Chapter 3

Workplace Spirituality and Spirituality-based Leadership – Significance in the Present Context

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3.1. EVOLUTION OF THE CONCEPT OF LEADERSHIP AND
LEADERSHIP THEORIES:

“Our premise is that the wealth of corporations and institutions consist of their human element – what is called ‘human capital’ – not simply intellectual property, not only human knowledge and skills, but human spirit as well. To nurture and value the human spirit is an integral part of leadership.”

(Spirituality, Leadership, and Management Network, 2003)

Efforts were made to establish ‘what makes a good leader’? throughout history. 500 years Before Christ it was happened. At that time, Confucius e some virtues of effective leaders. There were four cornerstones to his belief namely:

(1) Jen - love,
(2) Li - proper conduct,
(3) Xiao - piety,
(4) Zhang rong - moderation (Turner & Müller, 2005).

It is striking that three of the four virtues are emotional and just one is managerial. Aristotle’s view of pathos, ethos, and logos is similar to Confucius in the sense that he also identifies both emotional and managerial values. According to Aristotle’s a leader must: (Turner & Müller, 2005)

(1) Build relationships with those who are led,
(2) Advocate a moral vision,
(3) Persuade by logic to manage actions.

Six main schools of thought concerning the leadership theory have been identified over the last seven decades. These six schools of thought are:

1) Trait School (1940s);
2) Behavioural School (1940-1960);
3) Contingency School (1960-1970);
4) Visionary or Charismatic School (1980-1990)
A new development forming in the leadership literature namely; spiritual leadership established from late 1990’s.

The concepts of workplace spirituality and spiritual-based leadership frequently find mention in academic discussions and corporate board rooms. The most significant question here is what is workplace spirituality and spiritual-based leadership? Workplace and Spirituality – putting these two words together sounds paradoxical. How can they go together hand in hand?

Workplace – a place full of conflicts, cut throat competition, apathy, politics, selfish interests, power greed and long working hours. Yes, we spend 50% of our wakeful hours doing just this and hence the work pressures, tensions, stress, anger, strayed relationship etc. are inevitable. People are beginning to experience the emptiness of a materialistic, consumer-focused, highly stressed life style. Workplaces are meant to earn only bread, butter and jam and not a place for nourishing one’s soul. Clearly the workplaces have deprived the employees of all joy and contentment. Employees can stoop so low to the very extent of becoming inhuman. In a progressively globalized business environment, employees find themselves more susceptible and uncertain. The old dictum of “job for life” and “will lay my life for my employer” are considered irrelevant. Employees are looking forward to something more than a big fat salary world over; businesses are on the verge of major transformation and the catalyst used to bring this transformation is spirituality. Thus, a need to sanitize and humanize the workplace was greatly felt.

3.2. WORKPLACE SPIRITUALITY AND SPIRITUAL LEADERSHIP IN BUSINESS CONTEXT:

There’s a wide range of perspectives explaining the concept of workplace spirituality and spiritual leadership in business context. According to some, workplace spirituality simply embodies personal values of love, honesty, non-violence, integrity, peace, right conduct and good quality work while some others say it is treating co-workers and employees in a

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1 Transformational leadership is part of the visionary or charismatic school. However, it is prevailing as a separate entity, and therefore shown separately.
responsible, caring way. For others, it is participating in spiritual study groups or using prayer, meditation, or intuitive guidance at work. And for some, it is making their business socially responsible in how it impacts the environment, serves the community or helps create a better world. It is about defining the purpose of one’s life, values and principles, expressing them and nourishing them at work. It is an attitude – a way of life.

Some businessmen are comfortable in using the word “spirituality” in their work environment, as it is more generic and inclusive than religion while some others consider spirituality to be a personal and private concern of individuals and hence, emphasize more on values and ethics. Very few businesspeople that talk about God as their business partner or their CEO. Some businessmen argue that spirituality and profitability cannot go hand in hand as they are the ends of opposite poles. However, a number of empirical research have proved that ethics and spiritual values at the workplace can lead to increased productivity and profitability as well as employee retention, customer loyalty, and brand reputation. More employers are encouraging spirituality as a way to boost loyalty and enhance morale.

