

# Spirituality and Ethics in Management

Second, revised edition

edited by

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## Contents

Preface to the Second Edition

Preface

Acknowledgement

### **Introduction**

Laszlo Zsolnai: Spirituality and Management

### **Part 1 Spirituality: East & West**

Peter Pruzan: Spirituality as the Context for Leadership

S.K. Chakraborty: Spirit-centered, Rajarshi Leadership

Luk Bouckaert: Spirituality and Economic Democracy

### **Part 2 Philosophical Approaches**

Robert Allinson: The Ethical Producer

Alpár Losonczi: Spiritual Motivation in Management

Imre Lazar: Spirituality and Human Ecosystems

Ole Fogh Kirkeby: Loyalty and the Sense of Place

Kerry Cochrane: Learning and Spirituality

### **Part 3 Integrating Spirituality and Management**

Wojciech W. Gasparski: Beyond the Prose of Business

Tibor Héjj: The Economy of Sharing

Mike J. Thompson: Spirituality as Faith in Relation to Management

Yazdi Jehangir Bankwala: Organizational Transformation through Human Values

William Miller: Spiritual-Based Leadership

Josep M. Lozano and Raimon Ribera: The Impact of Spirituality in Management

## **Conclusion**

Laszlo Zsolnai: Taking Spirituality Seriously

Notes on Contributors

Index

## 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.spes-forum.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.

2011 January

Laszlo Zsolnai

## PREFACE

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 13<sup>th</sup> 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 & 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 papers 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 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

## ACKNOWLEDGEMENT

We got a generous sponsorship from *Danone Budapest* to organize the Szeged workshop on Spirituality in Management. We are personally indebted to *Ramin Khabipur*, the former CEO of the Danone branch in Budapest who wholeheartedly supported our efforts.

Providing personal efforts and organizational resources *Beáta Farkas*, the Dean of the Faculty of Economics and Business Administration of the University of Szeged, and *András Máté-Tóth*, the Head of the Department for the Study of Religion of the University of Szeged, contributed a lot to holding the workshop in a friendly and engaging environment in the building of the Szeged Branch of the Hungarian Academy of Sciences.

*Éva Szabó* provided dedicated service in organizational matters. Last but not least we got invaluable help from my sister, *Anikó Zsolnai*, Associate Professor of Pedagogy at the University of Szeged.

Budapest, November 30, 2003

Laszlo Zsolnai

# INTRODUCTION

LASZLO ZSOLNAI

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## SPIRITUALITY AND MANAGEMENT

"Spiritual" does not mean the same thing as "religious." According to *Peter Pruzan* spirituality refers to a search for meaning that transcends material well-being. It is a focus on basic, deep-rooted human values, and a relationship with a universal source, power, or divinity. Religions evoke this spiritual essence through an institutionalized set of collectively shared beliefs and rituals that vary from culture to culture. For some, spirituality is found through organized religion, but for others spirituality is a more personal affair. [1]

One might suppose that spirituality has nothing to do with management. Quite the contrary. Management has an undeniable existential-spiritual dimension. An exposition of the problematic is given by *Ian Mitroff*. He introduced the term "metaphysics of management," by which he means that existential concerns, spirituality, and recovery are crucial in management. The spirituality in management perspective extends traditional reflections on corporate purpose and focuses on a self-referential organizational-existential search for meaning, identity and success. (Mitroff, I. 1998: pp. 146-148)

### 1. THE ROLE OF THE SELF

Once I asked a psychologist friend what is the most effective way to change the behavior of business leaders. He said, "You should challenge their self-conceptions." [2] The self of decision-makers is important in determining the ethicality of their decisions. Decisions might be understood as self-expressions of the decision-makers. Spiritual experiences have a vital role in developing the self of managers and therefore in influencing the ethicality of their decisions.

Modern Western theories of ethics claim that ethical decisions can be made either by following abstract *moral principles* (deontology) or by seeking to produce *good results* in the concrete real-world context (consequentialism). The personality of the decision-maker who makes ethical decisions does not appear explicitly in these theories.

Virtue ethics is an alternative theory, which goes back to the early Greek tradition, especially to *Aristotle*. It concentrates on the *character traits* of the decision-maker. Virtue ethicists believe that the essence of ethical behavior is to realize some virtues; such as honesty, righteousness or courage. Virtue ethics considers the decision-maker, not as a real human individual having his or her own world and values, but as an abstract human being which should exercise character traits adequate in the given choice situation.

