in Denver, Colorado, a team of members of the Academy's Management, Spirituality and Religion Interest Group (MSR) interviewed Ken Wilber at his downtown Denver apartment. Known as a leading voice in spirituality and the founding father of the Integral Institute ([www.integralinstitute.org](http://www.integralinstitute.org)), Ken Wilber presents here some of his views on the challenges of integrating spirituality in organizations, and differentiates between horizontal and vertical interventions. An introduction to Ken Wilber's work is available in Wilber (1996), in a more extended form in Wilber (1995; 2000; 2001) and in synthetic form in Pauchant et al. (2002, p. 18-26, 201-211). We wish to thank Kariann Aarup for her help in the transcription of this interview and the SSHRC for financial assistance. This article is an excerpt of the full interview which will be published in the first issue of the Journal of Management, Spirituality and Religion, in 2004. A previous excerpt has already been published in the summer issue of this newsletter.*

**MSR:** What are the major difficulties you have encountered when introducing spirituality in organizations?

**Ken Wilber:** Particularly in today's world, anything that has to do

from other sources in and a significant number of examples to better illustrate the key points, including the focus on Gandhi as the primary example of authentic leading. There is an extraordinary degree of congruence between the process exemplified by Gandhi and those of exceptional leaders, what I call authentic leading. He is nearly always included in any list of exemplary leaders by scholars, business writers and others—often as the “best” example—even though he was not a business leader. Nor did he hold a position of leadership, eschewing legitimate authority for the more powerful moral authority.

Gandhi's articulation of the vision for a free India was grounded in human rights, as well as core values found in his spirituality such as nonviolence and treating everyone with dignity and respect. He used many methods of communicating the vision to others from his writings to speeches, fasts, burning foreign-made cloth, weaving cloth for his own garments, and making salt from the ocean. These messages not only communicated the goals, but also the symbolic meaning and principles upon which they were founded.

He led face-to-face by going directly to those who were suffering as a result of the British policies and practices, collecting and documenting the problems with facts to support his position. At the same time, he was personable with the British rather than treating them as the enemy. He sought a win-win solution in which they would leave India as friends. He provided guidance to his followers regarding actions they were planning, but did not do the planning himself in most cases. Rather, his focus was on whether the guiding principles were being followed. Gandhi has been a role model for other authentic leaders like Martin Luther King, Jr., Nelson Mandela, and His Holiness the Dalai Lama.

Character was one of the original components in my model. Spirituality did not originally show up. But the more I looked at character, the more spirituality appeared to play a role. Keep in mind that I differentiate between spirituality and religion, though they may be congruent for many individuals.

This led to the third major revision to the book was originally conceived as a possible follow up book that would focus on spirituality in leadership. However, in working with my editor, I decided to go ahead and include a new chapter on “Spiritual Synchronicity,” as well as integrating it into the rest of the text where appropriate.

The phrase “spiritual synchronicity” reflects that spirituality needs to be congruent with the rest of our life. It has to pervade everything that we think, say and do as leaders. It's not something that we can do on Sunday or each morning or evening that is not part of the rest of our life. We can't check it at the door when we go to work. At the same time, because it is personal, we don't need to wear it on our sleeve either. Rather, it works best as an invisible presence in our life.

A subsequent finding from my research has confirmed that the seven principles of Authentic Leading are very interrelated with each other. At the same time each appears to be essential. I hope that it will be of benefit to those who choose to read it ... and that they will choose to make a difference for the good of all.

Dean Pielstick's website is [www.cba.nau.edu/pielstick-d](http://www.cba.nau.edu/pielstick-d). Authentic Leading is published by Rocky Mountain Press, 2003 (<http://www.rmleadership.com/books.cfm>). A book review by Robert Yehling (with an additional link to an interview with the author) may be found at: [http://www.wordjourneys.com/bookstand\\_f/authenticleading/review.htm](http://www.wordjourneys.com/bookstand_f/authenticleading/review.htm)

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with higher and lower stages or levels of development is just almost impossible to deal with. The business groups that I have been working more directly with have no trouble with applying the all-quadrants, all-lines, all-states model to business (See Wilber, 2000). But as soon as you delve into the developmental part – the all-levels model – problems start. It is obviously a very sensitive issue as people start to evaluate themselves and others as being at a higher or lower level of development.

