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Regis University
College for Professional Studies Graduate Programs
Final Project/Thesis

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Workplace Spirituality: What is it?

Edward and Anne Canavan

January 1998

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Part 1

Introduction

“Life is a journey - enjoy the ride”

Nissan Advertisement

If we had to pick a few central themes of our studies at Regis University, this would be one of them. Not that we want to credit Nissan Corporation with innovative thinking in this area. But they have marketed a concept that has been very meaningful to us in our time at Regis and a concept that forms the theme of this Comprehensive Project. Let us explain.

Early in our studies at Regis, we went through the “Futures Invention” process with David Thomas. This was and is a wonderful process that encourages the participants to dream dreams in various time frames and then to begin to move toward the dreams. The process is designed to minimize barriers and constraints in the movement process and to emphasize a “can do” mentality. For us the process was critical.

To set the stage, let us explain that we had enrolled in the MACL program out of a sense of discontent and a vague desire to work together in some capacity. We believed that we were being called in a new life direction that was yet to be identified. All that we knew for sure was that things could not continue as they were especially as regarded Ed’s job. We invested our time, energy and financial resources in the Regis MACL program with the firm belief that we would be guided on our journey and that direction would be given.

It was in this state of mind that we entered the Futures Invention process. At the end of the process, we found that we had been guided to the same place. We each had identified spirituality in the workplace as the area that we would pursue. We took this to be an answer to one of our questions. As regarded new life direction, Ed and Anne would address the topic of spirituality in the workplace as their livelihood and perhaps as their ministry. All that remained (and it was a big all) was to determine how this would come about.

We have been on the journey and enjoying the ride for the last three years. Our studies have molded and shaped our concept of spirituality and helped to define how it is related to the workplace. We took the time to apply what we learned about spirituality and leadership to Ed's workplace where together we launched a "reinvention" of his department. We have become a part of a discussion group that is focused on this topic. This eclectic and ever changing group of people has required us to stretch our definitions of spirituality and to recognize, accept and celebrate a level of spirituality that embraces no particular religion and uses multiple references to the power that we call God. We have become affiliated with the Center for Spirit at Work which sponsors the discussion group, publishes a newsletter and has recently begun to facilitate workshops and seminars. We have also become affiliated with a local Institute for Organizational Effectiveness which addresses change in the workplace for better results. In short, we have been busy learning, applying what we have learned and establishing a network to launch ourselves into this new arena.

In the spring of 1997, we constructed our Learning Contract for this Comprehensive Project (Appendix 1). The contract had seven components as follows:

- ▶ Compile an appropriate reading list of references on spirituality in the workplace.
- ▶ Read the references on the list.
- ▶ Create a pamphlet promoting workplace spirituality.
- ▶ Lead a discussion group on some aspect of spirituality in the workplace.
- ▶ Submit at least one article on spirituality in the workplace for publication.
- ▶ Create a one day experience on workplace spirituality awareness.
- ▶ Facilitate this one day experience.

This learning contract was designed to provide a transition from our academic pursuits to our new livelihood. It allowed for more reading and research but its main thrust was to encourage us to become more public with our learning, to become generative in a public way. It has accomplished that and to a greater degree than we had anticipated. For instance, the creation of our pamphlet was much more time consuming than we had anticipated but the results are worth the time. With the help of a graphic designer, we were able to capture the core of the message that we want to project and in an attractive format (no bias intended!). The format takes advantage of contemporary technology and allows us to literally alter the back panel to highlight upcoming events. Likewise, we ended up leading two discussion groups (not one) in two different locations with two different formats. We submitted not one but three articles for publication and would have submitted more if we could have found a wider range of publishing journals. We created and facilitated a one day workshop per our learning contract but we have also scheduled a half day

workshop in our area in the spring. The learning contract was our model but our activities surpassed the limits of the contract.

This report will cover our execution of the learning contract in detail. We will share new insights gained in our understanding of spirituality especially as it relates to the workplace. We will guide you through each of our activities displaying both our preparation and the results. Much of what is contained in the report is evolutionary and covers a time period of eight to ten months.

However, the maturation and birthing process of any new endeavor takes time and ours is no exception.

Finally, we must comment upon the extraordinary mentor community that has guided us in this process (Appendix 2). On the Regis end, we have gained from the wisdom and encouragement of both David Thomas and Elizabeth Moffet. Closer to home, we have been guided, loved and supported by the generous heart of Judi Neal. Judi has always been several steps ahead of us in this field and able to gently challenge us and channel us. She has been unselfish in supporting us through the Center for Spirit at Work sponsoring our one day workshop, inviting us to lead the discussion group and publishing our articles in the newsletter. It is not an exaggeration to acknowledge that without Judi and the Center our project could not have evolved as it did.

Moving even closer to home, we must acknowledge the love and support of Linda Bowman, Director of the Institute for Organizational Effectiveness at Western New England College. Linda agreed to mentor us on this project and has taken her job seriously. She has offered sound advice and direction and has been a great source of encouragement. She has “walked the walk” with us

and more, agreeing to sponsor us in a groundbreaking half day workshop right in our city of Springfield. Patricia Varley came into our lives through the Spirit at Work discussion group. We asked Patricia if she would help us with our brochure. She agreed to help but like so many others has done so much more. She did give us valuable feedback on the format of the brochure. She has recommended possible ways for us to move forward in realizing our dream. She has agreed to coach us on a professional level as we move forward and has become a valued co-traveler on this journey. Finally, we must acknowledge Kim Kanaga. We first met Kim at a Community Building Workshop sponsored by the Foundation for Community Encouragement. Kim later did some training for us at Ed's workplace and expressed an interest in the area of workplace spirituality. We invited Kim to be a mentor and he quickly arranged for us to lead a kickoff discussion group in his town in eastern Massachusetts. Kim provided us with good feedback from that experience and invited us to do more collaborative work with him. Unfortunately, a job change took Kim out of the area before we could pursue that invitation. Kim really gave us a kick start in this project and we hope to cross paths with him in the future.

So you can see that we have been blessed in our journey with opportunities and the companionship of many good people. This Comprehensive Project concludes a phase of learning at Regis while at the same time initiating a new phase in our lives. Come journey with us and by all means enjoy the ride.

Part 2

The Everyday Language of Spirituality

Recently, we have been called more than once to reflect upon the meaning and use of the word *spirituality* as we work to bring forth an awareness of spirituality in the workplace. We have experienced discomfort and anxiety when we hear people say that the concept of *spirituality* is being “watered down” by the overuse of the word in our society today. We have been challenged by others who ask us to explain where God is in the spirituality to which we are speaking and the language we are using to bring the message of workplace spirituality to organizations. As a result, we have had to truly grasp and understand in our own minds what the word *spirituality* means to us, and then how it transforms into the workplace.

For us as Catholics, spirituality is our human longing to be in relationship with God. Through our never ending search for God, we spend our lives growing and blossoming into the fullness of the unique human that God created us to be. We believe that our growth and understanding of this mysterious God and our own mysterious selves is gathered through self knowledge received through all our relationships with others placed on this earth with us as well as through **all** things present in the circumstances and events that surround us on a daily basis. In other words, our quest for spirituality is an ongoing one to find and become the greatest “me” that I was created (by God) to be through knowing and understanding that God’s presence needs to be searched for and found in the ordinary and the extraordinary in our life each moment of each day.

We choose to experience the growth and development of our own faith through the teachings, experiences, and rituals we receive through the lens of the Catholic Church. Others choose different religions for their personal faith development. It is easy to recognize how we grow and develop spiritually through the teachings and the “God language” of our individual religions. Doesn’t society *expect* spirituality to “lurk” behind the doors of the churches? But, it is bigger than that! It is bigger because whether or not we claim a “church door” as our own, we are still all spiritual beings. We are unable to separate out the spirit from our mind/body/spirit beings.

Our bodies are something that are “real” to our senses. There are parts and functions that must be nurtured and cared for. If they are not, we break down and experience disease and malfunction. Our minds, although even more complex, can also be measured and seen in that they can be tested for intelligence while tests for every imaginable aptitude also exist. Our minds, too, must be nourished and enriched in order that growth and development occur. There remains, however a part of us that cannot be put into either of these two categories. What makes us feel fear? Joy? Why does one thing make us laugh and another cry? Where do our longings come from? Why are we attracted to one person and not another, or feel hurt when others can shrug something off? Where does the conscience come from? Where does love (or hate) originate? There is a huge part of us that is simply a mystery. It cannot be denied. It cannot be explained. It makes us unique. It is our spirit and it longs to be at peace. When this part of us does not get nurtured, we are restless, deprived, unhappy, and constantly searching for something to make us “feel better”. We are spiritually depressed beings. When it does get nurtured, we grow and blossom and sometimes we are fortunate to experience a peace beyond all understanding, a peace that gives us hope and

fulfillment and a touch of what God (or however one names their higher power) desires for us.

But, do we need “God language” coming out of our churches to experience this? Does one need to even recognize or acknowledge the search for God to be experiencing a “spiritual existence”? Aren’t we all, as creations of a loving God, spiritual creatures longing for inner peace and happiness? Does it matter what language we use if the desired results are the same?

Living a daily lifestyle in relationship with others fosters our spiritual growth and answers the call to “Love one another as I have loved you.” (John 15:12). Jesus sought out the lost, befriended the non-believers, set even the most hardened hearts on fire and proclaimed God’s universal love and mercy to the lonely and rootless. He connected with peoples real lives and captured their imaginations. He was on the streets, in the homes, and at the offices providing nourishment and support, challenge and insight to all. Are we not called to do the same? In a previous course we had an opportunity to observe how our spiritual growth is nurtured in the family environment. To do this, we used the model of the Benedictine Monks, following the guidelines for nine areas of community living listed in the “Rules of Benedict”: intimacy, equality, authority, prayer, solitude, play, study, stability, and hospitality. We used our own family of six to question the source of our family spirituality in these areas. The language contained in our answers was anything but the traditional “God language” one might normally associate with spirituality! Rather, the answers came to us in the everyday language of dialogue and communication, sharing joyful and painful experiences together, family meetings, hurts, acceptance, job sharing, equal voice, decision making for the good of the family, concern, forgiveness, listening, quiet places, alone times, celebrations, laughter, tears, recognizing the learning gained from everyone and everything as well

as formal opportunities, accepting failures, the security of knowing that we were all there for each other, rituals, traditions, inviting others to belong, supporting people in our community as well as others in need, and on ... and on ... and on! All of these everyday things, the positive and the negative experiences, were seen as nourishing, life giving opportunities that called us to a knowledge of our God and ourselves. If these everyday things are the source of spiritual growth and enrichment within the family setting, then so it follows that these very same values and qualities can be the source of spiritual growth and enrichment in the workplace.

Intimacy involves allowing others to see us as we are and being willing to open our eyes to seeing others as they are. Workplace intimacy is about being real with others, community building, caring, communicating, concern, listening, and being willing to reach out. Equality is knowing that we are all of equal status. In the workplace it means drawing out and utilizing the gifts and talents of all the different individuals allowing culture and gender and race to create the greatest results. It is recognizing that all people on the organizational team make equal contributions to the function and success of the organization. Authority is not the use of power or the desire to control others. It is about shared responsibility and allowing ownership to be felt by all. It allows all to understand the values and needs of the organization so that people are free to make decisions (and even sometimes fail!?!). Prayer in a workplace setting can be the prayer of doing. Perhaps it is about reaching out to help another when they are in need (inside or outside the organization). There is the prayer of just listening, accepting, understanding, and being present to others. It might be taking a moment to share a story. For some, it may mean praying with them or for them during a difficult situation. Prayer, though not necessarily in the form of traditional

structured prayer, can be very alive in the work environment. Solitude provides the opportunity for silence and aloneness. It is a time of silent waiting and respectful privacy. Within the workplace, individuals might be allowed the freedom during the day to take some time to quietly reflect when they need to. In fact, a place can be set aside for people that seek a quiet place to simply “be”, to nourish themselves so that they might return to work with renewed energy. Work spaces can be arranged so that there is some degree of privacy as well as space to reflect ones’ own individuality. Play can occur in the form of celebrations and laughter. Study can be opportunities to learn and develop both within the organization as well as outside of it. Failure can be viewed as opportunities to learn, and sharing responsibility and team work can provide ongoing opportunities to both teach and learn. Stability can be felt in an organization that sees the whole as an important team where solutions to employment problems can originate from creative approaches rather than the standard “downsize to save money” mentality. As well, healthy relationships, a sense of belonging to the organization, and ongoing rituals, traditions, and company “stories” helps to provide an atmosphere of stability. Hospitality within a workplace provides a welcoming environment to new people and guests. It reaches out in friendship to all individuals within the organization and the community.

We have just used a Catholic model of spiritual living to explore how spirituality is enriched within both the family and the workplace. All of the qualities that we have explored nurture the spirit of the individual, whatever ones religion or beliefs. They fill a longing within and bring fulfillment, satisfaction, and personal and spiritual growth. Do we believe it is all about bringing God into the workplace? **Indeed we do!!!** These are the very qualities that answer the call to

“Love one another as I have loved you.” However, without ever using the “God language” of the church, we can bring the good news of Jesus to all, connecting with others, as Jesus did, in their real lives on the streets in their homes **AND AT THEIR PLACES OF WORK.**

Part 3

Reading List

Our Learning Contract called for the compilation of an appropriate reading list of books and articles in the area of spirituality in the workplace. The contract further stipulated that we would read the items on the list. We initially approached this task as a single exercise where we would compile a list and complete the readings. To that end we solicited input from our mentors at Regis and here at home. While the input was helpful and did give us a basis to begin, what became apparent quite quickly was that the reading list would be dynamic. New books and material descended upon us like a meteor storm and we found ourselves reversing the order of our contract. Instead of reading material from a prescribed list, we were reading books, articles, and attending workshops and adding them to the list. So the list that follows is evolutionary but does reflect the reading that we did and the workshops we attended specifically as a part of this project.

Books

James A. Autry. Love and Profit: The Art of Caring Leadership. Avon Books, 1991.

Russell Barta. "Theology of Work", Initiatives in Support of the Christian in the World, Issue No 85, pp. 3-5.

Ken Blanchard & Michael O'Connor. Managing By Values. Berrett-Koehler, 1997.

Ken Blanchard & Terry Waghorn. Mission Possible: Becoming a World Class Organization While There's Still Time. McGraw-Hill, 1997.

Jay A Conger 7 Associates. Spirit at Work: Discovering the Spirituality in Leadership. Jossey-Bass, 1994.

Alan Green. A Company Discovers It's Soul: A Year in the Life of a Transforming Organization. Berrett-Koehler, 1996.

Willis Harman & Maya Porter. The New Business of Business. Berrett-Koehler, 1997.

Joseph Jaworski. Synchronicity: The Inner Path of Leadership. Berrett-Koehler, 1996.

Michael Jones. Creating an Imaginative Life. Conari Press, 1995.

Tom Melohn. The New Partnership: Profit by Bringing Out the Best in Your People, Customers and Yourself. John Wiley & Sons Inc., 1994.

Thomas Moore. Care of the Soul; A Guide for Cultivating Depth and Sacredness in Everyday Life. Harper Collins, 1994.

Gregory Pierce. Of Human Hands: A Reader in the Spirituality of Work. Acta, 1991.

Thomas P. Sweetser. "Taking the Parish to the People." America, September, 13, 1997: pp23-27.

Pierre Teilhard De Chardin. The Phenomenon of Man. Harper & Row, 1959.

Pierre Teilhard De Chardin. The Future of Man. Harper & Row, 1959.

Matt Weinstein. Managing to Have Fun. Simon & Schuster, 1996.

Margaret J. Wheatley. Leadership and the New Science: Learning About Organization from an Orderly Universe. 2 Audio Cassettes. Audio Literature, 1966.

Mike VanHorn and Kimberly Weichel. How to Nurture Spiritual Values in Your Workplace: A Workbook for Business Owners, Managers, Employees. VanHorn:Weichel, 1997.

Workshops

The Second Annual Worldwide Lessons in Leadership Series. "Shared Leadership in the New Workplace; Thriving on True Teamwork." Presented by America's leading colleges and universities in cooperation with "Fortune Magazine." 2 worldwide satellite sessions. Berlin, CT et al. 23 & 24 Oct 1997.

From Humbug to Hallelujah: The Power of Prayer in Healing Workshop. Baystate Medical Center, Springfield, MA. 23 Sept 1997.

Part 4

Publication

It was our hope that as part of this project we would be able to have at least one article published on the subject of spirituality in the workplace. The Learning Contract objective called for us to develop one or more articles and submit one for publication. In reality we wrote three articles and submitted all three for publication. So far, one has been published in the April 1997 issue of the "Spirit at Work Newsletter" published by the *Center for Spirit at Work*. However, it is probable that one or both of the other two articles will be published in future issues.

The three articles are included as Exhibits 1, 2 & 3. The first article is a book review of the book Managing To Have Fun by Matt Weinstein. This article has been published and we are including the published version as Exhibit 4. The next article is called "From the Bottom Up." This article treats workplace spirituality from the workers perspective and uses our own experience in Ed's workplace as a case study. The last article is titled "Work-or-Place Spirituality: An Issue of Harmony?" This article explores some of the elements of workplace spirituality.

We had fun writing these articles and wish that we had been able to identify a broader base of publications to consider for submission. This is something that we hope to follow up on when our studies are complete. We are pleased that at least one article was published and look forward to more activity in the future.