Fairholm (2011) has described the evolution of leadership techniques in terms of generations:

(1) **First generation:** Focused on who the leader is?, i.e. his traits and qualities (For example, the Great Man Theory, Charismatic Leadership).

(2) **Second generation:** What leaders do? (For example, Behavioral Theories)

(3) **Third generation:** Where leadership happens? (For example, Contingency Theory and Situational Theory)

(4) **Fourth generation:** What leaders think about, value, and do? (transactional, transformational, principle-centered, servant leadership, moral leadership, etc.). After 1980, there was increased recognition and attention paid to leadership as an influencing process. Another aspect of the 1980s was an increased focus on morals and values in relation to leadership. The 1990s and 2000s continued to see many proposed leadership approaches and definitions using such terms as: strategic, visionary, connective, authentic, spiritual, responsible, adaptive, and principle centered.
(5) **Fifth generation**: Spiritual leadership.

Following are the areas where recognition of inner life, meaningful work, and community in the workplace contribute.

(1) Organizational performance;

(2) Positive relationships among the qualities of spiritual leadership and organizational productivity and commitment;

(3) An increased physical and mental health of employees, advanced personal growth, and enhanced sense of self worth;

(4) A relationship between spirituality dimensions and organization commitment, an individual intention to quit, intrinsic work satisfaction, job involvement, and organization based self esteem; and

(5) Sustained purpose, culture, and identity can transcend and enhance an organization’s performance and success.

“Workplace spirituality is a framework of organizational values evidenced in the culture that promote employees’ experience of transcendence, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.” (Krahnke, Giacalone, & Jurkiewicz, 2003)

### 3.3. FAIRHOLM’S SKELETAL MODEL OF SPIRITUAL LEADERSHIP:

Fairholm (1996) specified a skeletal, holistic model of spiritual leadership that embodies those values and practices proven to be effective in various kinds of organizations. Fairholm’s model’s characteristics include:

(1) Carefully designed corporate philosophy or vision embedded in a corporate culture;

(2) Value of personal and other forms of development (growth) to become one’s best self;

(3) Commitment to serving others;

(4) Sense of interactive, mutual trust;

(5) Authentic concern for people and organizational goals;
(6) Environment that encourages openness, fairness, individuality and creativity;
(7) Commitment to group unity, teamwork and sharing;
(8) Integrity in all interpersonal relationships;
(9) Simplicity and flexibility of structure and systems;
(10) Process that emphasizes continuing evaluation of progress.

This holistic approach (meaning that the individual parts provide synergetic support for the whole) includes services that address the personal as well as the professional lives of the workers, which is coherent with the needs of the workers. Fairholm’s model of spiritual leadership provided the foundation for Fry’s model of spiritual leadership. According to the extensive research of articles about spiritual leadership, and its definitions, distinctions, and embedded assumptions by Dent et al., (2005), the most comprehensive theoretical model towards developing a theory of spiritual leadership to date is Fry’s (2003) model.

3.4. FRY’S MODEL OF SPIRITUAL LEADERSHIP:

“Fry draws on Horton (1950), Smith (1992), and (indirectly) the Christian New Testament for his understanding of spirituality. He uses Horton’s continuum of God as Higher Power, Smith’s understanding of the commonality of all religions, and Webster’s definition of faith as ‘The assurance of things hoped for, the conviction of things not seen,’ a direct quotation of Hebrews 11:1”. (Benefiel, 2005, p.727)

Fry (2003) mentions that spiritual leadership is a causal theory based on an intrinsic motivation model that incorporates vision, hope, faith, and altruistic love; theories of workplace spirituality; and spiritual survival and well-being. Spiritual leadership, as a model for organizational development and transformation, can guide the evolution of positive organizations in which human well being and organizational-level performance can not only coexist but also be optimized.
The spiritual leadership model proposed by Fry (2003) argues that workplace spirituality is positively associated with leaders who possess and exhibit the values, attitudes, and behaviours of spiritual leadership. This model has three types of variable.