For that reason, almost all approaches start by first introducing the quadrants. In business management, nobody has any trouble with the quadrants as there is no implication of judgment. And the introduction of the quadrants tends to bring an immediate clarification to the situation at hand. For example, people can start to realize that it is probably the lower-left quadrant – a cultural problem – which is mostly responsible for the jamming of an assembly line in Kuala Lumpur, and not only a technical problem, which would be in the lower-right quadrant of the model. The quadrants help them to realize, for instance, the clash existing between a collective meaning that emphasizes profit maximization and another that emphasizes team membership, as well as their relations to the realities in the other quadrants. That can help enormously. But, at some point, you have to introduce the levels.

**MSR:** *Which strategies can be used to introduce the levels of development without embarrassing people?*

**Ken Wilber:** Different people are using different strategies. One strategy is to introduce the quadrants by proposing that the right-hand quadrants represent the facts of a situation, the material entities that one can see, touch, etc., and that the left-hand quadrants represent the interpretation of these facts. Using the quadrant approach, people can start

to realize that they can all agree on the facts but not necessarily on their interpretations. After that, using Don Beck's Spiral Dynamics model for example (Beck and Cowan, 1996), you can introduce different ways of interpreting facts. But, in this strategy, these different ways are not presented as lower and higher levels of development. Rather they are presented as different types, as different but equivalent ways to interpret facts. Equipped with these models, people can then attempt to find ways to reconcile both the facts and their interpretations or at least deal with the situation in a more integrated way.

Another strategy for addressing the issue of levels of development is to use Robert Kegan's seven languages of transformation (Kegan and Lahey, 2002) or Daniel Goleman's emotional intelligence techniques (Goleman et al., 2002). They are simple ways of getting around the problem of dealing with levels, while still preserving some of their essence. Robert Kegan's material, using a lot of examples, is pretty straight-forward for business people.

Another strategy has been used at Notre Dame University where they offer a Masters level course in integral leadership ([www.nd.edu/~execprog/programs/eilp](http://www.nd.edu/~execprog/programs/eilp)). They present first the quadrants and then the lines. They call the quadrants Personal Meaning, Individual Behavior, Business Systems and Processes, and Organizational Culture and Shared Meanings. They also present six major developmental lines, including the physical, the emotional, the cognitive, the interpersonal, the moral and the spiritual lines of development. People intuitively understand what those mean and they start to realize that you can be either more or less developed in these lines. They understand, for example, that someone can be highly developed at the cognitive but less at the interpersonal level.

Then the staff at Notre Dame introduces some empirical evidences on the different levels of development. The terminology they use is deliberately not offensive, with terms that everybody agrees with, such as ego-centric, ethno-centric, world-centric, etcetera. One of the things they have realized with this approach is that it is very difficult to find a leader who is integral. So they attempt to have the management team cover all the bases, so to speak, instead of waiting five to 10 years for the transformation of a person.

Whatever the strategy, when introducing the levels of development, it has to be done very carefully. You have to be very cautious with the terminology you use. You need to present carefully the empirical evidences. And you have to make sure that you are factoring out the gender factors, the ethnic factors, the cultural factors, and so on.

**MSR:** *Focusing either on the quadrants or on the levels will lead to different conceptions of integral development. Is it the reason why you advocate focusing on both?*

**Ken Wilber:** Yes. There are two different types of integral development. The first type consists of integrating the quadrants the best one can at the level of development one is at. This is *horizontal health*. The idea is to get some sort of balance between the *I*, the *We*, the *It* and the *Its* of the quadrants. We all know people that are unbalanced. There is too much emphasis on the *I*, for example, leading to narcissism; or there is too much emphasis on the *We*, being afraid of one's autonomy; or one does not take care enough of the *It*, such as one's body, his physical health, and so on. The second type of development consists of transforming the level of consciousness one is at, to higher levels of care and compassion. This is *vertical health*.