Exhibit 1

Book Review

Managing To Have Fun

Matt Weinstein

Simon & Schuster, 1996

Reviewed by Ed & Anne Canavan

Creating an environment of spirituality in the workplace is a very complex challenge. It is difficult to name and claim exactly what elements create an atmosphere that nurtures the spirituality within us. Loving what we do is one small part of it. Loving the environment in which we work is another big piece of the puzzle, perhaps the part that seems more difficult for us to control. After all, doesn't the culture in which we work control the way the work is being done? Having *fun* in our workplace is one very significant and lifegiving way that our spirituality can be stroked and nurtured even during those hours "at work". The benefits of having *fun* are varied. Laughter in itself is therapeutic, easing tension and healing the inner soul. *Fun* bonds people together and stimulates creativity. In fact, even if we do not love the work that we are doing, if it is being done in a *fun* environment, the work will probably be successful and rewarding.

Managing To Have Fun addresses the topic of *fun* in the workplace in an informative and humorous way. Weinstein, himself, founded a company which operates around play and fun. For each of us that proclaims, “My workplace is the last place I can have fun, our company culture just doesn’t allow it,” Weinstein challenges our perceptions. Not only does he present the value of *fun* in the workplace, he also presents 52 different ways to introduce it into our own. “I can’t do it alone!,” you say? Yes! You can! There are creative ways in which we can single handedly bring *fun* into our workplace. Doing so insidiously effects others and the total environment. Among the 52 ideas are ways to present *fun* into an entire department, division, or company. There are *fun* ideas to relieve tension, motivate employees, recognize good work being done by individuals or teams, and ways to simply bring a smile or a laugh to others. The possibilities extend from the loading dock to the office of the executive.

Managing To Have Fun is a *fun* book to read. It is full of ideas and examples. Reading it brings a smile to one’s face. It challenges one to reflect on the possibilities. It allows one to vision the environment in which the soul of each individual is allowed to be free, creative, and nurtured. It is the vision of spirituality at work in the heart of each human.

Exhibit 2

From the Bottom Up

Ed & Anne Canavan

The one statement that we consistently hear when talking to others about the important issue of spirituality in the workplace is, "I wish it existed in our organization, but I'm only a worker, I can't do anything to change the culture!" Is this statement true, or do we all have some control over the environment in which we work?

Generally it seems true that in order to experience major cultural changes in an organization, the changes must come from the top of the organizational chart and trickle down as trust grows and develops. However, it is our experience that even without the support of top management, we have the power to initiate change at least within our own circle of influence. If I sit at a computer all day, the way I do my work, respond to situations, and experience my workplace has an effect on any others who might work in my immediate area. If I respond to situations with an honest reflection of who I am, then I bring my spirituality to work with me. Should I choose to compromise on or deny who I am, then I leave a part of my total being at the door to the workplace each day and present just a portion of my total self. Standing firm in my values and beliefs serves as a model to others and challenges those around me to look within themselves. One person giving themselves permission to live their own spirituality in the work environment invites

others to do the same. We run into story after story of how that creates change in the environment.

The greater our circle of influence, the greater the ability to change our environment. For example, as a manager of a department in an organization that stifles the spirituality of it's employees, I might initiate significant change, at least within my own department. I may not change the culture of the organization, but I can change the way in which my department does business. I begin by understanding that there are clear lines around my area of influence. I know that when our work involves those outside our department, I need to understand that I must be sensitive to company expectations. However, within my department I am able to empower people, create community, respond to the personal and family needs of the individuals, develop a "safe" environment where trust can grow and develop. I can create opportunities to affirm the people and celebrate successes. I have the opportunity to care about and respect the people as well as create an environment where servant leadership (where I am present to serve their needs) is experienced. Instead of concentrating on failures, I can see them and allow others to experience them as opportunities to learn.

Is it **really** possible to do this? Yes, we have worked to create this environment within a department in a very traditional and conservative organization. We first introduced a vision of change to the supervisors and offered them choices as to their desire to move forward. We then presented the vision to the entire department and gave them a voice. It was agreed that we should slowly move forward to institute change in the department, providing training where needed, and

calling forth the creativity of all members of the department to initiate, design, and implement the change. Is it easy? No way! We have been journeying along the path of change for over a year and we continue to learn many lessons. Change brings chaos. Roles get redefined. Responsibilities change. In some cases it is hard to “let go” of the old. Sometimes it is difficult to decipher where department lines end and company lines begin. Failures must be experienced as we work to find what is right for us and what is not. Sabotage occurs, usually unconsciously and often from within our own people. Sometimes it seems as though it would be easier to give up than go on. Change is slow and the process continues to grow and unfold one day and month and year at a time. Through this period, one thing has been made very clear to us. Once people begin to experience an environment that nurtures, feeds, and supports them as whole and respected human beings who have talents and gifts to offer (an environment that nurtures our spirituality), one can not halt the change process.

The department has changed. The people are alive! Trust (and sometimes even fun) creeps into the workplace. We see a new sense of pride and cooperation among members of the department. Creativity abounds. Laughter exists. In the end, it is worth the chaos because out of chaos comes blessings unknown that help us to grow and learn in all areas of our lives.

As the new millennium draws near and change becomes necessary for the survival of each organization, we are surely going to find that some of the change may come from the bottom up instead of the top down. Perhaps this will depend upon those of us willing to risk and move toward change within our own environment right now!

Exhibit 3

WORK-OR-PLACE SPIRITUALITY

An Issue of Harmony?

Ed & Anne Canavan

If you are anything like us, you have probably experienced many moments when any relationship of spirituality and work has seemed remote. It is hard to relate spirituality and work when you feel pressed, stressed and exhausted. In fact, when work is a burden of stress, frustration, and anxiety, it is clearly NOT spiritual. However, all work need not be that way and in truth many people do find work to be uplifting, enjoyable and stimulating. When work takes on these characteristics it is easier to recognize it as spiritual. So what is the difference? Is it the nature of the work that makes it different, or is it the environment that surrounds the work? Or can it be that the spirituality of work has more to do with the person performing the work than with the nature of the work or the work environment? Let's explore these thoughts a little.

First of all we'd like to suggest that what work is (and is not) is in the mind of the beholder. For example, to us gardening is work. For others gardening is a relaxing opportunity to play. This reality is the basic premise behind the concept of "right livelihood". When I am doing what I enjoy, it does not seem to be work at all. It is the right thing for me to do and at the same time it earns me a living. But what is right for me is not right for you, so we must all try to discover our own right livelihood (a process that can be performed more than once). If we are successful, our

work becomes more like play and we experience spirituality because we are in harmony within ourselves.

What's that you say? You love the nature of your work but you are miserable in the workplace? Is there then another dimension here? Clearly the culture and setting of the workplace can effect the spirituality experienced there. Here it is important to recognize that the rules of the spiritual world differ from the rules of the material world. For instance, the material world calls our minds and bodies to be productive and efficient while totally ignoring the third dimension of our beings, our spiritual dimension. Our spiritual dimension needs reflective time in order to be enriched, and therefore little opportunities for reflection in the workplace are important. A "do more, push more" work environment is not likely to embrace quiet moments of reflection. Excessive efficiency then is actually a barrier to our spiritual dimension leaving a third of our fully creative selves outside the door to the workplace every day.

In a related thought, the spiritual world manifests itself through life giving signs, symbols and celebration. In the workplace this can equate to the presence of laughter, caring, and a sense of community (spiritual signs). It could be the personalization of the work space of each individual, or the ongoing presence of some form of public recognition and praise (spiritual symbols). How about the workplace that celebrates life events like birthdays, or that celebrates special work achievements with gatherings and social interaction? In a workplace that demands non stop efficiency and productivity, there is typically little attention given to these types of life giving signs, symbols, or celebrations, the very characteristics that are manifestations of our spiritual

dimension. On the other hand, when the workplace environment does manifest life giving signs, symbols and celebrations, we are more in harmony with it. This harmony enhances our own spirituality even as we work.

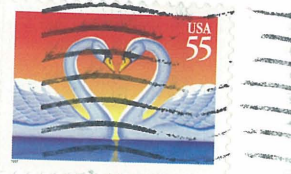
So, we conclude that spirituality in the workplace is a combination of the nature of the work *and* the environment of the workplace. Doing the right thing in the right environment can be a very spiritual experience. Harmony (internal and external) is the key. When we experience a high degree of harmony in all aspects of our work and in the place that it is performed, we can literally be more at play than work. Now wouldn't that be the ultimate in workplace spirituality?

Exhibit 4

Spirit At Work Newsletter

Spirit AT WORK

Judi Neal
36 Sylvan Hills Road
East Haven, CT 06513



Ed & Anne Canavan
542 Laurel St.
Longmeadow, MA 01106

Spirit AT WORK

About the Editor

Judi Neal received her Ph.D. from Yale University in Organizational Behavior and is an Associate Professor of Management at the University of New Haven. Prior to this job she was the Manager of Organizational Development for a Honeywell socio-technical systems plant. She is currently working on a book on spirituality in the workplace. In addition to teaching she is President of Neal and Associates, a management consulting firm. In her "spare time" she writes folk music and occasionally performs.

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Spirit AT WORK

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SPIRITUALITY AT SCHUMACHER COLLEGE

Satish Kumar

"In the educational system at large, knowledge is power. We learn through knowledge how to control Nature and people. But at Schumacher College, I realised that knowledge is an instrument of service rather than power - knowledge makes you humble. I learned to take care of my soul, take care of the earth and take care of other people. This journey from materialism to spirituality is a journey from control to service. That is what dawned on me at Schumacher College."

Participant on the course 'Re-Enchantment of Everyday Life,' at Schumacher College, taught by Thomas Moore, Robert Sardello and Anne Baring

Seminar with Fritjof Capra on the lawn in front of Schumacher College

Recently, Thomas Moore was teaching a course at Schumacher College on the theme of Re-Enchantment of Everyday Life. During this course, as in his book *Care of the Soul*, he explored his insight that "When we pay attention to every detail of our daily activities, ordinary is transformed into extraordinary. When we inject spirit into the mundane, everything we do becomes a sacrament."

Thomas Moore was articulating the essential ethos upon which Schumacher College was founded. The College is a place of inquiry, where people from all over the world, and from all kinds of backgrounds, come to live and learn together in residential courses. They share a desire to understand the complexities of the environmental crisis of our planet, and the loss of meaning in the lives of individuals.

Like Thomas Moore, I believe that some of the answers to these practical and spiritual concerns of our time can lie in very simple changes to the way we interact with each other and with Nature. At Schumacher College, this idea is put into practice. Course participants are encouraged to take part in the everyday tasks of running the College community cooking, cleaning and caring for one another. I have been working at Schumacher College now for about six years. Every Monday evening it is my turn to prepare an Indian meal, with the help of four or five course participants. Sometimes I find myself cooking with Hungarians, Brazilians, Norwegians, Indians, Russians, Malaysians, Americans. But very quickly we rise above our differences and establish a sense of community.

Cooking is never a chore at Schumacher College. It becomes a cel-



Class discussion during course taught by Fritjof Capra (third from left)



Course participants involved in meal preparation

Satish Kumar

...bration of food. The colours, the fragrance, the forms and the presentation all play their part, but above all we feel the presence of grace, we feel a sense of soulfulness, we feel inspired and elated. Cooking becomes a gift, a service. More importantly, it becomes a thanksgiving; we thank the soil and the worms, we thank gardeners and growers, we thank each other. That is when I experience spirituality.

Many course participants say to me that initially they come to Schumacher College because they want to learn from the eminent teachers, such as Fritjof Capra, James Hillman, Vandana Shiva, Arne Naess, James Lovelock or Willis Harman. But having been at the College for two or three weeks, they find that the lecture room is not the only place where they are learning. They say that they experience a tremendous sense of spirit and joy whilst the tasks of cooking and cleaning, composting, washing up and other practical activities are performed. As one participant on Thomas Moore's course put it: "Of course, the in-depth study of a particular theme on an interdisciplinary basis was important and being in the company of a world-class teacher was inspiring, but the enchanting manner with which the routine tasks are organised made the College more like a home than an academic institution."

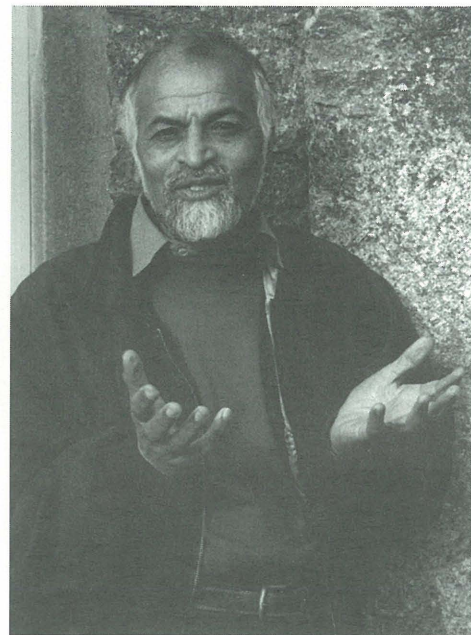
At Schumacher College, attention is paid to the rhythm of the day, and how we can seek balance and harmony in our lives. A College day starts with a period of meditation. Sitting in silence with others lays the spiritual foundation upon which all other activities are built. That contemplative spirit permeates throughout the day and all thoughts and actions are

informed by that inner stillness. For me, spirituality is not an intellectual concept. It is the daily practice of compassion, cooperation and reverence for all life which releases the human spirit.

But it is not enough to say, "We will create an atmosphere in which the students are for one another and their environment environment." Again, our ideas must take practical form to have meaning, so the staff of Schumacher College are also a part of the learning community. Staff members, along with their administrative duties, often engage with course material, lead cooking and cleaning groups, perform music or take part in field trips. Staff are also consulted at every level of decision-making whether it be concerning details of the domestic arrangements, or in new ideas for the future of the College.

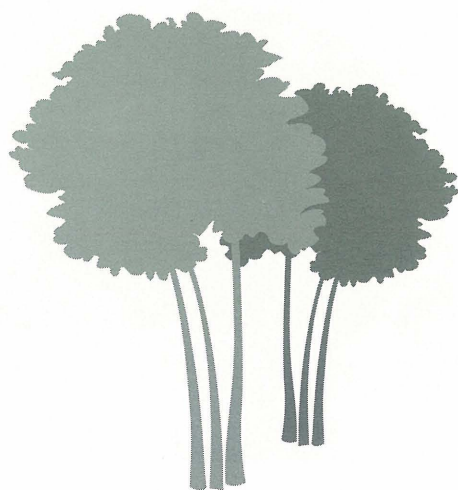
We try not to put materialism and spirituality in two separate compartments. Cartesian dualism of mind and matter sealed in two mutually exclusive boxes is one of the causes of the crisis of our time. "Matter without spirit is a burden and spirit without matter is useless," said Mahatma Gandhi. Therefore our work is to materialise the spirit and sanctify the matter, bringing spirit into economics, politics, science, psychology and all the other disciplines of life.

When E.F. Schumacher published his classic essay on *Buddhist Economics*, he was asked, "What has Buddhism to do with economics?" Schumacher replied, "Economics without Buddhism (i.e. spirituality) is like sex without love! It is no good Buddhists practising spirituality in isolation when society is falling apart. What is the point of all the economic



growth and material development when our souls are starved of spiritual nourishment?" So what better place to bring spirituality in everyday life and into daily work than the College named after the author of *Buddhist Economics*?

Satish Kumar is a former Jain monk, Director of Programmes for Schumacher College and Editor of the magazine *Resurgence*. Schumacher College is an international centre for ecological studies. Key areas of study are: ecological economics and development issues; the links between philosophy, psychology and ecology; and the new understandings emerging from recent scientific discoveries. For more information, please contact: Hilary Nicholson, Schumacher College, The Old Postern, Dartington, Totnes, Devon TQ9 6EA, UK. Tel: +44 (0)1803 865934, Fax: +44 (0)1803 866899. Email: schumcoll@gn.apc.org.



FROM THE EDITOR LEADERLESS SPIRITUAL EMERGENCE



Judi Neal

WHAT would work be like if organizations saw their primary purposes as nurturing human development and contributing in positive ways to society and to the Earth? What would employees be like if they saw their primary purpose as being of service to something greater than themselves? What would conditions on the planet be like if businesses, governments, healthcare, education and other institutions saw themselves as stewards of the Earth and all living things?

These are elements of the vision that is being born in the hearts and souls of people all over the world. The old ways are no longer working and people are hungry for a greater sense of meaning and purpose in their lives and work.

A quiet revolution is occurring today, one that is different from any other major social change that has happened in our history. In the past, each major paradigm shift has emerged because of a vision, or discovery, or belief system that came from one person or a small group of people. These people then became leaders in a movement that had an impact on society in some way. Martin Luther King and Mahatma Gandhi are examples of leaders whose visions captivated large numbers of people and led to positive social change.

But something is radically different about what is happening in the world now. There is

a consciousness that is finding a voice in thousands of people all over the world. It happens one person at a time. You feel an inner urging to begin a quest for deeper meaning and purpose.

At first this journey is taken alone, but after a time it becomes lonely

and you begin to reach out and find others. You start to form the connections that Marilyn Ferguson described in the 1960s as The Aquarian Conspiracy. As our voices join together, leaders in our institutions start hearing whispers from the masses. The wise ones hear the whispers in their own hearts and begin to look for ways of leading their organizations that will respond to this almost imperceptible call.

This is a truly leaderless change that is occurring. Or perhaps it is a leader-full change as one by one we discover our own inner leader by getting in touch with our deepest core values and our spiritual nature. This movement is a call from Spirit to recognize who we really are and to act in alignment with our true purpose in being here. You can respond by daily committing to whatever spiritual practice nurtures you, by striving to live in congruence with your spiritual beliefs, and by reaching out to others on the path, who – like you – are hungry for connection and community.