We need a theory of *moral agency* that gives a more complex picture of how human persons make ethical choices. Philosopher *Elizabeth Anderson* has developed the expressive theory of rational action. She defines rationality as action that adequately expresses our rational

attitude toward people and other intrinsically valuable things. The ground of a person's reflectively held values lies in his or her conception of what kind of person he or she ought to be, what kind of character, attitudes, concerns, and commitments he or she should have. (Anderson, E. 1993: pp. 6-17)

If we want to improve the ethicality of management decisions we should enhance the development of the self of decision-makers toward a more inclusive, holistic and peaceful state of consciousness. Empirical evidence suggests that *spiritual experiences* help the person to transcend his or her narrow self-conception and enable him or her to exercise genuine empathy with others and to take an all-compassing perspective.

Transpersonal psychologist *Stanislaw Grof* recorded more than thirty thousand spiritual experiences. These include examples from *psychedelic therapy*, where the non-ordinary states of consciousness are induced by chemical means; *spiritual emergencies*, which develop spontaneously for unknown reasons in the middle of everyday life; and *holotropic breathwork*, which is facilitated by a combination of faster breathing, evocative music, and a specific form of focused body work. These spiritual experiences involve "authentic experiential identification with other people, animals, plants and various other aspects of nature and cosmos." (...) "We typically undergo profound changes in our understanding of existence and of the nature of reality. We directly experience the divine, sacred, or numinous dimensions of existence in a compelling way." (Grof, S. 1998: pp. 2-17)

Despite the rich diversity of spiritual experience, the main *ethical message* is always the same: *love* and *compassion*, deep reverence for life and empathy with all sentient beings. Grof summarizes the result of spiritual experiences as follows: "We develop a new system of values that is not based on conventional norms, precepts, commandments, and fear of punishment, but our knowledge and understanding of the universal order. We realize that we are integral part of creation and that by hurting others we would be hurting ourselves. In addition, deep self-exploration leads to (...) awareness of the possibility of serious experiential repercussions of harmful behavior, even those that escape societal retribution". (Grof, S. 1998: p. 129)

Spirituality is badly needed in management. Management decision-making considerably affects the life and fate of human communities, natural ecosystems, and future generations. The well-being of these stakeholders requires *authentic care*, which may develop from experiential one-ness with others and with the universal source of creation.

## 2. STRUCTURE OF THE BOOK

The book aims to present the state of the art of the emerging field of spirituality in management. Multidisciplinary views, thought-provoking attitudes and attention to their applicability in management praxis are the main strengths of the papers collected here. There is a general agreement among the contributors that a more *inclusive*, *holistic* and *peaceful* approach to *management* may help inspire business and political leaders to uplift the environmentally degrading and socially disintegrating world of our age.

There is a conviction of the authors of this volume that *spirituality* is an important or even foundational aspect of human existence. Authors represent different spiritual experiences but mostly use the *Christian* or the *Hindu perspectives* in the papers. What is common is the view that the human person's purpose is "*Self-realization*", that goes beyond the boundaries of the physical ego and captures the sense of universal Self.

In the light of spirituality the *purpose* of *business* is not merely producing profit or

increasing the market value of the company. Rather it should serve the Self-realization of persons involved including the managers, the employers, and the customers. The role of manager is to provide human persons with opportunities for Self-realization in the organization. It requires reflecting on and questioning the current ways of functioning of business and redefining its core activities, structures and processes toward *ecological sustainability, serving all the stakeholders and respecting future generations*. Rather than destroying ecological and cultural diversity, spiritually-based business can contribute to the enrichment of the world.

Part 1 of the book "*Spirituality: East & West*" offers three papers about Eastern and Western traditions of spirituality and their relevance to management.

In his paper "Spirituality as the Context for Leadership", *Peter Pruzan* of the *Copenhagen Business School* proposes that recent developments in management can be integrated in personal and organizational behavior through reference to spirituality as the context for purposeful behavior.

In the "West" there has been a focus on *leadership* as a supplement to or an overarching background for management. This focus has led to broader concepts of purpose and success than are traditionally associated with management. It has also given rise to existential questions directed at the identity and responsibility of corporations and their leaders, questions similar to those faced by the person with a spiritual quest. In the "East" developments have paralleled that of the "West"; however, the focus 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 a moral and an operational sense. These virtues have their origin in age-old basic perspectives on the purpose of man's existence. Here the connection between the leader and his or her spirituality is more direct and explicit.