If we practice truth in advertising while integrating spirituality in business organizations, we have to be real clear about what it is we are going to do, i.e. translation and/or transformation. The first thing that I look at is horizontal health. Can I help an individual, a group or an organization to become the healthiest they can be at whatever stage in life they are? It is a way to help them to *translate* in a more effective way and in different areas or quadrants where they are in that moment. A lot of us, and particularly in my generation, felt that we needed to be engaged in transformation. Transforming everything was the ultimate goal. We have to scale back what we can actually do. When we look at kids, who are at earlier stages of development, we do not necessarily want them to develop right away a higher level; we just want to help them to become better at the level they are.

**MSR:** Do you ask people for their permission when you involve yourself in vertical health transformational development?

**Ken Wilber:** Of course. But what happens is that most of the changes you can make in a business situation, when you do leadership or management consulting, occur by simply helping people to see the present situation, diagnose it in a way that makes sense for them and then recommend changes that only require translation. For example, if you have three sub-cultures in a company, one that emphasizes effectiveness, another membership and a third one existential meaning, they need to understand these value differences before anything else. A team is not only a collection of individuals working on an assembly line, for example, which is the conception from the lower-right quadrant. From a lower-left perspective, a team shares common meanings, grounded in similar levels of value development. From a management perspective, we give people tools and processes they can use in

order to constitute real teams who can work together in a more integral fashion. Most of the changes that we facilitate are translational and this can alleviate 60 to 80 per cent of the tensions in a team or an organization.

And, of course, some are looking for deeper changes. It is almost always a leader who expresses this need. In these cases, we explore with them the methods of human transformation which could be appropriate: meditation, yoga, a type of psychotherapy, a type of spiritual practice, journaling, dialogue, growth group, etc.. Using the Loevinger scales (Loevinger, 1998; Miller and Cook-Greuter, 2000), we have found that some meditation practices can help people to grow up two stages in four to five years. But this is very hard to accomplish and we warn people of that difficulty. The easier way is to hire a person with the desired level of consciousness, without waiting four to five years for that person to develop. Now hopefully all of us, in some ways, are involved in our own transformative growth; and this is going to happen whether we intentionally want it or not. Life acts as a great teacher, through pain, suffering, illness, joy, surprise, death of a loved one, and so on.

It is possible that 10 thousand years from now, what we call the level of autonomous and integrated self will be common in the general population. It could be then negotiated by kids of eight or nine years old. And many more subtle levels of consciousness are likely to be known. One hundred thousand years ago, the common development one had to achieve was ego-centrism. And now that stage is negotiated by infants. Life, indeed, acts as a great teacher.

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## Our MSR Retreat of August, '03

### Lee Robbins, PhD

Professor, Golden Gate University; Retreat Co-Coordinator  
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MSR's first Spirituality and Management Retreat took place following the annual Academy of Management meetings in Seattle from Wednesday afternoon to Friday in August, 2003. The setting was a forest retreat center, the Chinook Center, located about an hour from Seattle on Whidby Island. A central characteristic of the Retreat was that the participant's backgrounds, while sharing a common focus on management and spirituality (loosely defined) included a variety of spiritual and religious traditions. Consequently, the Retreat was designed to be eclectic rather than stemming from a single tradition.

The idea for the Retreat arose spontaneously during a conversation over lunch between another MSR member and myself at the prior year's Denver AOM meetings. My colleague had recently returned from a Retreat at the same center in California where I first attended and later led eclectic Buddhist retreats for the Gay Buddhist Fellowship over an eight-year period. And at the Denver AOM conference we were engaging with the work and in an in-person dialogue session with Ken Wilber, whose work as an American philosopher has been used as a theoretical base by several MSR members. One of Wilber's central claims is that learning about a spiritual tradition is not sufficient for spiritual development and leadership; for that, practice in the tradition, most typically as meditation, is critical.

Thus was born the idea of a retreat for MSR faculty to better prepare us for teaching and research in our new field. We thought it would also be helpful in preparing faculty for incorporating some spiritual practices in their teaching, for example a meditation practice during class sessions or organizing a retreat for students. Presenting practices from multiple traditions provided the participants with a broader view of what is available and opportunities for trying out new practices which might appeal to particular participants. The final unintended benefit turned out to be a period of relaxation and friendship building after another year's hectic AOM conference.