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Guidelines for Article Submission

The Spirit at Work newsletter welcomes articles from people from all walks of life and all types of working backgrounds. There are several types of articles that we accept. These include:

- Stories about spirit at work in an organization
- Stories about how an individual applies spiritual principles in the workplace
- Descriptions from consultants about how they use spiritual principles in working with clients
- Research on spirituality in the workplace
- Book reviews
- Articles about Right Livelihood or finding one's calling
- Poetry related to spirituality in the workplace.

Some specific topics for upcoming issues could be "Martial Arts Principles Applied to the Workplace," "Native American Practices at Work" (ex: Medicine Wheel), or "Creativity and Spirituality in the Workplace." We are always looking for articles about people, organizations, and/or business practices in countries outside the United States.

Articles are typically 1500-2000 words. They can be submitted via email to:

Spiritwrk@aol.com
 They can also be mailed to:
 Spirit at Work
 36 Sylvan Hills Drive
 East Haven, CT 06513

All articles must include contact information for readers, usually your name, address, phone, fax and email.

It is also desirable to have a sentence or two that says something about you that may not have been included in the article.

There is no compensation for articles, but you will be sent 5 copies of the newsletter in which your article appears.

If possible, please provide a photo to accompany your article. Black and white photos are best, but color photos can be used. Or you may wish to provide some other graphic to accompany the article.

If you have any questions or would like to propose an article idea, please contact Judi Neal at (203) 467-9084, (203) 467-8809 fax, or by email at Spiritwrk@aol.com.

Back Issues (Reprints Only)

Back issues of the *Spirit at Work* newsletter may be ordered from the Center for Spirit at Work. They are \$5.00 each, \$8.00 international. International checks must be drawn on U.S. banks. Below is a partial listing of articles from each issue.

Fall 1994: "Spirituality in the Workplace: An Invitation to Dialogue" by Mara Senese, "What to Do When Being 'On Course' Isn't Enough" by Jennifer Webb, "On Spirituality in the Workplace" by Wilma Strohmeier, "The Bible at Work" by Ed Anthony.

Winter 1995: "Spirituality and Management" by Don McCormick, "From Compulsion to Contentment" by Eleanor Sass, "Who I am and What I Believe In" by Suzanne Lahl, "Reflections on Human Spirituality for the Worksite" by Brian Luke Seaward, "A Won Buddhist Perspective on One Work-Place" by Ven. Chung Ok Lee, "Re-Moralizing Ourselves Through Humor" by Izzy Gesell.

Spring 1995: "Spiritually Inspired Service at Work" by Krista Kurth, "The Exceptional Hospice Patient: A Case for Interactive Caring" by Claudia Snow Gronvaldt, "The Business Circuit" by Byron Schiers, "A Workshop on Spirit at Work: Integrating the Full Human Spirit in the High-Performing Organization" by Let Davidson.

Summer 1995: "Spiritual Unfolding at the World Bank" by Richard Barrett, "Wisdom at Work" by Let Davidson, "On Meaning and Purpose" by Don Ardell, "Tentative First Steps" by Loren Puffer.

January 1996: "The Revitalization of Corporate America's Soul in the Workplace" by Diane McNeil, "Vision Plus at MetService" by John Lumsden, "How to Acquire the Perfect Job" by Carole Dwight Russell, "Self-Reclamation at Work" by Natalie Reid.

April 1996: "Glimpsing New Horizons" by Jack Lewis, "Teaching Children How to Think of Work" by Laura Rodrigues, "Stress and Spiritual Pathing in Family Business" by Marc A. Silverman.

July 1996: "Whistleblowing: The Prophecy of Ordinary People" by Pat Sullivan, "Ancient Creativity" by Steve Rosman, "Open Space: Summoning Spirit" by Linda Stevenson.

October 1996: "Living Systems at Work" by Robert Ott, Marlow Hotchkiss and Colleen Kelly, "Marketing and Networking for Success: A Heart Centered Approach" by Patricia Varley.

January 1997: "The Wisdom of Love in Organizations" by Dorothy Marcic, "dialogue and Drawing: Creating Shared Meaning through Visual Expression" by mara Senese.

An extensive bibliography on Spirituality in the Workplace is also available for \$7.00, \$9.00 International. All costs include postage and handling.

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FINDING VISIONS FOR WORK AND LIFE

Pat McHenry Sullivan

*Life without vision is drudgery
 Vision without action is
 but an empty dream
 Action guided by vision is joy
 and the hope of the earth*

(adapted from an old English churchyard saying)

Vision is one of our most powerful human gifts because it combines the power of the senses, the mind and the heart. Guided by vision, companies like Working Assets and the Body Shop discover ways to work more ethically and profitably. Inventors see how to turn failures like glue that doesn't stick well into useful products like Post-It Notes. Individuals discover their right livelihood and see how to manifest it. They learn how to work more purposefully and effectively all day, then have plenty of energy for a fulfilling home and community life.

True vision is a lot more than goal-setting or becoming more resourceful and innovative. Vision begins by gathering information through the eyes and other organs about what currently is. To this is added the mind's imagination of what can be and the heart's wisdom about who we are and how we are called to dance with each other.

The wisdom of the heart is crucial to vision because our hearts are the source of our deepest values, passions, and connections to others. There's no conflict in our hearts between ourselves and others. Instead, there's the clarity, the humility and compassion we need to confront our dreams, needs and shortcomings while we deal effectively with the needs, dreams and shortcomings of others.

When we see clearly from our hearts, we discover our purpose and can envision many ways to fulfill it. We become more resourceful and creative, better able to inspire effective teamwork. We can see hope inside despair, direction in the midst of chaos, options inside challenges.

Becoming the visionaries we were born to be is not a problem that can be solved but a mystery that must be experienced. Like all mysteries, vision comes alive in ways that are



Pat McHenry Sullivan

unique to each person and situation. Thus, whenever we ask "How can I [my company] become more visionary?" the answer is more often found through prayer or poetry than textbooks or logical thinking.

While visionary development can never be reduced to recipes or rules, the following guidelines may be helpful, particularly if they are adapted freely.

Demystify vision and ground it. Vision may be as powerful as love, but it is just as ordinary. All the raw material of vision -- curiosity, imagination, a hunger to know the world and to fulfill our talents for the good of ourselves and others -- is in our genes. All of us can enjoy vision's natural power to generate the very resources and energy we need to overcome gaps between current reality and a realized vision.

Vision must be grounded because grounding is our connection to earth, to reality, to the ability to discern how our actions (or inactions) impact self and others. Without grounding, vision can quickly turn into time-wasting daydream or destructive illusion. With grounding, we can unleash safely the power of vision in a way that's naturally ecological, naturally moral, naturally compassionate.

Vision can become conscious suddenly and dramatically, or it can unfold slowly. However it appears, it's important to remember that having a vision won't make us special or replace the need for hard work. Following a vision, like the rest of life,

can sometimes be frustrating or exhausting. But, it's always enlivening to let your mind soar with possibilities while you keep your feet on the ground.

Get out in the world and let it teach you. When we were young enough to talk to the stars and wonder what God eats for breakfast, we discovered wise teachers everywhere. Whenever we approach each butterfly and rock as if it were the first we've seen, we again discover wise teachers everywhere.

Carol Orsborne in *Solved by Sunset* tells of an attorney whose tyrannical style was driving away staff and clients. By watching a herd of deer, he envisioned a new and more cooperative style of leadership. By modeling what he learned from the deer, he changed his behavior, and staff morale blossomed. So did business.

Laugh a lot. Laughter deflates pomposity and grandiosity while it inflates the spirit. It releases the muscles of the belly, proverbial seat of Buddha wisdom and gut instincts. It enlivens the breathing, which energizes the whole body.

Laughter is such good "food" for the creative mind that inventor Thomas Alva Edison habitually started his workday with a joke session. If you can't think of a good joke, it's easy to enjoy a good laugh by simply repeating the words "Ha! Ha! Ha!" fifty times or more, letting the sound come from deep in your belly.

Use all your eyes. Helen Keller, whose books and lectures inspired people throughout the world to challenge limitations, was blind and deaf since early childhood. To "see" she had to go out and touch the world, relying on instinct, emotions and information from others.

To see fully, we also have to use more than our physical eyes to observe the world from multiple viewpoints. When we see fully, we discover new possibilities. We learn how to sort quickly through masses of data and select what's most relevant.

Welcome inspiration from any source. Whenever something interests you, your heart is giving you visionary cues. So pay attention to the song that hums itself through your mind as you wait for a bus, to your fascination for rough textures, or your longing to know more about poverty and possibilities in Bangladesh.

Long before he knew what he wanted to do in life, Albert Schweitzer knew he wanted to serve others. A statue of a Congolese man fascinated him, and when he received the call to become a doctor, he also realized that he was called to serve in Africa. Through his writings and organ concerts (which supported his hospital in West Africa), he became world-famous, and publishers begged for a book on his basic philosophy. He couldn't comply until one day a herd of hippopotamus halted a trip he was taking upriver. While he waited patiently for the hippos to cross the river, a thought flashed, "reverence for life." The book that evolved from this flash inspired many people to find their own ways to revere life.

Be willing to face the truth about yourself and your world. While vision empowers and energizes, illusion wastes time and energy. It's not easy to discern the difference between guiding vision and deceptive illusion, especially when pride, self-will or fear can so easily distort perceptions and block imagination.

In one version of "The Thief of Baghdad," a handsome prince must obtain the all-seeing eye of truth in order to win his true love. On the way to the temple containing the eye, an illusion that he can save his true love from danger tempts the prince off his path, and he is instantly turned to stone. The thief, who harbors no idealized self-images, sees through the illusions. Just for the fun of it, he completes the journey to the temple, retrieves the eye, rescues the prince and helps him win the princess.

The more we are willing to face our own faults and shortcomings, the less likely we are to deceive ourselves or fall for the deceptions of others. The more we face problems with a spirit of adventure, as the thief did, the easier it will be to discover options and resources that can help us unfold our true gifts.

Be patient. Visions are often like shy children. Be friendly, make them comfortable, and they'll delight you with their ideas. Rush them, demand quick and logical explanations, and they'll either run away in fright or mutter something you can't understand.

Though your heart is always transmitting its visions, your reception may be fuzzy. The best reception is

often when you are enjoying yourself. If you love bowling, go bowling. While doing this thing you love, ask yourself, "What else might I love doing?"

If you can't concentrate when you meditate, ask your discomfort what it wants to tell you. Imagine placing your longing to be more comfortable with silence into a lovely pocket in your heart. Then go about your business while your heart and mind work together to fill this longing.

Take every part of the visioning process to prayer. In prayer, you engage the mysteries of life and allow them to call you to service, creativity, and justice-making. You drop deeper and deeper into your real self, which inevitably leads you to the point where the most real and unique you dances with the rest of Creation. There, you find your right dance between being and doing, receiving and giving.

Patience is an essential part of prayer, not just so you can shape a vision initially, but also so you can be open to new vision, new direction, at any moment. It's not an easy process, but it can be filled with joy.

Surround yourself with people who support the visionary in you. Anna, one of my clients, couldn't recall anyone who had ever honored her unique self. Then she remembered, "A neighbor invited me -- just me and not all my brothers and sisters -- to dinner. When we washed the dishes, I dropped one and broke it. She hugged me, told me it was all right, and handed me another dish to dry."

We all needed support like this when we were growing up. We also needed training in design skills and apprenticeship in crafting ideas into reality. Fortunately, it's never too late to meet those needs. Barbara Sher's books, such as *Wishcraft: How to Get What You Really Want* and *I Could Do*

Anything If I Only Knew What It Was, are filled with encouragement, examples and practical advice on how to discover your passions and create a team to help you live them.

You don't have to limit yourself to in-the-flesh mentors and buddies. Through the magic of imagination, you can consult with Albert Schweitzer, Anita Roddick or Winnie-the-Pooh. You can re-experience the support of the teacher who always believed in you, or you can be supported by people you can only imagine, like Anna's wonderful neighbor.

Don't limit your support system to the human world. Let ants teach you how to work with others; ask rabbits how to chew through cages; let the seasons teach you how to let go of the past and embrace the present.

Become your own visionary guide. Ask yourself, "What yearnings now stir in me? What ideas resonate in my soul? What are my next steps to becoming more clear about my visions or how to live them?"

Be sure to bless your visionary journeys. As you do so, I'd like to offer you the words that came to me during a hard time many years ago:

Dare to dream, to speak the language of your heart, to shape its longings into clear visions with solid goals and objectives;

Dare to do, to craft your visions with integrity and the joy of stretching your skills far beyond their present capacity.

Pat Sullivan is principal of Visionary Resources, a consulting firm that helps individuals and groups rediscover and use their visionary potential. Combining ancient wisdom and innovations from the worlds of business, spirituality, art and psychology, Visionary Resources offers individual consultations and workshops. For information on Visionary Resources or to comment on this article, please call (510) 530-0284 or email at Visionpat@aol.com.



Kathryn Hall is a publicist for such noted authors as Barry Heerman and Michael Jones. She can be reached by phone at: (415) 899-8011, fax: (415) 899-8012.

Corporate Tools

Corporate Transformation Tools[®] give leaders the instruments they need to develop, implement and monitor a values-based corporate culture. The benefits include increased commitment and motivation, higher levels of productivity and creativity, and improved morale and team spirit. These benefits are attained by developing a corporate culture that empowers employees and helps them find personal fulfillment through their work.

Corporate Transformation Tools[®] include the following instruments which are available in several languages:

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Corporate Transformation Tools[®] were created by Richard Barrett, consultant, keynote speaker and author, to support leaders in building visionary organizations that release human potential, strengthen financial performance and promote sustainable development. Corporate Transformation Tools catalyze change by operating at the level of beliefs and values.

For more information, and training opportunities for consultants and company executives in the use of Corporate Transformation Tools, contact:

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Richard Barrett

Consultant

Richard Barrett supports CEO's, leaders and senior executives in building visionary organizations and values-driven cultures that develop human potential, strengthen financial performance and promote sustainable development.

Speaker and Author

Richard Barrett is an internationally acclaimed keynote speaker. His speaking topics include: Building a Visionary Organization; Liberating the Corporate Soul; Values, Work and Leadership in the 21st century; and Spiritual Values in Business Life and Sustainable Development.

He is the author of:

- *A Guide to Liberating Your Soul* (1995)
- *Liberating the Corporate Soul: A values-based approach to building visionary organizations* (1998).

Richard Barrett has created the following tools and models to give leaders the instruments they need to build a visionary organization and develop, implement and monitor a values-driven organizational culture.

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IN SERVICE, IN SPIRIT, IN BUSINESS

Alan David Hack, M.A.

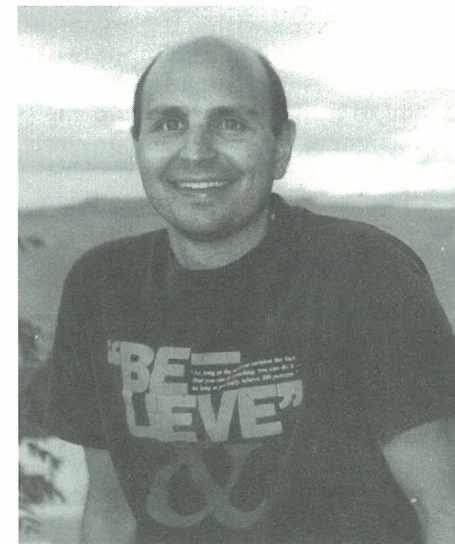
It began with a simple act of service. One friend wanting to help another. Late in May of 1995 I received a call from my friend Rob, the CEO of a successful business. Before I could even ask how he was, he blurted, "I hate this damn business. Get me out of this place!" I was shocked. I knew Rob as someone who loved his field and enjoyed running his business. After listening to him for a few minutes it was obvious that while Rob's business was booming, his inner life was not. More than once he said, "I'm tired and burnt out, and my life is out of balance. This business is too much. I don't feel connected to anything anymore."

Like many successful CEOs in the 1990s, Rob found that the business had begun to run him rather than him running the business. It was obvious from the conversation that Rob was reaching out for assistance; he wanted help in bringing a sense of balance back into his life. I also gathered that Rob desired to integrate more fully into his business the practices and values that governed the rest of his life.

By the end of our conversation, I had offered to visit Rob for a few days to see if I could assist him. Rob always respected my knowledge of business and my commitment to living a balanced life, and he felt I could help him bring the personal and business aspects of his life into greater harmony.

I arrived on a Friday planning to stay the weekend. My first thought upon seeing him was that Rob looked tired, almost unwell. He said, "Boy, am I glad to see you," and I remember feeling like a medic coming to the aid of the walking wounded.

I ended up staying an entire week, observing and working with Rob. We looked comprehensively at Rob's personal and professional life. Near the end of the week I asked him, "Are your personal values and practices in alignment with your business values and practices?" He paused before replying, "Yes, I think so." I then asked, "Do you remember saying the other day, 'Well, there's money on the line so we have to do it differently?'"



Alan David Hack, M.A.

He looked surprised. "Did I really say that?" he asked. "Yes, you did" I said, seeing a faraway expression come to his eyes as he recognized for the first time the scope of the separation between some of his business practices and his deeply held personal values. "Wow," he said. "Let's really look at that. Maybe that's part of the problem. If so, I'm ready to make some changes."

During that week, we identified areas of challenge and created a strategy by which Rob could expand his financial success while achieving balance and integrating more of his personal values into his business activities. Rob was the first CEO I had met who was consciously committed to uniting his personal values with his daily business practices, so when he asked me to stay on to help implement this vision, I gladly accepted the assignment.

To describe and do justice to our two year experience would be a challenge in this short article. I have decided therefore to touch on just the highlights of the personal and professional transformation I witnessed in this conscious CEO. In the 2 years that I worked with and observed him, Rob achieved a new level of personal and professional success. His physical and mental health, his satisfaction at work, and the bottom line in his business all improved.