Pruzan argues that all purposeful, *organized activity* is *spiritual* and not just utilitarian by the pursuit of material gain. He believes that the perspective from the East is a precondition for the successful development of leadership in the West.

In his paper "Spirit-centered, Rajarshi Leadership" *S. K. Chakraborty*, the Founder of the Management Centre for Human Values at the *Indian Institute of Management* in *Calcutta*, offers ideas about the Spirit-centered or Rajarshi or Wisdom leaders. The Sanskrit dictum says: "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 into the forefront of the leader's personality. Then the leader becomes empowered to lead others. Indian civilization is based on the groundwork laid by such leaders, called Rajarshi's, which literally means a king and a sage. In this model, the schism between the secular and the sacred vanishes (the king is the secular aspect while rishi is the sacred aspect). Chakraborty presents some great examples of Spirit-centered, Rajarshi leadership from Indian history such as *Emperor Ashoka* (220-300 BC), *Jamshedji Tata* (19th Century), *Mahatma Gandhi* (20th Century) and *R. K. Talwar* (20th Century).

Why does the 21st century need Spirit-centered or Rajarshi leadership? Chakraborty's answer is that because the vast, hidden and irreversible damages caused by science and technology driven economic growth, which thrives on globalized greed, needs to be halted. Spirituality has to be the master, not the servant of material attempts. Relevance to the bottom line of business cannot be the test for spirituality. Instead spirituality has to be the benchmark for business projects.

In his paper "Spirituality and Economic Democracy" *Luk Bouckaert* of the *Catholic University of Leuven* explores two basic questions: (1) How can spirituality be related to business

ethics in a general way? and (2) How can spirituality be linked to the stakeholder theory of the firm? To answer these questions he takes the *personalist view* inspired by the work of the French philosophers *Bergson, Maritain, Mounier* and *Levinas*. These philosophers developed a theory of the person that illuminates the relation between spirituality and ethics. They focused on the distinction between the individual and the person, the rational and the relational aspects of human activity, the closed and the open forms of ethics and religion, the link between spirituality and historical transformation.

Bouckaert stresses that personalists have always criticized the capitalist conception of the enterprise and the primacy of capital on labor. Their alternative was a perspective of *economic democracy* embedded in the market economy. Personalists' ultimate aim is not stakeholder management but *stakeholder democracy*.

According to Bouckaert a contemporary personalist ethics of participation and of economic democracy requires (i) a strong and non-opportunistic commitment to the spiritual emancipation of the human person; (ii) a realistic analysis of the historical context of the new global economy to discover the new opportunities for economic democracy, and (iii) the development of new legal structures for participative entrepreneurship.

Part 2 "*Philosophical Approaches*" contains papers that discuss questions about the philosophical bases of contemporary business and economics in relation to spirituality.

In his paper "The Ethical Producer" *Robert Allinson* of the Soka University of America argues that "Eros" or love is the most accurate description of man's nature because her or his nature is only satisfied in acts of *love* whether in receiving love from oneself or others, or in giving love to oneself or others in *producing beneficial goods* and *services* for oneself or others.

Allinson believes that in economic activities man is 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. He stresses that Earth can only survive with the model of man as the Guardian or Trustee of the Planet. This leads him to arrive at the birth of *spiritual economics*. In this view production of means through which alleviating the suffering in 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 God is the Creator, then the way in which human beings imitate God is through creative, productive activity and not through the activity of consumption. The spiritual view of economics, unlike all the previous definitions of economics, takes into account an *economics of abundance* by specifying that certain types of goods and services, those that represent a *disvalue* to the planet, are *not to be produced* besides specifying what types of goods and services are to be produced.

In his paper "Spiritual Motivation in Management" *Alpár Losoncz* of the *University of Novi Sad* states that management is a response-based practice. This presupposes the modeling of the management choice as the response to incentives. For management the socio-economic environment provides the circle of the relevancies that give meanings to acts characterized by problem solving, cooperation, participation, and planning.

Losoncz reflects on the value-laden nature of management. When we see value-orientation from a spiritual perspective it appears as binding ties, and also as a freely chosen orientation. The managers in this situation are determined not only biographically but also in a social context.