Andre Delbecq of Santa Clara University, prominent in research and teaching in our field and with experience in leading spirituality and management retreats for his MBA students, agreed to share his expertise as co-coordinator. In view of the mission of MSR of bringing together management and spirituality, we decided the Retreat would attend to both. Therefore our design interspersed spiritual practices from multiple traditions with ordinary discussion and some specifically designed spiritual practices (e.g., spiritual discernment from the Catholic tradition, speaking out of silence on an issue from the Quaker tradition) focused on management and spirituality. Look for an enumeration of specific practices and leaders in the Retreat Agenda at the end of this paper.

Because of the eclectic perspectives of participants, we could not follow a pre-defined or "tried and true" design from any particular tradition but rather developed an approach suitable for the particular unique group. Both Retreat leaders had experience in working with multiple traditions and backgrounds in consulting where interventions typically need molding and adaptation to particular organizational situations. An eclectic approach may be appropri-

## MSR's '03 Retreat with practice leaders

### WEDS. AUG. 6, 2003

1:00 - 3:30 Travel to Whidbey Island Chinook Retreat Center from AOM -- about 1/2 hrs.

3:30 - 4:00 Welcome and Orientation: (Lee Robbins, Andre Delbecq, Center staff)

4:00 - 4:35 Meditation from the Buddhist Tradition (Mark Kriger)

*Break*

4:45 - 5:45 Dialog: Sharing Our Personal Weekly Spiritual Practices and Disciplines (Facilitated by Dharm Bhawak or other volunteer)

5:45 - 6:30 Community Gathering and Refreshments

*Enter into silence*

6:30 - 7:30 Dinner: Silent Meal; Eating Meditation instructions (Lee Robbins)

*Break*

8:00- 9:00 Guided Meditation from the Quaker Tradition (Don McCormick, Margaret Benifiel, Rita Weathersby)

9:00-9:15 "Altar": -- Placing Names to be Remembered Before the Group (Lee Robbins or other volunteer)

**THURSDAY:** *Enter into silence save for discussion activities*

7:30 - 8:20 Body Meditation (Maurizio Zollo-thoughtless awareness, kundalini)

*Option: other body movement meditation (Yoga postures, Qiigong, Tai chi)*

8:20 - 9:10 Silent Breakfast

9:15 - 10:15 Readings and Meditation; "Lectio Divina" Tradition (Andre Delbecq)

*Break*

10:30- 11:30 Dialog: Our "work-life balance" as a whole to consider how our work and spirituality are currently aligned (Facilitated by Jerry Biberman)

11:30-12:30 Individual time for reflection or silent meditation

*Leave silence for those who wish*

12:30 - 1:15 Lunch (Dialog on "work-

life balance" and sharing spirituality in teaching and scholarship continues)

*Break*

1:30 - 2:30 Guided Meditation from the Hindu Tradition (**Dharm Bhawak**)

2:45 - 3:45 What is the potential for impacting the contemporary organization through teaching and scholarship inclusive of spirituality? (Facilitated by **Andre Delbecq**)

*Break*

4:00 - 5:30 Discernment on the *dialog topic*: Contemplative/meditative silence

5:30 - 6:30 Community Gathering and Refreshments

*Enter into silence*

6:30 - 7:30 Silent Meal

7:45 - 9:15 Silent reflection **OR** meditation as below

7:45-8:15 sitting meditation

8:15-8:35-walking meditation

8:45-9:15-sitting meditation

**FRIDAY:** *Continue silence*

7:30 - 8:15 Body Meditation

(**Maurizio Zollo**-thoughtless awareness, kundalini)

*Option: other body movement meditation (Yoga postures, Quigong, Tai chi)*

8:15 - 9:00 Silent Breakfast

9:00 - 9:45 Shared Meditation with Music (**Judi Neal**)

*Leave silence for those who wish*

*Break*

10:00 - 11:00 How can MSR be a Source of Light within the Academy

(**Sandy King-Kaunanu**)

11:00 - 11:30 Reflective time on Topic of MSR as a Source of Light

11:30 - 12:30 Lunch: Dialog continuing regarding MSR as a Source of Light

12:30 - 1:15 Pack and Travel Preparation

1:15 - 2:00 Closing Ceremony: Recalling where Mind and Heart Have Been Touched

ate not only for our very broad range of participant perspectives including multiple Eastern and Western traditions but also for Retreats within a single broad category (e.g., Buddhism) which include practices from multiple subdivisions within that tradition. My experience in designing and leading retreats of that nature is that many of the same issues and choices arise.