Balance

Rob looks after himself physically and, in fact, few of his complaints were based in the physical. He was

saying things like, "I have too much on my mind," "I get overwhelmed easily and forget things," and "There's too much to do. Some days are such a rush, I feel like I'm going from the minute I open my eyes until I close them to go to sleep."

When I asked him, "Do you meditate, journal, or do anything to center yourself each morning?" he gave me a strange look and said somewhat defiantly, "I was meditating when you were in diapers; I've meditated a lot in my life."

"I understand," I said. "What I mean is, are you meditating or centering yourself first thing every morning with the conscious intention of bringing balance to your business day?"

"Well, no, not exactly," he admitted. "Great," I said, "that's where we'll begin. We'll start each day with a ritual to clear your mind and balance your body before you start any business. It is you, Rob, who has always told me how important it is to take enough time for myself. I'm just reminding you to take your own advice."

Rob agreed to begin each day with meditation and journaling. This 30 to 60 minutes each morning set the stage for everything that was to follow. Meditation relaxed and quieted him, emptying his mind of scattered thoughts and removing any tension from his body. Journaling gave expression to the different aspects of his inner self, bringing greater awareness of how his subconscious was affecting his decisions and actions. This period of time each day was crucial, as it brought balance and centering to Rob's mind and body. It served as the ideal preparation for his often intense and challenging business activities. He was now starting his day by first taking time for himself, which he knew in his heart was integral to optimal performance in business and in life.

The requirements of his business were numerous and varied from day to day. Yet no matter what he engaged in, Rob increasingly brought the balance and centering provided by his morning ritual into the rest of his activities. Unifying his deeply held personal values and business practices required moving beyond cliches and lip service, into actually operating his business with the same principles that guided his personal life.

Service

At one weekly staff meeting early in my stay, Rob half jokingly said, "Treat the customer well, or we will lose their business and I will lose my money, and then we'll all be out of work." Later, when I approached him about the comment, he again asked, "Did I really say that? You know I don't mean it."

We then had a lengthy conversation in which Rob expressed deeply held beliefs about relationships and customer service. In a quiet voice, he said, "I truly believe everyone deserves to be treated with honor and respect, whether or not they are paying us." I challenged him to make this personal philosophy his conscious, living business policy. "Consider it done," he said. "I just wasn't aware of what I was saying and how it may be affecting my business."

With respect to his clients, The customer comes first motto took on new meaning. Rob's true feelings about service were translated into an approach to customers that was based on everyone being treated with gratitude and respect simply because they deserved it as human beings. Each person that walked through the door was honored not out of obligation because they were current or potential customers, but rather out of personal respect for the individual regardless of his or her relationship to the business.

Acknowledgment

Another time, I noticed some tension and distance between Rob and various members of his staff, so I asked Rob how he was feeling. "I have a lot of pressure on me. I pay everyone's check each month on time without fail. Do you think they appreciate me?" he snapped. "I only get calls on payday to make sure they're getting their money."

"I understand how you feel," I said softly. "We all deserve to be acknowledged for the job we are doing. Rob, you are an excellent teacher and a dependable employer. I'm sure your employees appreciate you."

He stopped, thanked me quietly, and after a few minutes we began talking about acknowledging others, giving others the appreciation that we ourselves look for. Before long, Rob as the CEO took the lead in openly acknowledging each person's contri-

bution and value within the organization. In fact, opinions and input from all staff were solicited and viewed as integral to the company's well-being. Rob recognized that his company was run by these very people, so understanding them, acknowledging them and, yes, serving them was crucial to the company's success. Rob began regularly saying things like "Thanks for the great idea" and "I hear you and I respect your opinion." Rob even told his staff directly "No one will ever be fired for disagreeing with me."

As Rob began relating to his staff by the same principles with which he related to his friends, things shifted at work. I witnessed a new sense of openness and truthfulness among the staff. More quality ideas were shared and implemented as people felt safer to express themselves and were acknowledged for their contributions.

Compassion

One day in our morning briefing, Rob was complaining about one of his employees. "She keeps acting the wrong way. Why can't she see what she's doing? I've talked to her about it, but she hasn't changed."

I shot back, "I know Rob, but you are taking it very personally. You can't expect her to be like you and you cannot force her to change. Look at your own life. You've made great changes but only after you reached a certain level of awareness and took personal responsibility to change. Your employees deserve the same understanding and compassion that you look for from others."

"You're right," he exclaimed. "I have to remember that she's not doing this deliberately to antagonize me. She has her own issues, and I can be more compassionate and understanding without taking it personally."

Rob's commitment to understand himself and others translated directly into more effective and profitable relationships with his clients and staff. Rob's honest examination of his own personal issues helped him deal more appropriately with the emotions and reactions of those he worked with. As time passed, he less frequently took the actions of others personally. He recognized that not everyone had the awareness or willingness to take responsibility for their words and actions in each moment. He remained conscious and present in the face of

other's emotions, which helped him respond rather than react during intense moments at work. It became easier for Rob to diffuse and resolve challenging situations in all facets of his business.

Authenticity

One day Rob came to me with a troubled look on his face. I asked him, "Rob what's wrong? I can tell by your expression that something is bothering you." Somewhat shyly, he said, "I just sold something and the way I interacted with the customer did not feel good to me." "What do you mean?" I asked. Rob replied, "I didn't feel like I was really being myself. I felt like I was saying things because that's what I've been taught to do in business."

"Like what?" I inquired. Rob said, "I had these tapes running in my head like, 'Don't tell them the price you paid for it,' and 'Never be totally honest in business,' and 'In negotiating, go for the jugular or you won't get what you need.'"

"I understand," I said. "I have heard similar things in my head sometimes. I know how you feel because some of my business interactions have not felt right in my gut. I know I haven't always been myself."

Rob and I had a long discussion about how it felt really awkward to put on a different face in business dealings, and he decided that he would experiment with being totally authentic in all of his business interactions. He mused, "I would probably have more energy at the end of the day. It's draining wearing all of these masks and not being myself at work."

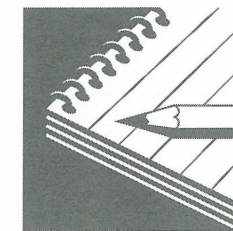
As Rob's commitment to living his personal values in his business deepened, authenticity became the true living and breathing cornerstone of all business activities. He negotiated from the principle of openness rather than feeling he had to win or gain advantage over someone. Most importantly, Rob was seeing himself now not only as a businessman, but also as a human being relating to other human beings. This was a shift from relating to people in business as adversaries, subordinates or "the competition." As Rob recognized and appreciated more of his own uniqueness, he ran his business from a deeper sense of personal vision. More time was spent on "What really makes our

Other Resources

Creation Spirituality Network (CSN) Magazine, edited by Matthew Fox, is published quarterly. A one year subscription of \$18 (Canada \$22, Int'l \$26) also includes the Connector Page and On-line Resources. Or for only \$30 (Int'l \$32), you'll receive a one-year membership which includes the magazine, the Connectors Page and On-line Resources, a contact list of other CSN members, 15% discount off books and tapes, and 10% discount off selected Creation Spirituality workshops and events. For information contact: (800) 973-2228, or write CSN Magazine, P.O. Box 20369, Oakland, CA 94620.

The Online Noetic Network (ONN) publishes articles on consciousness topics through the medium of online electronic communication. Each week ONN sends out three excellent articles. Subscribers contribute \$25 a year to be included in the ONN email list, to correspond with expert writers and speakers, and to read the experts' responses to subscribers. Anyone who joins ONN before November 1997 will be given an extra four months membership. For more information contact Joel Metzger at: 929 Lombard St. #106, Philadelphia, PA 19147, Email: ONNJoel@libertynet.org

*Religion
is for people
who are afraid
of hell.
Spirituality
is for those who
have
been there.*



LETTERS TO THE EDITOR

Dear Judi,

Thanks for your update. In short, I love the newsletter!! When I started this company 9 years ago, I had a vision for how a corporate workplace could be. You have no idea how relieved I was 2-3 years ago when discussion of spirituality in the workplace surfaced. I felt (and feel) completely validated in my approach to running the company. Thanks for your fine efforts and keep up the great work.

Sincerely,
Bill Kern
President, Integrated Project Systems
Belmont, CA

Dear Judi:

Got the copy of your newsletter yesterday and have been reading it this morning. I want to congratulate you on a wonderful periodical!! From what I've read so far, it's terrific. The articles are articulate, their main points really address areas that I have been either involved in already or are in the process of investigating. I look forward to reading it in its entirety. Thanks so much for doing the work that you do with this.

Have a great day.
Debra Atlas
McCloud, CA

Dear Judi,

I had to write and let you know how much I loved my new copy of Spirit at Work. The new format is terrific, easy to read and so exciting. Having been working on bringing spirit into my career for the past three years its inspiring to realize there are so many kindred spirits out there! Being in sales, I particularly enjoyed Patricia Varley's article on a heart centered approach to marketing. How very true her advice is! I have been following many of her thoughts intuitively now for years and have watched my sales career soar. Now I am "sharing" a product that is truly a blessing for my customers and my work has finally become my mission. How very true it is that a heart centered approach in our careers can bring us much happiness and joy!

I have shared your newsletter with many of my friends and colleagues knowing they will enjoy it as much as I have. Thank you again for your vision and I'm looking forward to my next copy of Spirit at Work.

I would like to respond to Sally's letter. After six years with my past company, the environment had also become extremely negative. Every day became a burden and each task was a chore. This is not a positive experience for a high energy salesperson such as myself. While striving to remain positive, I visualized and prayed to be shown a way that would allow me to use my unique talents and energy for the good of all and bring joy and passion back to my career. After a year of intense visualization, a wonderful opportunity was unveiled to me. It was presented in the form of a large risk but I followed my heart and went forward with the opportunity. As soon as I made my decision everything fell into place and all the risks were magically removed. I love my new job and my world is filled with passion, joy and enthusiasm once again! Keep the faith, Sally, and watch for the opportunities to come your way. Don't be afraid of the risks, your heart will guide you in the right direction!

Yours truly,
Cynthia Stanton
White Lake, Michigan

MEDITATIONS

by Judi Neal

The Center for Spirit at Work is proud to announce the creation of a meditation tape by Judi Neal. This tape offers two meditations. Side one is called "An Ocean of Spirituality" and guides you, through gentle ocean visualizations, in remembering early spiritual experiences and contemplating how these impact your life and work today. Side one also includes Judi's song "The Journey" which is used by many people in workshops and classrooms.

Side two is a guided meditation titled "Gifts from the Messenger" and invites you to visualize a peaceful winter forest scene. In this meditation you meet a Divine Messenger who offers you three gifts that are important to the work that you do in the world. This side also includes a song written by Judi Neal and Michael London called "Hearing the Music." This song is useful in classes and workshops on communication skills, diversity, and team building.

To order, send \$10 (U.S. funds) plus \$3 postage and handling (\$4 Int'l) to Spirit at Work, 36 Sylvan Hills Rd., East Haven, CT. 06513.

Consciousness at Work: Principles for High Performance and Meaning," a weekend workshop at The Kripalu Center, Lenox, MA, Phone: (800) 741-7353, fax: (413) 448-3384. November 1, 1997: "Consulting With Soul," a one-day workshop at Wainwright House, Rye, NY. Phone: (914) 967-6080, fax: (914) 967-6114.

Spirit and Business Conference, September 17-20. This conference will be held in the Canadian wilderness at the beautiful Hollyhock Retreat Centre on Cortes Island, British Columbia. "We'll bring together an impressive team of business leaders who view business as a vehicle for social change. These resource people will help you reconnect with your core motivation for doing your work, address nitty-gritty business issues and offer ways to nourish your spirit so you can continue generating the energy to face the challenges of the business world." Tuition \$345 Cdn (meals and accommodation extra - ranging from \$54 - \$109/day for 3 days.) For more information contact Hollyhock: from anywhere in North America telephone toll free 1 (800) 933-6339. From other places: phone: (250) 935-6576, fax: (250) 935-6424.

Intuition: From the art of inner knowing to the skills of the business world, Intuition Network's Fifth Annual Conference. The Berkeley Marina Marriott, Berkeley, CA. For information call (510) 526-5510, fax: (510) 526-9555, email: PowerHunch@aol.com, website: www.intuition.org.

The Call to Adventure Seminar Series - The call that can't wait. Focus and generate your innate capacity for redefinition at the personal, professional and organizational levels. For individuals and organizational leaders seeking a concrete plan that encourages creative responses and supports innovation in career and workplace. October 24-26, 1997. For information contact The Taos Group, Box 7406, Taos, NM 87571, phone: (505) 751-1849, fax: (505) 751-4907

Heartland Institute cordially invites you to the first **Thought Leader Gathering - "Igniting Purpose and Spirit in Work"** on Friday, October 17, 1997, 8:00 until 11:30 AM at The

Lighthouse, 111 East 59th Street, New York, NY. In response to the demand among the professional community for more substantive dialogue on the emerging trends facing today's business and organizational cultures, Heartland Institute's Thought Leader Gathering will convene prominent business leader hosts and visionary leaders such as Richard Barrett, Peter Block, Christopher Schaefer, John Naisbitt and Jennifer Barclay for a discussion on how to create spirited, purposeful organizations where individual purpose can fully align with leadership vision and mission. Registration Fee: \$125 (includes breakfast & materials). For information, or to register, contact Craig Neal or Shirley Heitzman at Heartland Institute, 4243 Grimes Ave. S., Edina, MN 55416 or call toll free (888) 925-5995, fax: (612) 920-1768 or email: hiinc@aol.com.

5th Annual Open Space on Open Space sponsored by the Open Space Institute, will be held October 25-27, 1997 in Toronto, Ontario, Canada. There is a sliding scale for the registration fee, from \$50 - \$200. There is also a post-conference event on Training and Open Space on October 28th. For more information contact Open Space Institute of Canada, c/o Joan Denew, 870 Main St. East, Hamilton, Ontario, Canada L8M 1L9, phone and fax: (905) 549-7956.

The Soul of Service: Discovering solutions for the new century is a conference for service-minded groups and individuals sponsored by Human Service Alliance and is being held November 6-8, 1997 in Winston-Salem, NC. The conference fee is \$95 and meals are an additional \$30. For more information, contact The Human Service Alliance at 3983 Old Greensboro Rd., Winston-Salem, NC 27101, phone: (910) 761-8745, fax: (910) 722-7882, email: inquiry@has.org, website: http://www.has.org/service

The Greenleaf Center for Servant-Leadership offers the following workshops and retreats: Servant-Leadership Retreat, September 11-14, 1997, Darien, IL Quantum Leap Performance, September 17-19, 1997, Dallas, TX Quantum Leap Performance, October

7-9, 1997, Parsippany, NJ Leadership Institute for Health Care, October 22-24, 1997, Porter, IN Team Spirit Certification, November 11-14, 1997, Indianapolis, IN For more information contact the Center at: 921 East 86th St., Suite 200, Indianapolis, IN 46240, phone: (317) 259-1241, fax: (317) 259-0560, email: greenleaf@iquest.net, website: http://www.greenleaf.org

Third International Conference on Spirituality in Business will be held November 8-15, 1997 in Puerto Vallarta, Mexico. For more information contact The Message Company, 4 Camino Azul, Santa Fe, NM 87505, phone (505) 474-0998, fax: (505) 471-2584.

Call for Papers. IABD is holding their national conference in San Francisco in April 1998. They have a very popular spirit and work track and are looking for submissions of academic papers on this topic. For details, contact Mike Whitty by email at: gwwhitty@hotmail.com

Organizations

Co-op America is a national non-profit organization that helps educate Americans about shaping a better future through their purchasing and investing choices. Co-op America's unique approach involves working with both the consumer (demand) and business (supply) sides of the economy simultaneously. Their programs and publications are designed to:

- Educate people how to use their spending and investing power to bring the values of social justice and environmental responsibility to the economy.
- Help socially and environmentally responsible businesses emerge and thrive.
- Pressure irresponsible companies to adopt socially and environmentally responsible practices.

Membership entitles you to a copy of The National Green Pages which lists over 1800 green businesses. To get information on their practical guides and services contact Co-op America at 1612 K St. NW, #600, Washington, DC 20006, (202) 872-5307.

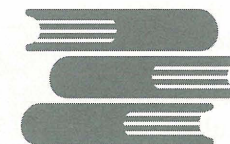
company unique and special?" and "How do we communicate that to people and attract what we really want?" rather than "What are those other companies over there doing?" Business increased as Rob became clearer on, more comfortable with and more committed to his personal strengths, values and vision.

Integration

Looking back on our two years together, I can truly say that I saw Rob actually integrate his personal values more fully into his business. In that time, Rob realized that his business had always been a reflection of his personal beliefs, whether or not he was conscious of it. What he believed in, how he approached life, and how he treated himself and others were all

expressed every day in his business life. He recognized it was up to him to consciously and actively bring his personal beliefs and business practices into alignment. He did, and both he and his company were transformed. As Rob himself felt more integrated, his company experienced a similar integration. Conscious business turned out to be a healing, rewarding and profitable experience for Rob and his entire organization. It was also an enlightening experience for both Rob and myself. We discovered it is truly possible to live "in service, in spirit, in business."