In his paper "Spirituality and Human Ecosystems" *Imre Lázár* of the Institute of Behavioral Sciences of the *Semmelweis Medical University* in Budapest introduces a model of environmental relations called man-environment-organism (M-E-O). Today the high energy-

input allopoetic systems (say, fuel- or nuclear energy-based economy, global monetary mechanisms) are dominant and produce destructive effects on solar energy-based autopoietic systems and on the social and cultural systems attached to them.

Lázár explores the interrelationship between the features of M-E-O systems and the determinants of shaping social behavior of humans. The influences of M-E-O on birth practices and mother-child attachment patterns are discussed. The distorted attachment systems generate behavior patterns that enhance insensitive and irresponsible economic behavior, which fuels the high energy-input M-E-O systems. Lázár concludes that high energy-based allopoetic systems produce a detached attitude toward the environment and favor self-centered economic rationality with diminished empathy toward others. Systems of low energy-based traditional man-environment-organism nurture spiritual attitudes toward the world.

In his paper "Loyalty and the Sense of the Place" *Ole Fogh Kirkeby* of the *Copenhagen Business School* gives a new interpretation of loyalty in relation to the sense of the place. By *loyalty* he means being true to one's own roots, family, city, region, country and culture. This type of authenticity of being refers to the local place of dwelling. If life is incorporated into places a feeling of meaningfulness is yielded.

This approach has great relevance to business economics because it shows that the way business *deals with places* should be transformed. Places need *not* be things that business always has a *right to use*. Places do not always have to be expropriated by the economy seen as targets for future marketing efforts; such as tourism.

Kirkeby argues that the task of management is to nurture the spirit of the place. It can be called "*poetics of management*" where ethics and aesthetics are merged. The knowledge of the essence of place is crucial; loyalty is close to the feeling of "being grounded" and of "coming home."

In his paper "Learning and Spirituality" *Kerry Cochrane* of the *Charles Sturt University, Sydney* explores the relation among learning, spirituality and management. He uses *Gregory Bateson's* theory of categories of learning to describe the stages of spiritual development.

Bateson identified four categories of learning. *Zero learning* means that acts are not subject to correction. *Learning One* means the revision of choice within a given set of alternatives. *Learning Two* means the revision of the set of alternatives from which the choice is made. *Learning Three* means the revision of the set of sets of alternatives. Bateson's categories link learning with spirituality because there is a movement from duality toward unity with the progression from Zero Learning to Learning Three. This movement explores the self and tests assumptions and belief systems for arriving at a stronger sense of self-knowing, where the conversion of the self to the universal Self is started.

Bateson's theory has profound implications for leadership and management because different categories of learning imply different *leadership/management regimes*. For example, Learning Three suggests that leadership and management should be holistic and unified. The premier task of managers is to produce the greatest possible good for the entire planet.

Part 3 "*Integrating Spirituality and Management*" explores possible ways to get spirituality and management closer to each other.

In his paper "Beyond the Prose of Business" *Wojciech W. Gasparski* of the *Leon Kozminsky School of Management, Warsaw* states that a religious value-perspective can be considered from two points of view. The internal viewpoint refers to the economy and to corporations where people are engaged in the same faith and system of values. The external, or interfaith, viewpoint refers to the relations between different religions and their willingness to

agree to an intersection of their systems of values to be the core for international or global business activities.

Gasparski notes that there is a growth industry associated with corporate religion and spirituality. Organizations are hiring priests, ministers, and other religious figures to counsel employees, and to advise and serve as gurus for the top management. Smart companies help promote ecological concerns for the Earth, and these efforts are spiritual and reaffirming. Employees and employers at companies and at nonprofit and trade associations benefit from allocation of time for personal leave, as long as the hours are used for volunteer work with charities for environmental causes in their communities. The idea is that we must grow as human beings to be good employees and managers. Individuals pursuing spiritual paths are finding that these practices contribute to improving work life.

In his paper "The Economy of Sharing" Tibor Héjj of *Proactive Management Consulting*, Budapest starts with the observation that the manager's self-fulfillment and the venture's performance may become maximized through the combination of management and spirituality. Héjj presents a new Christian model of economy called "economy of sharing," which refers to for-profit companies whose purpose is to realize love toward all its stakeholders. This approach requires a conscious *re-definition* of categories including *work*, *money*, *capital*, *return*, and *dividend*. In this view work is to create value with our neighbors for our neighbors and ourselves. Money is understood as a right to take part in responsible re-allocation of resources. Return is measured by a "dual auditing" system, consisting of the combination of financial statements (like balance-sheet, profit / loss statement, cash-flow) and "spiritual statements" (non-material balance, gain or loss of spiritual depth, "love-flow"). Funds are to be considered as a source to finance the company's growth, to support its pro-social behavior, and to share with the poor in need - based on the owners' voluntarily made decisions year by year.