We sent an e-mail invitation to all planning to attend asking for volunteers to lead a section of the Retreat consistent with their particular perspective and skills and included most who offered (subject to the limited time available). We also included time for participants to share their own personal spiritual practices (and the impact on their lives). Finally we added an invented practice consisting of an "altar" on which participants who chose to do so placed the names of those whom they wished to remember or dedicate their practice at the Retreat together with an (optional) statement of explanation to the group.

The responses to their Retreat experience of all participants, including several doctoral students and faculty spouses, during our final session and in e-mails following the Retreat were highly enthusiastic. People cited personal epiphanies in handling old grief's, learning for their future teaching and research, friendships begun and advanced, wonderful moments experienced in the practices and while walking in the woods and the joy of connection and decompression after the headiness and intensity of the AOM conference. Wide support was given for repeating the Retreat in the future.

Finally, for me, a last unexpected dividend arose; the set of skills and perspectives practiced in leading the MSR Retreat enabled me to design and lead two widely acclaimed annual retreats for my university in the Fall of 2003, focused not on spiritual concerns but on practical issues and direction for running the university. The same principles of attention to purpose, widespread participation, developing skilled group leadership, attention to listening rather than talking (top University officials from the President on down agreed to be "Chief Listeners" rather than presenters), proved to work equally well.

Participating in, coordinating and leading the retreat activities seemed to be a wonderful experience for all. Happily, Jerry Biberman <[bibermanG1@UOFS.edu](mailto:bibermanG1@UOFS.edu)>, a former Chair and founding member of MSR, has generously volunteered to lead next year's retreat in the two days following the AOM meetings and has already located a site in New Orleans. Register early and attend for a wonderful experience.

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## BOOKS recently published

### Leading With Meaning: Using Covenantal Leadership to Build a Better Organization

by Moses Pava

Hardcover: 192 pages

Publisher: Palgrave Macmillan; (April 2003)

ISBN: 1403961328

### Good Business: Leadership, Flow and the Making of Meaning

by Mihaly Csikszentmihalyi

Hardcover: 244 pages

Publisher: Viking Press; (April 14, 2003)

ISBN: 0670031968

### Executive Values: A Christian Approach to Organizational Leadership

by Kurt Senske

Hardcover: 176 pages

Publisher: Augsburg Fortress Publishers; (April 2003)

ISBN: 0806645547

## Special Issue of Organization on Spirituality, Management and Organization

By Don Mc Cormick

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The May, 2003 issue (Vol. 10, Iss. 2) of the journal *Organization* was a special issue which focused on the theme of spirituality, management and organization. The articles related to the theme and their abstracts are listed below. (If you know of other recent publications about management, spirituality and religion, please send in a notice to the newsletter, so all of us can be aware of them.)

### Introduction: Spirituality, management and organization

*Marta Calas, Linda Smircich*

### Balancing mysterium and onus: Doing spiritual work within an emotion-laden organizational context

*Maree V Boyle, Joshua Healy.*

This study uses the neo-Durkheimian conceptual framework of *Mysterium and Onus* to illustrate how spiritual work is used to accomplish emotional balance within emotion-laden organizational contexts. The constant emotional oscillations experienced by paramedics within an emergency services organization show how spiritual work is accomplished at the level of paramedic-patient interaction, emotional equilibrium within the self, and degrees of connectedness to the organization itself. We contend that in heavily emotion-laden organizational contexts where life-changing events are occurring, spiritual work is an important part of the emotional labor process. In turn, balancing emotions is a major part of 'balancing' *Mysterium* (the sacred) and

## Special Issue of the Journal of Organizational Change Management

By Damien Fièrè

Chair in Ethical Management, HEC Montreal

The fall 2003 issue (Vol. 16, Iss. 4) of the *Journal of Organizational Change Management* was a special issue which focused on the theme of the leading edge in research on spirituality and religion. The articles related to the theme and their abstracts are listed below. (If you know of other recent publications about management, spirituality and religion, please send in a notice to the newsletter, so all of us can be aware of them.)

## Articles

Mapping the terrain of spirituality in organizations research.