Alan David Hack, M.A. is an advisor to conscious business leaders helping them to align their spirituality and personal values with their daily business practices. He may be reached at 5580 La Jolla Blvd, Suite 128, La Jolla CA 92037. (619) 491-2573



BOOK REVIEW

Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace

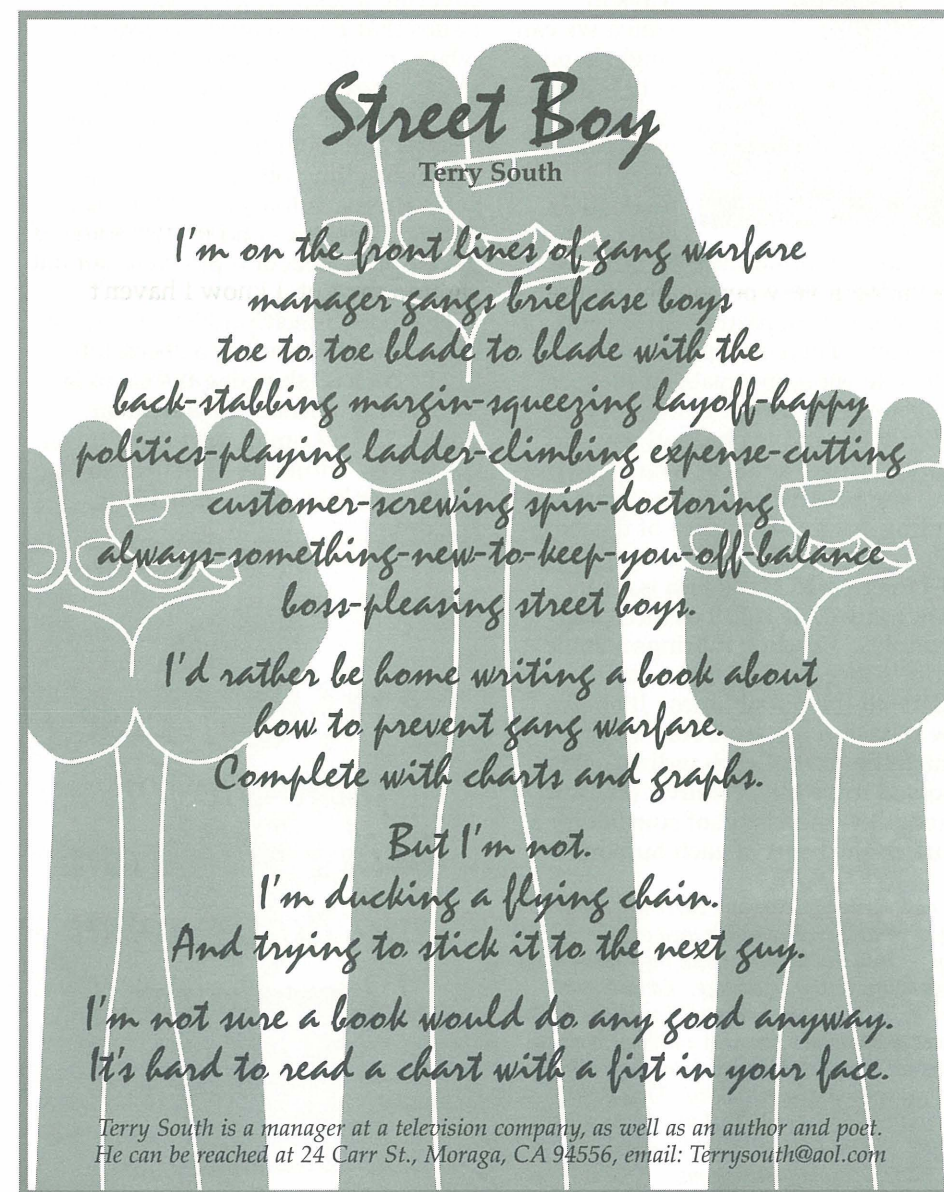
Written by Gilbert Fairholm, Praeger, 1997

Reviewed by Judi Neal

Fairholm has written a book that is a consistent outgrowth of his earlier work on **Values Leadership** (Praeger, 1991), **Organizational Power Politics** (Praeger, 1993), and **Leadership and the Culture of Trust** (Praeger, 1994). It seems that many management writers, particularly those interested in leadership, are now seeing that a missing dimension in both theory and practice is attention to spirituality.

This book more openly addresses the issue of spirituality than many of the similar books on the topic. Fairholm discusses the current lack of meaning and purpose in many organizations and describes the growing hunger that people are feeling for compassion, integrity, community, and attention to the sacred. However he approaches the issues from purely a conceptual point of view and seldom provides concrete examples of how to integrate greater spirituality in the workplace.

Another drawback is that it purports to be research based, but draws on an informal survey of 19 working MBA students, making the sample size far too small to draw generalizable conclusions. Yet he acts as if these 19 students could very well represent all professional people in their views. Fairholm's review of the literature seems very thorough, but he also includes very large number of references to articles from *New Leaders*, a newsletter formerly published by New Leaders Press. So from a traditional academic point of view, this book has many weaknesses. However, Fairholm's focus on such spiritual principles as wholeness, integrity, stewardship, and morality in the workplace provide the groundwork for developing a new theory of



leadership that incorporates spirituality in explicit ways.

The book was somewhat difficult to read. I found the book lacking any sense of organization and often repetitive.

However, Fairholm's thinking about and awareness of the issues of spirituality in the workplace are the most thorough of any book I've read.

I recommend this book for those who are willing to struggle through his writing to get the gems from what he is saying, and they are there. And the struggle is worth it. But if you are looking for a quick, easy-to-read, practical book on spirituality in the workplace, this book is not for you.

Managing to Have Fun

Matt Weinstein,
Simon & Schuster, 1996

Reviewed by
Ed and Anne Canavan

Creating an environment of spirituality in the workplace is a very complex challenge. It is difficult to name and claim exactly what elements create an atmosphere that nurtures the spirituality within us. Loving what we do is one small part of it. Loving the environment in which we work is another big piece of the puzzle, perhaps the part that seems more difficult to control. After all, doesn't the culture in which we work control the way the work is being done? Having fun in our workplace is one very significant and lifegiving way that our spirituality can be nurtured during those hours at work.

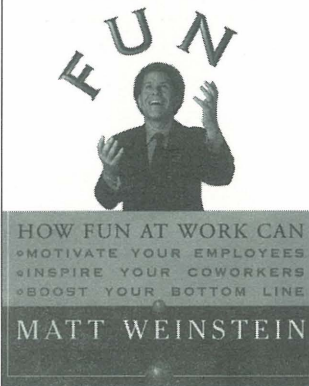
The benefits of having fun are many. Laughter, in itself, is therapeutic, easing tension and healing the inner soul. Fun bonds people together and stimulates creativity. In fact, even if we do not love the work that we are doing, if it is being done in a fun environment, the work will probably be successful and rewarding.

Managing to Have Fun addresses the topic of fun in the workplace in an informative and humorous way. Weinstein, the author, founded a com-

**CAPTURING
the HEART of
LEADERSHIP**

*Spirituality and
Community in the
New American
Workplace*

**MANAGING
TO HAVE
FUN**



pany that operates around play and fun. For each of us that proclaims, "My workplace is the last place I can have fun, our company culture just doesn't allow it," Weinstein challenges our perceptions. Not only does he present the value of fun in the workplace, he

also presents 52 different ways to introduce it into our own. "I can't do it alone!" you say? Yes! You can! There are creative ways in which we can single-handedly bring fun into our workplace. Doing so insidiously affects others

and the total environment. Among the 52 ideas are ways to present fun into an entire department, division, or company. There are fun ideas to relieve tension, motivate employees, recognize good work being done by individuals and teams, and ways to simply bring a smile or a laugh to others. The possibilities extend from the loading dock to the office of the executive.

Managing to Have Fun is a fun book to read. It is full of ideas and examples. Reading it brings a smile to one's face. It challenges one to reflect on the possibilities. It allows one to vision the environment in which the soul of each individual is allowed to be free, creative, and nurtured. It is the vision of spirituality at work in the heart of each human.

Ed and Anne Canavan are currently completing advanced studies in the area of Community Leadership where their focus is on spirituality in the workplace. Ed and Anne are combining years of experience in the workplaces of corporate America and their home to foster an integrated approach to recognition and expression of spirituality. They can be reached at 542 Laurel St., Longmeadow, MA 01106, phone: (413) 567-5071, email: 75223.3117@compuserve.com.

How to Nurture Spiritual Values in Your Workplace: A Workbook for Business Owners, Managers, Employees

by Mike Van Horn and Kimberly Weichel

Reviewed by Judi Neal

One of the major problems with most publications on spirituality in the workplace is that they tend to be abstract and theoretical. You walk away saying, "Great ideas, but what can I do to make a difference in the place that I work?" This little workbook can provide some concrete answers. It is a practical, hands-on guide to helping you think through issues about how to nurture spirituality in your workplace.

It is 50 pages of practical exercises covering a wide range of steps and issues that people might encounter when trying to integrate their spiritual values at work. It looks at both personal change and organizational change and includes ways to work through setting objectives, selling your approach to stakeholders, anticipating difficulties and barriers, and developing an action plan and support networks.

This book is self-published and can be ordered by sending a check for \$14.95 plus \$3 shipping (\$4 Canada, \$6 overseas airmail) to New Leaf Books, 13 La Loma Court, San Rafael, CA 94901. Kimberly Weichel can be reached online at: kweichel@igc.apc.org.

*"The Universe
pays me for
being who I am
and doing what
I love doing."*

— Shakti Gawain



RESOURCES

Websites to explore

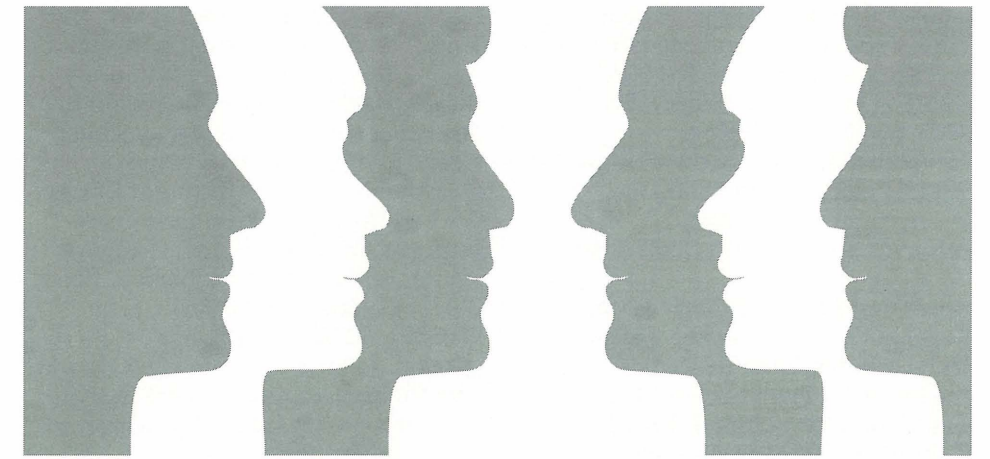
1. For high quality book reviews of the latest business books, including books on spirituality in the workplace, check out Book Watch by Bill Godfrey at: <http://webtrax.com.au/BB/BookWatch.bbd>.
2. Visit SoulBiz each week to find informative articles, biz humor with The Possible Wisdom of Soul-o-mon, the Soul-utions index and more. <http://www.soulbiz.com>
3. Join the Wisdom at Work Discussion Forum sponsored by Marcus S. Robinson, D.C.H. at <http://www.msr-wetware.com/wisdom.htm> or send email to: listen@zaks.com. In the body of your message write: subscribe wisdom <your email><your name>
4. Robert Rabbin, noted author, speaker and workshop presenter on topics related to spirituality in the workplace has a website at: <http://www.robrabbin.com>.

Events

(If you respond to any of these notices, please tell them that you saw the information in Spirit at Work.)

Judi Neal's Speaking and Workshop Schedule:

- September 7, 1997: "Evolution of Consciousness at Work" at Amicus Meeting for Spirituality in Healthcare, Weston, CT.
September 13, 1997: "Consciousness at Work" at Women in Business Conference, Bridgeport, CT
September 24, 1997: "Evolution of Consciousness at Work" at Rodale Press "Spirit of Work" meeting, Emmaus, PA.
October 1, 1997: "Spiritual Practices for High Performance" at Network, Inc. meeting, New Haven, CT.
October 10-12, 1997: "Evolution of



DISCUSSION GROUPS

By Judi Neal

One of the first things to think about when starting a discussion group on spirituality in the workplace is "How do we open our meeting?" The answer to this depends on the setting of the meeting (i.e., the workplace or someone's home) and on what the group members are comfortable with. I suggest some form of opening ritual that marks the time and place of the meeting as sacred and spiritual. This can be very elaborate or quite simple.

In the discussion group meetings that I hold in my home, we begin with a potluck supper. The sharing of food is a time-honored way that human beings have connected with one another. When the discussion part of the meeting begins, I light a candle and welcome people. Many of our presenters ask the group to begin with a few moments of silence or with a guided meditation. I also attend a discussion group of healthcare professionals who are integrating spirituality into their work and this group begins the meetings with about 20 minutes of silent meditation.

In the workplace you might wish to begin with just a moment of silence. Some workplace discussion groups begin with a reading from inspirational literature, with a poem, or with an ecumenical prayer. An executive group at an insurance company that meets weekly rotates group leadership. Each week the leader for that session opens with a prayer or a reading from his or her spiritual tradition. This ritual has become a way of honoring each person's unique path and learning about each others' traditions.

Here are some basic principles about creating opening rituals:

- It should help people to center and to feel part of the group
- It should delineate this time and place as separate from normal daily activity
- It should not infringe upon anyone's spiritual or religious beliefs and traditions
- It should be an invitation for Spirit to be expressed in the group

If your group has created any unique opening or closing rituals, please contact me through this newsletter and I will share them in a future column.

Judi Neal, 36 Sylvan Hills Drive, East Haven, CT 06513, phone: (203) 467-9084, fax: (203) 467-8809, email: jneal68321@aol.com

Part 5

Activities

Discussion Group Introduction

Discussion Group 1

Brochure

Discussion Group 2

Day Process

Discussion Group Introduction

Our Learning Contract called for us to lead a discussion group on some aspect of spirituality in the workplace. In the end we led two such discussions groups. The discussion groups were separated in time (June to October) and in content. What was consistent was the use of each discussion group to aid in the completion of another objective on our Learning Contract. Both the development of a brochure and the creation of a one day workshop were in part the products of our discussion group activities. Another item that was consistent was the use of the term “Lifegiving Environment” to describe spirituality in the workplace. We adopted the term as we moved into the preparation of our discussion groups to connect spirituality in the workplace to a lifegiving experience, a term that everyone could touch and feel within themselves. It was our hope that in doing this people would be comfortable in their understanding that a spiritually enriched workplace brings life to the organization and the people in it. This piece of knowledge was an important contribution to all the activities in our comprehensive report.

For purposes of flow, this report will cover each discussion group in the time sequence in which it took place.

First Discussion Group

The first discussion group took place on June 11, 1997 in North Attleboro, Massachusetts. The road leading to the discussion group was short and somewhat unanticipated. A member of our mentor community, Kim Kanaga, was contracted to do some team training for Ed's department at work. We had first met Kim in the fall of 1996 at a Community Building Workshop sponsored by the Foundation for Community Encouragement. During that weekend, we became aware that Kim did consulting and team training. He was ultimately selected to conduct some needed team training for the "reinvent" process taking place in Ed's department (a direct result of the fieldwork associated with this program). In the course of arranging for the training, we discussed with Kim our interest in the area of spirituality in the workplace. Kim was also very interested in this topic. He was interested in both the "Spirit at Work" newsletter and associated discussion group. When the training actually took place in May, 1997, we discussed the topic in more depth with Kim and shared the contents of our Learning Contract for this Comprehensive Project. We asked Kim if he might be willing to serve as a mentor. He quickly agreed and almost as quickly advised us that he could easily gather a group of friends and acquaintances for a discussion group on this subject in his home area near Boston. It was almost like he came ready made for this objective on our Learning Contract. Kim is a man of action and before we knew it he was pinning us down to a date and time. June 11, 1997, was picked as the date for the group to meet at a church hall in Kim's town of North Attleboro, Massachusetts.

We had three objectives for this discussion group:

- Identify characteristics of a spirit filled workplace.
- Identify benefits that people would experience as a result of working in a spirit filled workplace.
- Identify the advantages of a spirit filled workplace for an organization.

We planned to structure the discussion group to give us feedback on these three objectives that we would then use in the creation of our brochure. Kim had an additional objective of establishing a permanent discussion group from this first meeting.

Exhibit 1 contains the notes that we prepared to structure the discussion group. We had at best two and a half hours to accomplish our objectives. The notes break the evening down into the following segments.

- Introduction- a short introduction of ourselves, our objectives for the evening and a quick explanation of spirituality as we would explore it in this group.
- Community building- a way for attendees to introduce themselves by defining the type of work that they do and the spirituality that they find in that work.
- Workplace environment/individual reflection- a switch in thinking to focus upon the work environment. Each person would be asked to reflect upon the characteristics of a spiritual or life-giving work environment and the effect of such an environment on the workers and the organization. This would be an individual exercise.

- Workplace environment/small group discussion- Next, small groups would be formed to consolidate individual reflections into a summary report for the entire group.
- Workplace environment/large group discussion- Finally, the small group reports would be given and discussed by the entire group.
- Closing- a time to thank the group for their help and to complete the evaluation that we hoped would give us valuable feedback on the evening.

Exhibit 2 contains a booklet that we prepared to give to each attendee to guide them through the experience.

We were true to the time restraint and finished our part of the discussion group in the two and one half hours allotted. Ten of us were gathered on a hot summer like evening. The community building experience was extremely well received with people sharing in more depth (and much more length) than we had anticipated. Their willingness to participate enthusiastically continued through the evening creating fruitful results within both the small and large groups. We recorded the feedback the small groups brought to the large group and consolidated it into an overview sheet attached as Exhibit 3. The overview sheet became the foundation of our brochure.