Héjj stresses that many people think that the "economy of sharing" does not fit in today's business world. Since 1991, the idea has been continuously taking shape. In the meantime nearly 1,000 companies have been established or restructured worldwide while some 300 have already been closed. The development is impressive.

In his paper "Spirituality as Faith in Relation to Management" Mike J. Thompson of *China-Europe International Business School, Shanghai* elucidates how spirituality is revealed in the workplace and in management. He distinguishes among faith-based spirituality, folk or indigenous spirituality, and humanist spirituality. 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.

Thompson emphasizes that 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*" which refers to the essence of life or the act of breathing and that this spirit or breath of man is given by God. The Hebrew system of thought does not conceive of personhood in dualistic terms such as "body" and "soul". In the New Testament, "*psyche*" is the word used for the spirit of a person. It is the life essence, the self and inner person.

Leading corporations are addressing the question of ethical values in the context of stakeholder engagement. 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). Thompson believes that creating an environment in which these questions can be discussed and plans made in light of the discussions depends on the quality of

the organization 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 energized by spirituality and religious faith.

In his paper "Organizational Transformation through Human Values" *Yazdi Jehangir Bankwala* of Arpitha Associates, Singapore and Malaysia reports some new trends in business and management. (i) Technology & communications are already changing how organizations operate. Organizations are becoming into teams through *empowerment* and creating *learning organizations* and building *communities*. (ii) Some leading organizations have realized that they are communities, which serve greater goals than the traditional bottom line. (iii) *Community* and *nation building* are fast becoming the scope of organizations. As companies become global, the community spirit in organizations is expected to grow. (iv) Practice of leading organizations has shown that *sustained economic progress* is possible by following a system of *ethical values*.

*Bankwala* believes that responding to these trends some new objectives should be defined: (1) To create awareness that organizations are developing to managing energy flows and fields with an *evolving spirit*. (2) To explore how the organizations of the future will also create a path for *individuals* to develop along. (3) To highlight the needs of an emerging era when businesses have to confront the need to *cooperate* and *collaborate*, operate more in harmony with nature and be more ethical.

In his paper "Spiritual-Based Leadership" *William Miller*, the Founder of the *Global Dharma Center* in the USA and India, argues for *high-integrity* and *high-responsibility business*. At the individual level, it is simply soul satisfying, an exercise of our spiritual nature. At the corporate and community level, it leads to attracting more investors, more business and more talented people. At the societal level, it increases our confidence and competence in the power of goodness.

According to Miller high-integrity and high-responsibility business requires transformational leaders who base their leadership on their spiritual roots and values. He believes that a 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 their company's products, communications, and internal management practices.

In the paper "The Impact of Spirituality in Management" by *Josep M. Lozano* and *Raimon Ribera* of *ESADE Business School*, Barcelona stress that spirituality is a constitutive dimension of the human being. Spirituality then is an anthropologically structuring dimension and the main challenge is to find ways to make spirituality explicit in the organizational context.

Spirituality can be a source of *quality* for the individual and for the society. But it can also be a source of quality for the organization. This is important when corporations are becoming "knowledge organizations" or "learning organizations." Spirituality can have a real impact on management through the personal quality of managers and the possibility of introducing spiritually enhanced values and practices in corporate cultures. Lozano and Ribera think that religious organizations would not do the required job for us. On the contrary, they may benefit from our efforts in working on spirituality in management. We can draw on the immense heritage of religious traditions to enrich the management profession, creating *new jewels* with *old gems*.

Papers in this volume give hope for integrating spirituality in management. Today's business practice is unsustainable and destructive. Spirituality can help business leaders to arrive at solutions which serve the community, the planet and life itself.

## NOTES

[1] See Peter Pruzan's paper "*Spirituality as the Context for Leadership*" in this volume.

[2] This friend was *Károly Varga*, sociologist and psychologist at the Péter Pázmány Catholic University in Piliscsaba, Hungary.

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