(1) Variable of leadership include organizational vision, altruism and faith to work.

(2) Variables of spirituality include inner life, meaningful work and community.

(3) Variable of organizational output is performance.

Furthermore, “Fry’s (2003) model includes intrinsic motivation as well as religious-based and ethics and values-based approaches to leadership. This model proposes conceptual distinctions among hope/faith, vision/mission, and altruistic love. The model is also causal, suggesting, for example, that hope/faith leads to vision/mission, which in turn leads to calling,” (Dent et al., 2005, p. 647). Fry (2003) reasons from a holistic view on leadership that integrates four fundamental arenas that define the essence of human existence: the body, mind, heart, and spirit. Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive.

A major proposition of Fry (2003) is that spiritual leadership is necessary for the transformation to and continued success of a learning organization. In Fry’s definition of spiritual leadership he entails the “values, attitudes, and behaviour’s that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership.”

The qualities of spiritual leadership are represented in table 3.1 below. This is followed by the causal model of spiritual leadership that Fry’s (2003) has developed, which is graphically represented in figure 3.1.

Table 3.1
Qualities of Spiritual Leadership

<table>
<thead>
<tr>
<th>Qualities of Spiritual Leadership</th>
<th>Vision</th>
<th>Altruistic Love</th>
<th>Hope/Faith</th>
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This causal model of spiritual leadership incorporates an “intrinsic motivation cycle based on vision (performance), altruistic love (reward), and hope/faith (effort) that result in an increase in one’s sense of spiritual survival (calling and membership), and ultimately positive organizational outcomes such as organizational commitment, productivity and continuous improvement increased.

(1) The vision refers to the long-term plan of an organization, providing a picture of the future.

(2) Altruistic love as intended in the spiritual leadership theory brings about a sense of wholeness and harmony through care, concern and appreciation for both self and others.

(3) Whereas hope is a desire with expectation of fulfilment, faith adds an extra dimension to hope, it is the conviction that something, which cannot be proved by irrefutable evidence is true.

The ultimate effect of spiritual leadership is to bring together or create a sense of fusion among the four fundamental forces of human existence (body, mind, heart, and spirit) so that people are motivated for high performance, have increased organizational commitment, and personally experience joy, peace, and serenity.
Fig. No. 3.1 Conceptual Model of Spiritual Leader

Spiritual leadership theory can be a source of spiritual survival (feeling calling and membership) in a learning organization by implementing hope/faith in the organization’s vision, which keeps followers looking forward to the future and provides the desire and positive expectation that fuels effort through intrinsic motivation. Furthermore, the organizational culture must integrate the values of altruistic love, which can only be realized when the leaders embody and abide by these values through their every day attitudes and behaviours. The main point that should be stressed in this model is that spiritual leadership is necessary for the transformation into and continued success of learning organizations. “The fundamental building block of a learning organization is the self-directed, empowered team.

3.5. EMPIRICAL STUDIES ON SPIRITUALITY AT WORKPLACE AND SPIRITUAL LEADERSHIP:

Fairholm (2011) found that spiritual leaders ensure others feel engaged, foster integrity, promote a sense of connection and community, are sensitive to stakeholders, and fosters unity in a culturally diverse work force. Hicks (2003) emphasized the need to unite people around diverse spiritual values.

How do spiritual leaders benefit organisations? Employees become happier, are more committed to work, and develop a stronger sense of calling, when around spiritual leadership
characterized by promotion of self-determination and personal development, appreciation shown and confidence in employees (Rego, Cunha, and Olivereira, 2007). Additional qualities include courage, open-mindedness, fostering positive interpersonal relationships and a sense of community, kindness, compassion, loyalty and respect.

Some studies as cited by in article ‘Socially Responsible Business and Non-adversarial Politics’ by Corinne McLaughlin in the ‘Mystery of 2012 – Predictions, Prophesies and Possibilities’, by Braden Gregg, Russell Peter, Pinchbeck Daniel, Macy Joanna, Jenkins John Major and Others (2009) published by Sounds True, Inc., Canada have been reproduced here for reference.