We reviewed the evaluation sheets and include them here as Exhibit 4. We forwarded the overview sheet and some thoughts on our learning to Kim Kanaga (Exhibit 5). The discussion group itself had expressed an interest in seeing the results and Kim thought it would be helpful in

planning future meetings. In fact, they were so excited about the opportunity to share another evening together that they pinned Kim down to setting a date for the next discussion group to meet. Kim had, indeed, met his objective.

Our learning from this experience as partially conveyed in our letter to Kim includes the following:

- That people are hungry to share on the topic of spirituality in the workplace. As a corollary, that there are few opportunities for people to share on this topic. We don't have the proper forums yet to accommodate this expression. This was an important element of learning for us as for the first time we were able to pinpoint that we would like to be active in this very area by providing just such forums as part of our work.
- That the word "spirituality" will intimidate some and attract others. We have had a variety of feedback on the use of the word "spirituality" as it relates to the workplace. Many have said that it will scare off potential clients. Others have expressed a curiosity not knowing what the concept means. And some have been attracted by the word. This discussion group helped our discernment process about actually using this word. We concluded through the discussion group that there were many people drawn by the use of this word especially as it applies to the workplace. We have read many places that our society hungers for spirituality at many levels. Why not be direct in use of the word as it relates to the workplace? As a result of this discussion group, we decided to use the "s" word in our

brochure and other materials. (For a more in depth treatment of this concept, see Part 2, The Language of Spirituality.)

- That Ed and Anne can facilitate public discussion groups and probably public workshops. This was an important reinforcement for us. We have worked together over the years in ministry and many of the things that we have done have been public. However, we have been resting for a while, especially as we have been attending to the requirements of our academic program. This discussion group helped to reinforce our confidence that we can be effective as a couple in a public forum.

Exhibit 1

Notes

Focus and goals

Our focus: Reflect upon and discuss the subject of “Spirituality in the Workplace”

Our goals: To identify characteristics of a spirit filled workplace

To identify the benefits that you would experience as a result of working in this environment as well as the advantages for the organization itself.

Define “spirituality” as we use it tonight

WE COULD DO AN ENTIRE EVENING - DAY - WEEK - YEAR ON A DISCUSSION OF WHAT SPIRITUALITY IS!!!!!!

Three aspects of us as human beings:

Body

Mind

Spirit ----- that part of us that completes us (or leaves us feeling incomplete) makes us whole and full (or leaves us feeling empty) that part of us that brings “life” to our being the lifegiving signs of love, belonging, joy, celebration, (or leaves us feeling dead inside)

What we are NOT talking about is:

our personal faith expression, religion, or personal beliefs

IT IS THAT SPIRITUALITY ATTACHED TO BEING A HUMAN BEING

Introductions and Reflection on Spirituality of My Work

Reflect for a moment on the “work” that you do:

What kind of work do you do?

How do you find your work to be spiritually enriching? (Lifegiving?)

Take a few minutes to reflect upon this. The first page of your books gives you some space to write down some thoughts.

Then we will take some time for each of us to share our names our work and a **sentence or two** on the spirituality of our work.

(Up to one hour? 7:15 - 8:15 at most)

Work VS. Workplace

Now put aside all thoughts about your work and begin to zero in on your workplace your work environment.

This is now what we'd like to focus in on and spend the rest of the evening discussing.

Workplace spirituality

Turn to the next page labeled “My Reflections”

Questions for reflection:

1. What do I envision to be the characteristics of a spiritual (lifegiving) work environment?

(If you are in a spiritual ... or lifegiving ... environment what are the characteristics that make it spiritual? If you are not in a spiritual environment or do not have a workplace, what would you envision as characteristics that you think would make it so?)

2. What are (or would be) the effects of a spiritual work environment upon the people that work there as well as for the organization involved.

(10 - 15 minutes individual reflection that we will time for them)

8:15 - 8:30

Breakout groups

Refer to “Breakout Group Reflections” page:

1. Gather in groups of (three) four and share your thoughts ... covering both characteristics of the spiritual (lifegiving) workplace as well as the effects on the people and organization.

If you find your ideas to be broad, work together to be more specific in your answers.

And then

2. Narrow your thoughts and ideas and see if you can come up with one or two word phrases that would catch the spirit of each of your thoughts and ideas. This is what you will bring back to the larger group.

You will have about 30 minutes together. We will give you a ten minute warning that way if you have not yet begun to narrow your ideas down to

one or two words each, you can begin to do so then.

Feel free to grab a drink or something to eat as you move into your breakout groups.

(8:30 - 9:00)

Combined group results

(20 - 30 minutes 9:30 cut off if possible!)

Please take time to fill out the evaluation.

Thank you it will benefit us and others who might experience a similar evening.

Send home challenge on the following page.

Exhibit 2

Workbook for attendees

WELCOME

It is so nice to meet you!

**Ed and Anne Canavan
June 11, 1997**

Agenda

1. Spirituality of my work
 2. Work vs. Workplace
 3. Workplace spirituality
 - A. Individual Reflection
 - B. Break out groups
 4. Large group brainstorming
 5. Conclusion
-

Reflections: Spirituality of my work

My Reflections

What do I envision to be the characteristics of a spiritual work environment?

What are (or would be) the effects of a spiritual work environment upon the people that work there as well as the organization involved?

Characteristics	Effects

Breakout Group Reflections

1. Gather and share your thoughts, again dividing them into the two categories of “characteristics” and “effects”.
2. Now take the thoughts and ideas that you have gathered and see if you can come up with one or two words that would catch the spirit of each one.

Characteristics	Effects

What have we come up with?
Combined group results

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

We send you home with one more challenge that we hope you will take some time to reflect and act upon:

“What is one thing that I might do right now that would add spirituality to my own workplace environment?”



**for your willingness to help us
and for allowing us to share this
evening with you!**

Ed and Anne

Exhibit 3

Spirituality of Work

“The evolution and nurturance of a quality of being at work that involves both the worker and the organization in a dynamic and compassionate interrelationship with the potential to reach far beyond the confines of the organization. It is not about religion or even religious beliefs per se, but about honoring and valuing, recognition and a deep interconnectedness with others, about meaning and the experience of work.” (Terry Deems)

June 11, 1997 Discussion Group

Rough draft results of combined group input into the characteristics and results of a “spiritual workplace”

Characteristics within the spiritual workplace environment

Empowerment	Authenticity	Compassion
Flexibility	Celebration	Affirmation
Shared responsibility/Ownership	Openness	Trust
Negotiation/compromise	Fun/excitement	Fairness
Family friendly	Sense of community	Mutual respect
Opportunity for creativity	Recognition/affirmation	Purposefulness
Honest Communication	Servant leadership	Integrity
Opportunity to learn	Caring	Nurturing
Reflective, meditative time	Imperfection accepted	Dignity

Effect of a spiritual work environment on the people

Personal authenticity	Loyalty	Trust
Support	Pride	Ownership
Healthy conflict	Satisfaction	Cooperation
Achievement	Increased effectiveness	Profitability
Greater creativity	Less stress on families	Interconnectedness
Sense of belonging	Greater enjoyment	More laughter
Healthy relationships		

Effect of a spiritual work environment on the organization

Prosperity	Profitability	Generative
Satisfied (“raving fans”) customers	Happy employees	Happier families
See change as positive	Experience positive change	Respect for the planet
	Holistic approach	
Attracts and retains good employees		Becomes a beacon and model to all society

More thoughts or suggestions contact:

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 542 Laurel Street
 Longmeadow, MA 01106
 413-567-5071
 Email: 75223.3117@compuserve.com

Exhibit 4

Evaluations

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

Liked opp'ty to share & to hear how others think about this topic

might have liked more discussion on how people have attempted to infuse spiritual concepts into their work/workplace - how to walk the talk.

While exercise on Char. & effects is helpful - maybe nec. to creating a vision, which is nec before enacting vision, I find this process a little abstract. More int. in discussing process of enacting this, considering obstacles out there.

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

Very interesting discussion
assignments were valuable / well thought out
good thing in assignments
felt connected & in the right place

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

I like the give + take and the freedom to jump in with something that just occurred to us.

I value the opportunity to meet + learn from others - a varied + dynamic group.

Thanks for the opportunity it gave me to meet others with long term shared interest in work-spirituality. ~~I thought~~ we felt isolated and this was encouraging.

Thanks! Have a safe trip back.
Gretchen

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

Liked the sharing at the beginning - important for you to have gone first

Liked the opportunity to reflect - think about the issues - would probably have liked more time to reflect / silence

Now I need time to synthesize what I learned - did I learn?

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

I liked being in community with others and share and brainstorm our experiences and ideas about spirituality in the workplace.

I felt the time was well balanced and respected.

I am very excited about continuing the group process with intentions of growing these ideas into realities.

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

-
- I didn't really find anything I didn't like! The work was positive, reflective, challenging,
 - the work emphasized that there is consensus regarding ideas I've long held, but was quiet about.
 - Learned about this meeting less than 23 hours ago ... so I guess it was supposed to be here!
 - I believe this has laid the ground for some very important work ... progress ... growth.

John J. Haurigan

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

I liked your energy!! your enthusiasm ~~to~~ for the life-giving work is palpable.

We connected + shared on a meaningful level that is too infrequently experienced.

I will leave reenergized to do more spiritual ripple-making in my work + world.

You did very well - maybe creating time guidelines for sharing initially would have lendd more time ~~to~~ ^{to} the end segment.

Thankyou!!

Evaluation

Please take a moment to share with us your experience of this discussion group. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank You!!!!

+ → well done - creating a safe + relaxed environment to allow for a rich + deep discussion

+ → well thought out - succinct format - structured but w/ enough flexibility to allow for connection, + cross fertilization

improvement opportunity: one of you often repeated what the other said + vice versa - also some talking over each other - co-facilitating is challenging but rewarding!
Good luck & God Bless!

Exhibit 5

June 25, 1997

Dear Kim,

Enclosed are the results of our combined group work that Catherine requested on the evening of our discussion group. We were pleased with the evening and really enjoyed sharing with the group gathered. There is always a wonderful energy in a room where people are sharing from their heart. God is so good!

We found the evaluations to be very valuable and helpful and thought we'd pass along some input as you continue to gather. One said they would like even more time to reflect in silence. One would like a discussion based on how people have attempted to infuse spiritual concepts into their workplace how to walk the talk flushing out and discussing the obstacles to doing so. (That should be good for about a year or ten worth of groups!!!). All seemed to enjoy and benefit from the sharing and discussion so you should be well on your way to a more permanent group!!

In addition to accomplishing our goals and just plain enjoying being with the people, there were a couple of things that we learned that will be very helpful. The hunger and thirst for sharing on the topic of spirituality in the workplace really came alive for us that evening as did the lack of opportunities to find others to share the values with. There has been much discussion with many people about whether to use the word "spirituality" as we move forward with our work. So many say that it will "turn off" people that the word will be a distraction. That evening convinced us that there are a whole bunch of people "in the closet", thinking they are alone, just craving for other people to talk to about "spirituality" ESPECIALLY in the work environment. We think that using the word spirituality will flush these people out of their closets. We'll DRAW people to us because we DO use the word. At the same time, we will be educating those people who are "just a little curious" about the topic of spirituality in the workplace. Then later we go to work on those others who are "turned off" by the word! That was an important learning for us. The evening also stimulated some thoughts about the day (or half day) experience we hope to create. The evaluation input was also important for our own growth. It reminds us that we do have a gift to share with others as well as ongoing work that we have to do to continue to grow in effectiveness.

We thank you for this opportunity and we are excited that the group had such a desire to meet again that they pressured you into committing to a date!!!! We *loved* meeting Patty. We hope there will be an opportunity for us to gather together with the two of you again.

Love,

The Brochure

“Workplace spirituality? WHAT’S THAT?” These words were the common response every time we shared that we were preparing to become involved in workplace spirituality following graduation from our Regis experience. Something inside of us wanted desperately to have a simple answer to this question that was so often asked. We had not come across any material that provided the words that explained the message that we wanted to convey. Perhaps it was time to create our own! Thus the idea for a brochure was born.

After a great deal of discussion, reflection, and prayer on exactly what it was we wanted to say in brochure form, it became clear to us that we really wanted to be able to simply answer that bothersome question, “What is it?” That sounded simple enough until we began to narrow down volumes of material into a simple format. This was not going to be as easy as it seemed. Enter Kim Kanaga who wanted to begin a workplace spirituality discussion group in the Boston area and would be happy to gather a group of people together if it would help us in any way! Kim quickly and enthusiastically agreed to become one of our mentors. This was, for sure, one of God’s many blessings to us on our journey.

Through the discussion group, we were able to narrow down our volumes of material into one or two word phrases which we then used to create a draft of a brochure. In addition to including the information we wanted to provide, we found that we also wanted to use the brochure to promote our newly forming business as well as any upcoming workshops or events. We left the back page

of the brochure available for this purpose. Our next step was to actively seek input from others on ideas, wording, duplication of thoughts, omissions, criticism, and comments. Our mentors Judi Neal and Patricia Varley were particularly helpful in this step, but we also sought input from Linda Bowman as well as many people who were both friends and respected peers whom we approached with openness to all challenges. In fact, their challenges spurred a need within us to really search our minds and hearts on our use of the word “spirituality” as well as an answer to the question, “Where’s God?” in the language we were using. (See Part 2 for further treatment of this topic.) We devoted a great deal of time and effort to gathering input as it was important to us to have the best possible result which we knew could only be achieved by the synergy of many. We were all pleased with what we thought to be the final result, but it was very difficult to stop there. Perhaps we had accomplished our goal. We had the information we wanted in a brochure that we could reproduce on our own computer (which was, in itself, a significant learning experience!). BUT THAT JUST WASN’T ENOUGH! We decided it was an important piece of work and that we should take one more step and prepare a brochure that we could use professionally.

This decision sent us out in search of a graphics designer that would help us to mold the brochure and prepare it to be used in our pending business. The search and resulting events were examples of the phenomena called synchronicity (a natural flow of energy and events that occur when one is open and listening to that inner voice which leads them to the world of possibilities). First, the selection of the graphics designer was very intuitive. Anne went to the yellow pages of the telephone book and was drawn to a specific name. This attraction persisted despite initial delays in

contacting the person. It would have been easy to move on to another name. Once contacted, however, Joan Letendre quickly became interested not only in our brochure, but in our focus of workplace spirituality and in the start up of our business. Joan professionally guided us in the selection of our brochure paper, the illustrations used, and the final formatting of our material. As more small changes were made, we continued to consult our mentors until we were all totally satisfied. As a result, we have brochures and attractive business cards that have drawn compliments and have quickly disappeared whenever we have placed them out for distribution. Joan also became our cheerleader and marketing consultant. She introduced us to The Shepard's Guide, a Christian business phone book of yellow pages. We have subsequently placed an advertisement in this book. Events just seemed to flow in a synchronistic way once we made contact with Joan. She has become a friend that we know we can turn to for ongoing help.

The process of the creation of the brochure began in June and was finally completed in mid October when we went to print and began distribution. It has been a challenging and interesting process that has offered us learning in areas we never expected!

We present to you **“Spirituality in the Workplace - What is it?”** (Exhibit 6)

Exhibit 6

The Brochure

A Spiritual Workplace...

Creates an environment that is:

- ❖ EMPOWERING
- ❖ CREATIVE
- ❖ EXCITING/FUN
- ❖ FAMILY FRIENDLY

Nurtures an environment of:

- ❖ TRUST
- ❖ INTEGRITY
- ❖ MUTUAL RESPECT
- ❖ FAIRNESS/EQUALITY
- ❖ COMPASSION
- ❖ DIGNITY
- ❖ CELEBRATION

Fosters an environment of:

- ❖ OPEN & HONEST
COMMUNICATION
- ❖ SHARED RESPONSIBILITY
- ❖ OWNERSHIP
- ❖ RECOGNITION/AFFIRMATION
- ❖ LEARNING
- ❖ COMMUNITY

AnnEd

ASSOCIATES

Workplace Spirituality

AWARENESS AND DISCUSSIONS

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Workplace Spirituality

What Is It?



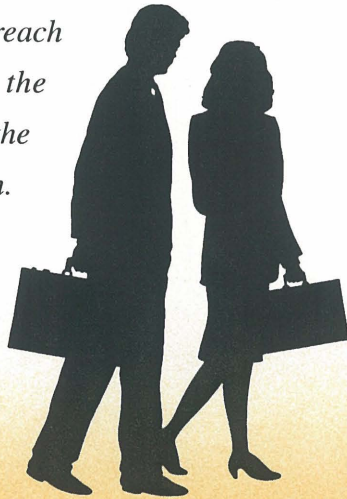
**CREATING A
LIFEGIVING
ENVIRONMENT**

Workplace Spirituality

One Definition

Workplace spirituality is a lifegiving environment that enriches and nurtures the growth of the human spirit. It is not about religion or religious beliefs. It is the evolution and nurturing of a quality of being at work involving both the individual and the organization in a dynamic and compassionate relationship. It is about honoring, valuing, and bringing deeper meaning and connectedness into the life of each person in the workplace.

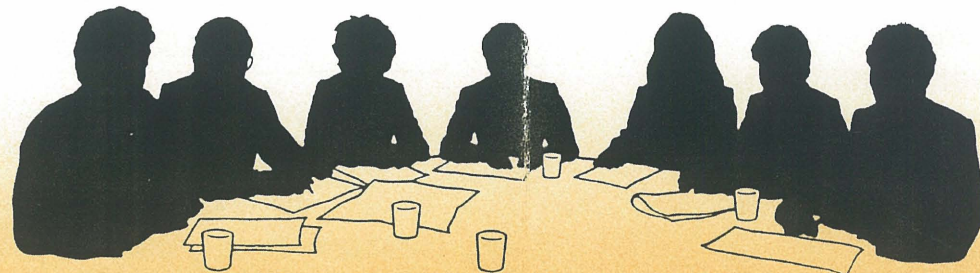
Its effect has the potential to reach far beyond the confines of the organization.