Margaret Benefiel

Researchers in the burgeoning new field of spirituality in organizations face a number of significant field-shaping questions, e.g. how should spirituality in organizations be defined and what research methods are most appropriate for this work - quantitative, qualitative, a combination of the two, or entirely new methods? The answers given to these questions will determine the shape of this new field and the direction research will take over the next several decades. This article addresses these questions by mapping the terrain of current spirituality in organizations research, in three stages. It begins by examining trails being blazed by pioneers venturing into this new territory, considering the progress these pioneers have made and the work remaining to be done. It then moves to questions lurking in the background of this pioneering work. Finally, it articulates the new frontier in spirituality in organizations research, a frontier which beckons adventurous pioneers to enter.

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Onus (the profane). We conclude that emotion-laden organizations need to approach the practice of spirituality as an extremely sophisticated and complex phenomenon. While current trends towards 'spiritualizing' the workplace through the legitimizing of corporate spiritualities may result in a more controlled and less enchanted workplace, spirituality may well remain as one of the few ways in which workers can practice resistance in a controlled work environment.

### **Do not promote religion under the guise of spirituality**

*Ian I Mitroff.*

It is argued that spirituality, and not religion, will work in most workplaces. Religion is seen as dividing people through dogma and its emphasis on formal structure. It is viewed as intolerant, closed-minded, and excluding all those who do not believe in a particular point of view. Spirituality, on the other hand, is viewed as both personal and universal. It is perceived as tolerant, open-minded, and potentially including everyone.

### **Irreconcilable foes? The discourse of spirituality and the discourse of organizational science**

*Margaret Benefiel.*

Spirituality and management, once thought incompatible, have in the past decade fallen in love. Recently management scholars, concerned about the issue of spirituality at work, have begun to study this phenomenon. The driving question behind most of these studies concerns how spirituality affects organizational performance. Whether or not these researchers achieve their goal of measuring the impact of spirituality on organizational performance, a different set of questions lurks in the background: If spirituality is ultimately about nonmaterialistic concerns, is it appropriate to focus on the material gains to be reaped by integrating spirituality into organizational life? How can organizational researchers do responsible empirical research and at the same time not trivialize deep spiritual traditions? Three writers are introduced whose work might shed light on the subject: Sara Ruddick, Bernard Lonergan, and Ken Wilber.

### **Organizational spirituality: The sceptic's version**

*Reva Berman Brown.*

This commentary discusses the concept of spirituality from which Organizational Spirituality (OS) could be deemed to have derived. It wrestles with organizational spirituality in an attempt to reach a workable definition. It is determined that the term OS should be abandoned altogether. It also puts the case for renaming the concept with one of the synonyms currently in use in an attempt to salvage it.

### **Introduction: the leading edge in research on spirituality and organizations.**

**Jerry Biberman (pp. 363 - 366)**

This paper is an introduction to the special issue on "The leading edge in research on spirituality and organizations". The paper discusses some of the issues concerning the outer world of worldly activities and the inner world of spirituality and religion in modern Western society, with particular emphasis on how this affects organizations. The aims of the special issue are put forward and the papers within it are briefly discussed.

### **Comparing spirituality on three southern California college campuses.**

**Sandra King Kauanui**

Following September 11, 2001, spirituality has become an even more important issue. Research projects have been done to address the need of spirituality in the corporate workplace. The issue of spirituality in the academic workplace is even more vital since it is from within the higher academic institutions that the leaders of tomorrow emerge. Yet, little has been done. This research is an attempt to fulfill this need. This project examined the spirituality of professors and the spiritual culture found in a private secular college, a private Christian college and a state university, all located in southern California. The design of the research was based on the work of Ian Mitroff and Parker Palmer. The results showed that there was a difference in the spiritual culture between these three campuses and that the spirituality of the professors was a reflection of the spiritual culture found on the campuses.