In the Corporate Social and Financial Performance report, Mark Orlitsky of the University of Sydney (Australia) and Sara Rynes of the University of Iowa (USA) reviewed studies over the last 30 years and found a significant relationship between socially responsible business practices and financial performance that varied from “moderate” to “very positive.”

A study done at the University of Chicago by Prof. Curtis Verschoor and published in Management Accounting found that companies with a defined corporate commitment to ethical principles do better financially than companies that don’t make ethics a key management component. Public shaming of Nike’s sweatshop conditions and slave wages paid to overseas workers led to a 27% drop in its earnings several years ago. And recently, the shocking disregard of ethics and subsequent scandals led to financial disaster for Enron, Arthur Anderson, WorldCom, Global Crossing, and others.

Business Week magazine reported on a research by McKinsey and Company in Australia that found productivity improves and turnover is greatly reduced when companies engage in programs that use spiritual techniques for their employees.

In researching companies for his book, A Spiritual Audit of Corporate America, business professor Ian I. Mitroff found that “Spirituality could be the ultimate competitive advantage.”
Ed Quinn, a top business consultant in Philadelphia, found that many companies he works with demand confidentiality about the spiritual techniques he teaches them – but not because they’re afraid of publicity about unconventional approaches. The real reason is they don’t want their competition to learn how effective these approaches are.

A study reported in MIT’s Sloan Management Review concluded that, “People are hungry for ways in which to practice their spirituality in the workplace without offending their co-workers or causing acrimony.” The word “spirituality” is used generically and seems to emphasize how one’s beliefs are applied day to day, rather than “religion”, which can invoke fears of dogmatism, exclusivity and proselytizing in the workplace.

Research by UCLA business professor David Lewin found that “companies that increased their community involvement were more likely to show an improved financial picture over a two year time period.” A two year study by the Performance Group, a consortium of seven leading European companies such as Volvo, Monsanto, and Unilever, concluded that environmental compliance and eco-friendly products can increase profitability, enhance earnings per share and help win contracts in emerging markets. Investment returns on the Domini 400 Social Index (publicly traded, socially responsible, triple bottom line companies) have outperformed the S&P 500 over a ten year period ending last year.

Business Week reported that 95% of Americans reject the idea that a corporation’s only purpose is to make money. 39% of U.S. investors say they always or frequently check on business practices, values and ethics before investing. The Trends Report found that 75% of consumers polled say they are likely to switch to brands associated with a good cause if price and quality are equal.

Some of the important spiritual values that as embraced in a business context are integrity, honesty, accountability, quality, cooperation, service, intuition, trustworthiness, respect, justice, and service. All these values flow from top management. Analysts strongly believe that spirituality at workplace flows from top to bottom. Thus, it is the responsibility of top management or business leaders to practice spirituality in the real sense of the term to create
a spiritual environment at workplace. This calls for spiritual leaders or spirituality-based leadership in business context.

3.6. NEED FOR WORKPLACE SPIRITUALITY AND SPIRITUAL LEADERSHIP:

The last century, has witnessed a spectacular growth in Science and Technology, bringing affluence to upper one-third of population and reasonable standard of living for the middle one-third, but leaving the lower one-third in poverty. But concurrently, our planet earth has been plundered and pillaged. Forests are being cut down. Soil is becoming infertile. The effects of Global warming is felt everywhere. Pollution of all sorts has become the order of the day. Millions of animals are suffering, for food, for work, for experimentation for cosmetics as well as for entertainment. New diseases are emerging in man’s life. Man has become lonely and alienated. Families have been fragmented. All the three categories mentioned above are suffering due to tension, anxiety, fear and a sense of purposelessness. More money is being spent on armaments to destroy man than to elevate him to a higher state of being.

To add to these dangerous trends, the recent financial and economic crisis, recession, frauds and scams in the corporate world, rising violence and crime, reckless sensuality and sexuality, perversion and vulgarity have increased in public life. The extraordinary developments in transportation, communication, television, internet, mobile phones, computers, etc., are wonderful to educate mankind for leading a noble life and bringing forth harmony and peace. Unfortunately, the opposite is taking place. These equipments and gadgets are being used for distorting and perverting man’s mind.