The People...

In a spiritual environment experience:

- ❖ PERSONAL AUTHENTICITY
- ❖ INCREASED EFFECTIVENESS
- ❖ OWNERSHIP
- ❖ PASSION
- ❖ GREATER CREATIVITY
- ❖ ACHIEVEMENT
- ❖ PRIDE
- ❖ SATISFACTION
- ❖ INTERCONNECTEDNESS
- ❖ COOPERATION
- ❖ SATISFACTION
- ❖ HEALTHY CONFLICT
- ❖ SENSE OF BELONGING
- ❖ GREATER ENJOYMENT
- ❖ AN ABUNDANCE OF LAUGHTER



The Organization

EXPERIENCES:

Prosperity and Profitability

GAINS:

Fulfilled Employees and
Raving Fans as Customers

GROWS IN:

Generativity
Respect For The Community
Respect For The Planet

**ATTRACTS AND RETAINS
GOOD EMPLOYEES.**

**BECOMES A BEACON AND
MODEL TO ALL WHILE
CONTRIBUTING TO THE
COMMON GOOD OF SOCIETY.**

Second Discussion Group

“A funny thing happened on the way to the forum”. This was somewhat the dynamic that found us leading our second discussion group. After we returned from “the Regis experience” this summer, we met with our mentor, Judi Neal. We were exuding our enthusiasm over what we had experienced in Denver and the excitement we had found for our focus of spirituality in the workplace. We mentioned to Judi that we needed to create a workshop as part of our Learning Contract and quizzed her on possible sponsors for such an event. She immediately volunteered the *Center for Spirit at Work* (she is the Director) as a sponsor. Then she asked if we would like to lead one of the monthly discussion groups sponsored by the Center. As we talked about that possibility, the idea of using the discussion group to help create the workshop was born. In our eyes, this was the best of all worlds for us. We would gain the experience of leading another discussion group and the group would help us to create at least part of our workshop. The deal was closed and eventually a date was selected for the discussion group (9/18/97). All that remained was for us to create the evening. This turned out to be bigger project than we expected.

Our discussions of how to best use this opportunity led us into considerations of how we would structure the workshop experience. After all, how could we use the discussion group to help us create the workshop if we didn't have a structure for the workshop itself? Accordingly, we created a framework for the workshop that included five components:

- Community building segment - some exercise(s) that would give an experience of community building while at the same time build community in the group.

- Spiritual segment - use a story, poem or some spiritual media to give the group a spiritual experience.
- Teach segment - use this time to define spirituality as we would be using it in the workshop.
- Interactive experience - give the group some type of interactive experience(s) that would involve them in the process of identifying spiritual dimensions of the workplace.
- Conclusion - review the learning and experiences of the day and perhaps send participants home with a workbook to follow up on this introductory experience.

Having established this workshop framework, we decided to focus the discussion group on how the interactive segment might be handled. However, we wanted the discussion group to experience all five segments of the workshop. So, although we established the interactive segment of the workshop as the focus of the discussion group, we set out to structure the evening in such a way that the group would experience all segments of the workshop. Finally, we felt that the process of the evening had to be spiritual. This meant that we had to make the evening more play than work (it had to be fun), that we had to establish an atmosphere of trust, that we needed shared ideas and a sense of teamwork, and that we needed to tap into the extensive creativity of this group.

Exhibit 7 contains the outline of the discussion group. After a short introduction, we would tell a story to invite people into a spiritual space. Through the creation of a mythical organization, we would then invite people into “the flashlight exercise”. This is an exercise that we created to

demonstrate the debilitating effect that discouraging spirituality in the workplace would have on the individual. We would also use this exercise to do community building in the group. Next, we would do a short teaching segment on the mind, body, soul dimensions of our being, stressing the need to address all three in the workplace. We would also share the results of our research with our first discussion group in this segment and begin to define a **Lifegiving** environment in the workplace . Next, we would cover the basics of our proposed workshop and ask this group to help us create the interactive segment. This would be done (hopefully in a spirit of play) in small groups who would in turn creatively report their findings to the larger group. Our conclusion would try to tie all of this together and close the evening.

On September 18, 1997, we traveled to North Haven, Connecticut to facilitate this discussion group. We were feeling a little intimidated for unlike our first discussion group where we were meeting people for the first time, we had been attending this discussion group for over a year and what we knew was that this was a very diverse and talented group of ever changing people. Most of the people were professionals in consulting or academia although any attempt at stereotyping the group would be unfair. In essence, this group was and is a dynamic assembly of talented people who are warm and welcoming but somewhat intimidating in their breath of knowledge and experience. While feeling a little intimidated, we also felt that we had something to offer the group in content of knowledge and type of process (both of which are direct products of the Regis program).

The flow of the evening went very well. After a short personal introduction, we told a story that we had invented for our children years ago. The “Danny Doughnut” story invited the listeners into the Land of Upsidedown Cake and followed the adventures of Danny Doughnut in that mythical place. The story set the spiritual tone for the evening and invited people into a spiritual place. We followed with “the flashlight exercise” that we had created. We dimmed the lights in our meeting room and turned on a bank of twelve flashlights that we had prepared by taping them together and then “dressing” the grouping with a “gathered skirt” and “lace blouse”. The unit was introduced as Anne, and as Anne shared how “she” prepared her mind, body and soul to go to work each morning, one light after another was turned on until all twelve lights were on showing the full light of her being. Then she arrived at the door to her workplace where she needed to turn some of her lights off because they were not allowed in. Each participant was invited into a brief personal sharing that would serve as a community building experience for the group. At the same time each person was invited to share one spiritual thing that they had to leave behind at the door of their workplace. Insecurities and fears were left behind. Family problems, or any references to them were left behind. Playful spirits were turned off. For some, their creativity was not allowed in. For each thing left behind, a flashlight was turned off until at the end of the sharing, only a small portion of the lights remained on and the room seemed dark. This visual emphasized the effect of a spiritual depressing work environment on the spirit and light of the individual.

Next we moved into a small teaching part of the evening. We used a visual that we had created that depicted the human as a pie of mind, body and soul. The ideal workplace would address all three aspects of our being giving the workplace a total and complete human worker. If the

workplace ignored one or more pieces of the pie (our visual was constructed such that parts could be removed), then the whole of the worker was diminished and the workplace experienced only part of the whole. Of course, we were emphasizing that most workplaces are more astute in addressing mind and body issues and less astute at addressing soul or spirit issues. Thus, the soul/spirit segment of the pie is often absent or diminished in the workplace. This is at the least bad business and a poor return on investment.

The flashlight exercise and the pie visual both emphasized the effects of a spiritually diminished workplace. We also wanted to visit the characteristics of a spiritually enriched or lifegiving work environment. To do this we next shared and discussed the results of our research conducted with the first discussion group in the form of a handout. Exhibit 8 is a copy of the handout. The handout contains the characteristics that exist within a lifegiving environment, the effect of this environment on the people and on the organization. The term “lifegiving” is one that we adopted to emphasize the positive aspect of the spiritual dimension of the workplace. We wanted to project the positive nature of a work environment that actually enriches life rather than diminishes life.

Completing this, we moved into the core of the evening. We covered the components of our workshop with the group and asked their help in creating the interactive experience. We divided the group into three breakout groups and challenged them to come up with creative, fun and playful ways that could be used to help people become more aware of what a lifegiving environment is all about. We asked that each breakout group present the results of their efforts to

the whole group using a creative and spiritually enriching format so that we would all not only learn about but also experience a lifegiving environment.

The results of this assignment were very interesting and gratifying. One group depicted a human machine that became more stressed as it was taxed and eventually broke down. The depiction was very creative and left the larger group in silence at its conclusion. This exercise cried out for more discussion and exploration by the larger group but time precluded this follow up. Nevertheless, in a one day workshop much more could be done with this approach. Another group used a series of spiritual fun things to make their point. We played Simon Says to emphasize listening skills. We told jokes to emphasize laughter. We sang a song, we shared in words and we listened in silence as different ways to create a lifegiving environment. The last group shared ideas with us. They led us through an exercise where we shared one thing that we liked about the person next to us. This was to create a positive atmosphere in our group or any group. They suggested that we invite workshop participants to share a miracle in their work or personal life (perhaps even include clips of the TV show *Touched by an Angel*). Finally, they suggested that we explore with the workshop group ways of celebrating successes in the workplace.

In the end, the three groups had approached their assignment in three very different ways. Groups one and two had more success in identifying elements of a lifegiving work environment and devising a fun and creative way to communicate those elements to the larger group. The third group could identify some elements but was not as successful in their delivery to the larger group.

We were the big winners in that we had received many great ideas on both content and delivery of identifying and communicating a lifegiving, spiritually enriching work environment.

Our time was running out and so we had to draw the program to a close. We thanked the group for their participation and were thanked for the experience in return. We reminded the group that the evening program had contained all the elements of our workshop which they seemed to have already recognized. We were elated with the success of the evening and counted the following learning points:

- That we could lead a second discussion group of very diverse people and meet our objectives.
- That we do, indeed, have a great deal of unique learning that we can share with others in the area of spirituality in the workplace. We are no longer the “new kids on the block”. We are no longer the sponges sopping in. We are ready and capable of pouring ourselves, our experience, and our knowledge back out to others.
- That people love to help out and respond graciously to such an invitation.
- That awareness and facilitating were areas that we could do well.
- That our one day workshop could be structured as we had proposed.
- That we had many new ideas to work with in putting our workshop together and that we had accomplished this while meeting a separate objective on our Learning Contract.

Exhibit 7

Discussion Evening 2

1. Introduce ourselves

2. Story

3. Stage setting and flashlight exercise

A. Using our imagination, we are gathered together today as employees of an organization called NEAL PRODUCTIONS. We are a traditional organization, hierarchal in structure and at the head of our company is a person named Jude. We've gone through downsizing and budget cutting as have most other companies around us we wonder if our own jobs might be in jeopardy, but so far so good we are all still employed.

B. Flashlight (Community builder)

This light's name is Anne it represents me and the way I begin my day. It is the complete me my full light shining bright. I'm feeling good physically and I've had a good night's sleep so I am alert mentally and I've driven to work with my friend Ed and discussed kids, families, and the anxiety I have been feeling about the presentation I am making today. I am my whole self body, mind, and spirit! But now we have all arrived at the door to our workplace and when I open the door, there are things about me that I have to "turn off" and leave

behind because they are not allowed into the workplace.

For group sharing: WHAT IS MY NAME
 WHERE AM I FROM
 ONE THING ABOUT YOURSELF THAT THE REST OF
 US WOULD NOT KNOW
 ONE THING THAT YOU LEAVE BEHIND AT THE
 DOOR OF THE WORKPLACE. (Present experience, past
 experience or imagined!)

GROUP SHARING

C. As you can see what is left of me after I enter this workplace is just a fraction
 of my total being. My light is dim and NEAL PRODUCTIONS is only getting a
 fraction of the person that I am and the value that I am to the company!

THIS IS A SPIRITUALLY DEPRESSING ENVIRONMENT!

4. Mind / Body / Soul - Spirit visual

A. Explanation

HOW DO WE PLUG THAT SOUL BACK INTO THE PIE?
 WHAT WOULD A SPIRITUALLY ENRICHING WORKPLACE LOOK LIKE?

B. HANDOUT

In our research this is what we have been finding are characteristics of a
 spiritually ENRICHING or as another way of saying it
 a LIFEGIVING environment.

5. What are we looking for this evening?

What we are doing is creating a workshop where people can come to grow in awareness of the spiritual workplace or the “lifegiving environment”

Components of the workshop experience!

1. Community building happening
2. Spiritual segment (story, poem, whatever)
3. Teachy segment - kept simple but clear - what are we talking about
4. Interactive experience
5. Conclusion - perhaps to send each home with the workbook to follow up their introductory experience.

GROUP EXPERIENCE

We'd like to ask you to help us with the interactive part of the experience. We'd like to divide you into groups of ____ . Your challenge will be to come up with a CREATIVE ... FUN..... and PLAYFUL way that can be used to help people become more aware of what a lifegiving spiritual environment is all about and then come back to the group and present your ideas in a creative and fun way. Maybe it will be some kind of an exercise that compares the spiritually depressed with the lifegiving environment. Maybe it will be a stimulating “something” that has them involved in a lifegiving or spiritual experience that can be used to come up with

qualities they can reflect back on when the exercise is complete. What would help YOU to understand what a lifegiving/spiritual environment is all about? What would you like YOUR boss or co-workers to know?

We'd like people to be experiencing a spiritual, lifegiving environment at the same time they are talking about it so that in the end they will have FELT it as well as learned about what it is.

TIME FOR EXERCISE _____.

6. Their turn!

7. Conclusion: Did you notice that we modeled tonight around our proposed workshop?

WHAT ABOUT TONIGHT WAS SPIRITUAL AND LIFEGIVING FOR YOU?

Exhibit 8

The Qualities and Characteristics of a Spiritually Enriching / Lifegiving Workplace

(Based on a previous discussion group in the Boston area and loads of reading and discussion with others but surely not a complete list!)

Characteristics that exist within the environment:

Empowerment - Authenticity - Compassion - Flexibility - Celebration - Affirmation - Shared responsibility/ownership - Openness - Trust - Negotiation/compromise - Fun/excitement - Fairness - Family friendly - Sense of community - Mutual respect - Opportunity for creativity - Recognition/affirmation - Purposefulness - Honest communication - Servant leadership - Integrity - Opportunity to learn - Caring - Nurturing - Reflective, meditative time - Imperfection accepted - Dignity

Effect of the environment on the people:

Personal authenticity - Loyalty - Passion - Trust - Support - Pride - Ownership - Healthy conflict - Satisfaction - Cooperation - Achievement - Increased effectiveness - Profitability - Greater creativity - Less stress on families - Interconnectedness - Sense of belonging - Greater enjoyment - More laughter - Healthy relationships

Effect of the environment on the organization:

Prosperity - Profitability - Generative - Satisfied (raving fans) customers - Fulfilled employees - Happier families - See change as positive - Experience positive change - Respect for the planet - Holistic approach - Attract and retain good employees - Becomes a beacon and model to all society.

One Day Workshop

When we created our learning contract, it was our belief that the one day workshop would be the “big event” in our activities. Much to our surprise, by the time we got to this part of our contract, most of the work had already been done! In reality, the second discussion group had required a great deal of preparation, and that preparation turned out to include the creative thinking for the workshop itself.

The Center for Spirit at Work has evolved over the past two years and it has been our privilege to observe and be a part of its growth. When we began to attend discussion groups in March of 1996, there were four or five people attending, and the number (small to smaller), as well as the people attending, varied from month to month. This year, people have traveled for up to two and a half hours by car or train to be a part of a large and dynamic group of individuals each month. Judi Neal has worked to bring interesting people to facilitate the group in her home and has single handedly edited and published the “Spirit at Work” Newsletter and increased its circulation to be a recognized publication nationally. Judi’s dream has been to create a “real” center rather than simply a center only in name under which the newsletter could be produced. Without time or money, she was unable to do more. As her popularity in the field has increased, she has expanded her speaking to include well known businesses and organizations throughout the United States and has been quoted in highly prestigious magazines as an “expert” in her field. She has participated in workshops around the country presenting with author and lecturer Richard Barrett as well as other notables in the field. This year, her dream is becoming a reality. The University of

New Haven, where Judi is an instructor, has agreed to sponsor the Center for Spirit at Work. She now has help publishing the newsletter and is free to sponsor workshops and programs as well as conduct research in the area of spirit at work and the spirituality of work. Our workshop was to be the very first one sponsored by the *new* “Center for Spirit at Work”. Together we decided the fee for the workshop, but early in the process we donated our part of the fee to the new center. We were simply excited that we could share this “opening event” together. A December 6 date was chosen. We selected the title of the day to be “Workplace Spirituality; Day of Awareness”.

We agreed at the beginning that it did not matter how many attended the workshop. Judi’s need was to have the workshop take place so that she (and the center) could move forward having successfully completed one. Our need was to have an environment in which to test our workshop experience. We did not need large numbers to accomplish this. We agreed that the Center would accept phone calls and registrations as well as provide the lunch. The existing mailing list for the center would be used to spread the word of the upcoming workshop and we counted on word of mouth and fliers that we created to distribute to discussion group members over a period of two months. The fliers are displayed as Exhibit 9.

The format of the one day process was based on the outline that we had created as part of the preparation for the second discussion group held in New Haven, Connecticut. That outline identified five segments including community building, spiritual, instructional, interactive experience and a conclusion (for more detail see Part 5, Second Discussion Group). However, we

added a few new twists in the hope of making the day more productive. Exhibit 10 contains the outline of the day.

On the morning of December 6, six of us gathered to experience the workshop together. We were to be the facilitators, but we had a desire to experience the content as well. Judi participated as the third person. The other three included two women from our discussion group and one young man who came from Boston because he had heard about the workshop by word of mouth. This cast of characters allowed the day to take on a life of its' own! One woman routinely thinks outside of the box and inevitably adds new directions to discussions as well as intensity and depth to her sharings. All that attended, including the young man who knew none of us, brought interesting slants and unusual depth to the periods of sharings. This resulted in different outlooks and unusual conversation throughout the day which were stimulating, challenging, and thought provoking (including, or perhaps *especially* during the lunch break). Although we wanted to stay true to the content and purpose of the workshop, we also did not want to trade off the life this day created on its' own. In the end, we believe we combined the two which served to enrich the day. The group needed little help in building community as we bonded like magnets immediately. We added fun to the day automatically and could thus eliminate the things we put into the day to generate a sense of fun. There was little need to work at creating a spiritual environment as each of us seemed able to touch and feel the spiritual presence within the room and within each other. A facilitator can not plan for this to happen. Only God can provide such a gift.