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**The elevation of work: Pastoral power and the new age work ethic**  
*Emma Bell, Scott Taylor.*

This paper seeks to establish the contours of the popular workplace spirituality discourse through analysis of academic and practitioner texts and accounts of organizational practice. We identify several themes, drawing attention to potential contradictions in the notions of meaning, measurement and community, which the discourse seeks to promote. In seeking to understand the means whereby it is embodied as a source of administrative power we draw on a range of historical and contemporary organizational examples, illustrating how pastoral power is reinforced through the construction of disciplinary technologies. We argue that the workplace spirituality discourse shares Weber's acceptance of the structural conditions of capitalism and seeks to resolve the dilemmas this creates for the individual through developing an inner sense of meaning and virtue. In this respect, it represents a revival of the Protestant ethic in a way that involves re-visioning the ambivalent relationship between self and organization. We conclude that the 'social ethic' has given way to a New Age work ethic, which relies on the management of individual metaphysics as a source of organizational, as well as personal, transformation.

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**Articles**

**Research in spirituality, religion, and work: Walking the line between relevance and legitimacy.**

**Charles J Fornaciari; James J McGee**

While spirituality and religion in work (SRW) as an inquiry field has been gaining interest in the popular press, it has only recently been recognized by the academic community. Consequently, its relevance to important research and its legitimacy in contributing scholarly work is not ensured. Part of the problem is that many SRW concepts resist being tested with "approved" positivist research models. This paper explores the tension between relevance and legitimacy, focusing on research methods, models, and traditions that may serve both well. It suggests that many methodologies and traditions that support such work already exist. It discusses some of these methods and offers operational blueprints for alternative forms of excellent research. It argues that combining such methodological underpinnings with experimental models and new forms of data representation allows for scholarly work to emerge, thus facilitating SRW's desire to stay true to important research questions while respecting sound research traditions.

**Workplace spirituality and employee work attitudes: An exploratory empirical assessment.**

**Andrew J Czaplewski; Jeffery Ferguson**

One important question in the field of workplace spirituality concerns the relationship of this construct with employee work attitudes. This study attempts to make a rigorous empirical examination of the relationship between workplace spirituality and five prevalent employee job attitudinal variables. It assesses the validity and reliability of the measures used and discusses the results of the analysis, which indicate that each of the three dimensions of spirituality used has a significant relationship with two or more of the five job attitude variables examined. While acknowledging that spirituality at work is an abstract concept, this study attempts to provide some of the first empirical support that there is a positive association between spirituality at work and employee job outcomes. The paper concludes with a number of implications and research directions for both academics and business managers, including the need to investigate the comprehensive impact of spirituality at work on individuals and organizations.

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## Articles

### Point-counterpoint: measuring workplace spirituality.

Robert A Giacalone; Carole L Jurkiewicz

Presents a point-counterpoint discussion on whether or not we can - or should - measure something as ineffable as spirituality in organizations. Topics covered include "Workplace spirituality: on the need for measurement" and "Towards wholeness in spirituality research: embracing other ways of knowing"

### Making conscious choices in doing research on workplace spirituality: Utilizing the "holistic development model" to articulate values, assumptions and dogmas of the knower.

Marjolein Lips-Wiersma

An increasing range of research methods emphasize the socially situated nature of knowledge and hence the need to specify the knower. As such we need to account for the ways in which assumptions, feelings, biases, and anticipated outcomes might influence research questions, interpretation and representation of the experiences of the research participants. While these ideas are extensively discussed in relation to other influences on identity, such as race, gender, and class, there is as yet little discussion on how spiritual and religious identity might influence research. This paper argues that in researching workplace spirituality, a topic that is saturated with subjectivity, it is not only legitimate but central to safeguard the quality of our work that we articulate the dogmas, definitions, fears and desires we bring to the research. It discusses several literature-based examples of how our assumptions influence our research. Using the author's own research as an example the paper utilizes the "holistic development model" to show how spirituality and religion influence various research choices and practices.

## ANNOUNCEMENT

The second annual MSR retreat will be held immediately after the Academy of Management meeting at the Dominican Conference Center in New Orleans, from Wednesday August 11 to Friday August 13, 2004. The air conditioned retreat center is located only one block from the streetcar line (a direct route to the French Quarter), and two blocks from the park with a jogging path. Cost for the retreat will be \$200 per person, including lodging and meals. If you are interested in attending the retreat please email Jerry Biberman directly at [bibermang1@scranton.edu](mailto:bibermang1@scranton.edu). Please also email Jerry if you would like to help in planning, organizing and designing the retreat.

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