The morning session began when we took a short time to introduce ourselves. This is the part of any public forum where we are the least comfortable. We are afraid that we will bore people with too much detail about ourselves. However, we have also come to realize that information on the facilitator(s) is important to the people in the group. In this session, we tried to stretch ourselves to be more complete in why we were conducting this workshop and what qualified us to do so.

We then moved to a spiritual segment. In the hopes of injecting a spiritual thread throughout the day, we asked people to think of a story where they had fun in the workplace. We then took two minutes to settle us all by listening in silence. It was our intention to have people tell these stories intermittently throughout the day providing spiritual moments. (In the end only 3 stories were shared, however many moments of personal story telling arose during other segments of the day.) We concluded this spiritual segment with a song written, played on guitar, and sung by Judi Neal (another of her many gifts and talents).

Our next segment was a community building experience. We asked people to share about themselves and how they find the work that they do to be spiritually enriching. We modeled this sharing first and in doing so set a tone for more extensive sharing than we had intended. This was good in the sense of building community and was the exercise that drew us together immediately. Already we were behind schedule. Oh, well!

The instructional segment included the flashlight experience that we had created for the second discussion group. As explained in Part 5, Second Discussion Group, this experience contrasts the

bright light of the person who leaves for the workplace with the diminished light of the person residing in the workplace. The difference of course is those spiritual parts of the worker that must be left at the door of the workplace. Unlike the second discussion group, in this version of the experience, we did not invite group participation. Rather we identified those spiritual parts of us that might have to be left at the door of the workplace. The visual effect was the same in emphasizing the diminished return of a spiritually depressed workplace.

The second part of the instructional segment was built around the mind, body, spirit connection. Again we used a visual that we had created for the second discussion group to emphasize the importance of the presence of all three human dimensions. At this time we touched upon the concept of seeing reality through the eye of the flesh, the eye of the mind, and the eye of the soul and how this could alter our view of the workplace. We spoke of the rules of the spiritual world and how they differ from the rules of the material world. Finally, we spoke of the “barriers” to spirituality including “efficiency” that is often emphasized in the workplace.

After a short break, we moved into an interactive segment designed to identify the characteristics of a “lifegiving” environment. This was done through an actual work experience of each participant. Each person was asked to identify a work experience that was particularly rewarding. Further, each person was to identify the characteristics of the situation that made it so rewarding and the personal effect of the experience. Following personal reflection, time was allowed for interactive sharing in groups of two. The results of these sharings were brought to the larger group. At the conclusion of the exercise, we had recorded a list of characteristics that effect and

encourage a lifegiving work environment. We drew the morning session to a close with a “fun at work” story from one of the participants.

We broke for our extended and stimulating lunch and resumed our afternoon session even more behind schedule. Oh, well, again! We had planned a game to begin the afternoon segment, but we were providing our own periods of fun and community time, so nothing was lost by eliminating it. We did listen to one or two “fun at work” stories before beginning the session, and quickly recapped the morning through personal sharing. We then moved on to the second interactive experience. This experience was designed to identify the effect of a lifegiving environment on the organization. We broke into two groups. Each group was asked to build upon the results of the morning by envisioning the effect of the characteristics of a lifegiving environment on the organization. What would such an organization look like? Further, each group was asked to devise a creative way to present this vision to the other group. Both groups chose to present their findings in the form of a skit that provided learning and much laughter.

We closed the day with the final segment that was a discussion of ways that we might create spiritually alive workplaces. This was a valuable discussion because it centered on the practical steps that could be taken to make a workplace more spiritual and lifegiving. The discussion could have been longer but we wanted to honor the published closing time of the workshop and so had to keep it abbreviated. Following another “fun at work” story and a reflective song by Judi, the day ended with the completion of the inevitable evaluations (Exhibit 11).

The experience of the day and the feedback from the evaluations give us hope. There are many areas where we can improve including the planning of content to the time available. Yet the day taught us to be flexible with our structure and to adapt our outline to the needs and personalities of the participants. In the future, we would like to send the participants home with a workbook. We are evaluating a publication titled How to Nurture Spiritual Values in Your Workplace by Mike Van Horn and Kimberly Weichel to meet that objective. It is a workbook that brings the individual through a process of evaluating the culture that exists in their environment and what changes they would like to see. It then helps them find realistic ways that they can go about changing themselves as well as the environment in which they work. It is a practical hands on workbook that could be very valuable to individuals at any level of an organization.

The experience of the one day workshop leads us to believe that the learning that has taken place through the Regis program has prepared us well for the topic of workplace spirituality. We believe that the learning at Regis has given us a unique focus on this topic and a focus that is relatable to many people. This one day workshop encourages us to move forward to work in this area and to contribute as best we can to this important subject.

Exhibit 9

Workshop publicity flier

Workplace Spirituality:

A Day of Awareness

Sponsored by
The Center for Spirit at Work
East Haven, CT

Presented by
Ed and Anne Canavan

Saturday, December 6, 1997

9 AM - 4 PM

“Workplace” and “Spirituality” Can the two words be used together? We invite you to come and explore what it means to have a spiritual work environment and discuss with others what this lifegiving environment can do for you and your organization.

Cost: \$45 (Lunch included).

For more information or registration contact:
The Center for Spirit at Work at 203-467-9084 or Email Spiritwrk@aol.com

Exhibit 10**Workplace Spirituality
Day of Awareness**Morning session

I. Introduction

II. Assignment

- A. Think of a story where you had **FUN** in the workplace. How did it come about?
What happened as a result of this event?
- B. We will use these stories throughout the day as “mental breaks”!
- C. 2 minutes to “Listen in silence”.
- D. Song

III. Community building experience

- A. Who are you?
- B. If we had never met before, what characteristics would you most want us to know about you?
- C. How do you find the work that you do to be spiritually enriching?
- D. Time to reflect and share.
- E. Work vs. Workplace set aside work focus and move into the work environment.

IV. The work environment

A. Flashlight experience (setting up the spiritually depressing environment)

1. Coming to the door of the workplace turning our lights on
2. What do you leave behind at the door of the workplace? turning off the lights
 - a. fears insecurities
 - b. playfulness
 - c. marital struggles
 - d. concerns about family members (our parents/our children)
 - e. desire to help others
 - f. illness
 - g. desire to be present for my children
 - h. Others??

3. What are we left with? Very little of our inner “light”

B. The mind, body, spirit connection

Share a story

Possible short break

V. Identifying the characteristics of a “lifegiving” environment.

A. Think of a time at work when you were assigned to a project or you were part of a team that really accomplished exceptional results and you (or your team) worked at top level function.

1. 5 minute personal reflection

- a. Identify characteristics of that situation that were positive and particularly effective for high level functioning. (Were you left alone? Listened to? Cared about? Encouraged? Allowed to fail? Free to be expressive and creative?)
- b. How did this experience affect you? (Become a better worker? More self confident? More interaction with co-workers? More open to expressing your own individuality? Did you “belong”? Increased energy level?)

2. Share your story with 1 other person

- a. 5 minutes to be a story-teller
- b. 5 minutes to be an active listener get into the story ask questions draw deeper meaning
- c. 5 - 10 minutes to combine your characteristics and effects into a joint list.

Short Break (before coming back together into the group)

B. Group sharing on characteristics and effects that encourage a lifegiving environment.

C. **Optional:** What are some of the barriers to a spiritually enriching work place?

Share some stories

Break for lunch

Afternoon Session

Share some stories

VI. Community building (spiritual) time!

- A. Short game of “Pictionary” using workplace spirituality (lifegiving) words.
- B. Recap morning through personal sharing.

VII. Effect of the lifegiving environment on the total environment the way the organization acts and does business.

- A. Envision what effect this spiritual (lifegiving) environment (that we talked about this morning) would have on the entire organization.
- B. Group work:
 - 1. Come up with ways that you see the entire organization would benefit as a result of operating in a lifegiving environment.
 - 2. Devise a creative way that will depict how this environment might look (use skit/mime/ roleplay/ song/ poetry/ or ??????????????) to bring back to the group
- C. Presentations with discussion to follow each.

VIII. What simple ways might we use in our immediate environment to begin to create this spiritually alive atmosphere? (Fun/ celebration/ allowing moments ... or space ... to allow for personal quiet and reflection/ seeing failures as opportunities to learn/?)

Storytime

Song

IX. Evaluation

Exhibit 11**Evaluation**

Please take a moment to share with us your experience of this worship. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank you!!!!

Evaluation

Please take a moment to share with us your experience of this workshop. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank you!!!!

I enjoyed the exercises, the sharing and the ~~app~~ small groups that allowed us to hold forth. This made sense to create vision in a group - especially a hypothesis one. I enjoyed taking the time to do this which I would not have done on my own.

Thank you for your patience
Fran

Evaluation

Please take a moment to share with us your experience of this workshop. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank you!!!!

Very well planned! Learned a lot that I will take with me. Loved the use of visual aids + stories. Had a nice flow. There was warmth + a sense of community. Liked the practicality of the last module on "how do we take this back + incorporate info. gained. You will ~~do~~^{both} do so well with this. You come across like you've done this for yrs.; In a sense you have.

The topic of timeliness would need to be addressed in larger groups, of course.

Sharon

It's a tough one, because you need to have flow as well. Maybe you could ask a larger grp. how they would want it handled to allow for everyone to share, but keep to schedule.

Evaluation

Please take a moment to share with us your experience of this workshop. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank you!!!!

① Overall, I felt it was excellent. I, too, have difficulty writing evaluations but I know they can be important feedback so I will try to give some specifics.

▷ The introductions were handled well. Your example set the tone as did your willingness to go 1st. I've sometime seen people in large groups introduce one another & then introduce their partner. This takes some of the pressure off but might not have the depth & unique expression of self introduction.

▷ The 3 questions helped frame the response & by going 1st you gave me time to think about types of things to say

▷ I liked the discussion in twos on a good work experience with active listening. This helps warm up listening & talking skills as well as giving a close up of one person.

▷ The characteristics & effects lists were great.

1) IT CAN BE HARD TO SAY WHAT WAS SO GOOD BECAUSE THE BEST MOMENTS ARE MYSTERIOUS - LIKE SPIRITUAL CONNECTION ITSELF. THE SITTING IN THE CIRCLE WAS GOOD. THE FOOD WAS A VERY NICE TOUCH. I WOULDN'T UNDERESTIMATE JUST "CREATING THE SPACE" AND ALLOWING THINGS TO PROCEED FROM THERE - TRIGGERED FROM THE LOCALS. IT SEEMED TO WORK VERY WELL.

2) NICE INCORPORATION OF READINGS, STORIES & MUSIC.

3) JUST THE CONNECTION OF THE PEOPLE & YOUR WILLINGNESS TO PROVIDE THIS OPPORTUNITY - & DISCUSS THESE ISSUES - WAS SO VALUABLE. FOR SOMEONE WHO WAS A BIT NERVOUS ABOUT HIS 1ST SPIRITUAL VENTURE YOU MADE IT ACCESSIBLE & WELCOMING.

4) THE "WHAT WOULD THIS CO. LOOK LIKE EXERCISE" COULD BE A BIT MORE FOCUSED IN TERMS OF WHAT OR HOW WE TRY TO ADDRESS IT.

5) NICE HANDLING OF TIME & INCORPORATION OF MATERIALS (LIGHTS ETC)

THANK YOU, GREAT PROGRAM,

Evaluation

Please take a moment to share with us your experience of this workshop. Let us know what you liked and found enriching as well as what you did not enjoy or would like to have done differently.

Thank you!!!!

It was a joy to be able to deeply dialogue with others about issues that I find so important. We were able to get deeply into ideas and to share personal experiences and ideas.

I liked the flow of the day. You didn't make the mistake of many first time presenters of trying to do too much. You kept it simple yet moved things along. I also really appreciate your creativity and I love watching the way the two of you work together.

I think I might have liked a little more time at the end for each person to talk about practical application of the day's learnings. But in a successful "workshop" you will always find that people wished there were more time to do one thing or another.

Thanks for a wonderful day! I feel more inspired to make a difference in my organization.

Love,
Judi

Part 6

Conclusion

In the Introduction (Part 1), we stated that the Learning Contract for this Comprehensive Project was designed to transition us from the world of learning to the world of public expression of our learning. Our conclusion is that the project was successful beyond our expectations. In the Introduction we also explained how the activities of the project in some cases exceeded the Learning Contract. That certainly supports our conclusion. However, there are other important factors that can be viewed as both philosophical and practical.

On the philosophical side, we believe that we have taken ownership of our learning and become teachers as well as students. We feel confident in our grasp of the material that we have learned in spirituality and in leadership. We have integrated the learning in the two areas to form our own vision and version of workplace spirituality. We believe our approach to the subject to be unique because of the learning experience at Regis. The scope of this Comprehensive Project has transformed us from students straining to learn every available morsel of knowledge to facilitators and educators in the area of workplace spirituality. We will never stop being students and are committed to being life long learners, but we are now also confident in our ability to be generative in what we learn.

In a similar vein, this Comprehensive Project has provided a forum for us to apply what we have learned about adult learners. The Regis program is steeped in the concepts of adult learning which

are not only taught but also modeled in the sessions presented in the summer program. Regis students are not just taught the concepts of adult learning, they live those concepts for the duration of their studies. Anyone familiar with the model of adult learning used at Regis will see segments of that model reflected in our discussion groups and in our one day workshop. Each time that we have approached an adult group in a facilitating or teaching role, we have borrowed heavily from the extensive learning gathered at Regis.

Likewise, we have learned to listen to voices and viewpoints different from our own and to value the diverse thoughts and ideas. This approach to learning is fostered at Regis and we have applied it to all of the work that was done on this project. The result has been a wealth of new thoughts and new ways of looking at our world.

Finally, still in the philosophical mode, we do not feel restricted to workplace spirituality in our roles as facilitators and teachers. This project has convinced us that we can also be effective in the areas of leadership, family spirituality including the family/workplace connection, and marriage enrichment. Clearly in this regard, the success of the project has exceeded the scope of the project.

In a practical way, there are several items that have contributed to the success of this project. First, through the project we have established a network of people who are active in the area of workplace spirituality. The network started with our mentor community but has moved outside of that boundary. The network is dynamic and continues to grow and is so important to our success

in workplace spirituality and related issues. The project also prompted us to give a name to our business (AnnEd Associates) and to register the business in our town. We are now prepared to function as a business in terms of fees, expenses, etc. The project provided us with a brochure and business cards to market our business. In the process we have learned a lot of lessons in graphics design. We have also placed our first advertisement in a Christian publication. Through the project we have been scheduled for our first public workshop that was not a part of our Learning Contract. This is very exciting to us and an added bonus. Finally, the project has honed our computer skills. We have learned how to create brochures and business cards on our computer. We have also mastered the technique of sending and receiving faxes.

Have you enjoyed the ride? We certainly hope so. We know that we have been blessed and loved on this journey by so many people and by our loving God. A part of us is sorry to see this part of the journey end and another part of us can't wait for the journey to continue. Isn't that what journey's are all about?

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Appendix 1

Learning Contract

Ed and Anne Canavan

MCL 696 Comprehensive Project

March 21, 1997

Objectives	Learning Strategies and Resources	Evidence of Accomplish'm't	Criteria and Means of Validating Evidence	Time Schedule
Compile an appropriate reading list of spirituality in the workplace.	Use reading references from mentors J. Neal, D. Thomas and others.	Reading List	Submit reading list.	Spring 97.
Read books on reading list.	Both to engage in on going reading.	Enhanced knowledge in areas considered most useful. Ability to apply knowledge in project.	Weaving the knowledge gained through other objectives and through our project report.	On going to end of project (fall 97).
Create a pamphlet promoting workplace spirituality.	Work with mentors to create pamphlet.	Finished pamphlet.	Submit pamphlet with project report.	Spring/summer 97.
Create a one day experience in workplace spirituality awareness.	Combine all learning to date in leadership and spirituality with practical experience to create Awareness Day.	Completed outline/format for day.	Submit outline as part of project report.	Spring/summer 97.
Facilitate this one day experience.	Work with mentors to facilitate one day experience.	Participants evaluation. Mentors evaluation. Our evaluation.	Submit evaluations with project report.	Fall 97.

Lead a discussion group session on some aspect of spirituality in the workplace.	Work with mentors to define topic and audience.	Our evaluation. Participants evaluation. Mentor(s) evaluation.	Submit evaluations with project report.	Fall 97.
Submit at least one article on spirituality in the workplace for publication.	Develop one or more articles for publication based upon learning and experience.	Article submitted for publication.	Include article in project report.	Fall 97.

Appendix 2

Roster for Mentor Community

Ed and Anne Canavan

MCL 696 Comprehensive Project

April 19, 1997

Core Members Name	Relationship to Participant	Role
Dr. Judi Neal Associate Professor - University of New Haven. Editor - Spirit at Work Newsletter	Friend & leader of discussion group	A primary mentor in all phases of project
Dr. David Thomas Professor - Regis University	Friend & academic advisor	A primary mentor in all phases of the project
Dr. Kim Kanaga Educator and Consultant	Friend and professional advisor	A primary mentor in all phases of the project
Dr. William Ferris Faculty - Western New England College	Professional acquaintance	Mentor especially for one day experience
Linda Bowman Director - Institute for Organizational Effectiveness	Friend and professional advisor	Mentor especially for one day experience and discussion group experience
Adjunct Member's Name	Relationship to Participant	Role
Patricia Varley Consultant/Personal Coach	Professional acquaintance	Consultant for pamphlet on workplace spirituality
Dick and Janice White	Friends and sharing group partners	Much needed on going love and support

AnnEd

ASSOCIATES

Workplace Spirituality

AWARENESS AND DISCUSSIONS

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