A businessman, as also an ordinary human being, in all his capacities faces several questions today, to which he does not find any answer. These questions are:

1. How to survive and grow in the competitive global market amidst cut throat competition?

2. How to create dedication and commitment in people towards their work?

3. How do we live a dharmic life in a world that tears at our values?
(4) How can we overcome selfishness and greed that we are victims of?
(5) How to motivate people in the changed scenario of utter materialism?
(6) How to grow as a whole not only materially but spiritually too?
(7) How to manage stress and remain happy ‘on the job’ and ‘off the job’ by managing stressful situations with calmness and equanimity of mind?
(8) How do we guard our values in this real hard world?
(9) How do we strengthen ourselves against compromise?

These are the major problems faced by almost all businessmen, industrialists, politicians, professional manager and others in every walk of life. The external environment has undergone revolutionary changes, which has generated far-reaching impact on organizational performance. The ups and downs of the economy, the changing and ever-increasing desires, attitude of customers, the requirement of government agencies, rapidly advancing technology, inflation, increasing cost of energy, material, labours, land, and awareness towards environmental, changing political scenario ……… all affect one and all. Corporate downsizing, layoffs and outsourcing have become too common business practices. Employees feel frustrated and disenchanted. Employees’ morale and loyalty have shrunk. The sense of insecurity, anxiety has resulted in fear and depression. Spiritual leadership and ethical management can arrest these deteriorating trends, and even reverse them.

Once upon a time, it was enough for organizations to maximize profit; profit maximisation being the only motive of business activities. But today organizations have to consider the long-term implications of their action on the various stakeholders and the society as a whole. Today management is responsible not only to its stockholders but all the stakeholders who are affected directly or indirectly by business strategies and practices of the organizations. The hottest buzz today is about a “triple bottom line,” a commitment to “People, Planet and Profit.” Employees and the environment are seen as important as economics. Some people say it’s all about bringing your spiritual values into your workplace.

To meet the competition, strategies are made, sometimes to violate the rules. Businesses are run without morality, politics without principles, education without character, science
without humanity and wealth without hard work (Satya Sai Baba). These are indications of things going wrong in our society. Institutions of learning (Saraswati) have become temples of wealth (Laxmi); banks and governments are not trusted to render justice; scams and scandals are every day’s breaking news; hospitals and doctors are no longer turned to restore health and profit maximisation at all costs has become the order of the day. Ego, greed, desire, anger, ethical dilemma, cheating, forgery, violence, and total distrust are slowly but surely devouring us. This is where spirituality enters.

“It is not simply that people are dishonest and it is not simply that they are non-spiritual. In fact it is just the opposite. People are honest inside and basically spiritual. Problem arises because people don’t ponder on the issues of honesty, integrity and their innate goodness. People suffer with the disease of greed – greed of more power, more money, more status, more luxuries …. but this ‘more’ is never enough. There is enough for man’s need but not for man’s greed!” – Mahatma Gandhi.

Conflicts of interest are ignored in the mad rush for profits. While only the small number of people committed acts that actually qualify as criminal, many more engaged in activities in retrospect appeared as dubious and misleading. They did so, thanks to reassuring legal opinions, generally Accepted Accounting Principles (GAPP) and the comforting knowledge that everybody else was doing the same. (Bhalachandran S., 2003)

The Singur case, the Narmada andolan, the Coalgate .... all depict the mounting criticism of business behaviour which demanded a high level of corporate social responsibility. The issues such as environmental pollution, relocation problems, reservation, equal employment opportunities for women, consumer safety, child labour laws, etc. have gathered momentum almost in all countries. It is quite evident that the far-reaching changes of the 20th century have brought gradual erosion of the traditional ethics of profit motive with little or no consideration for social responsibility.

How to draw the golden line where to stop making profits, and where to begin Corporate Social Responsibility is a big question. Corporate Social Responsibility is possible only if profits are made enough to maintain the consideration of shareholder and creditors and yet after
satisfying the shareholders, creditors it must also leave adequate surplus for customers, suppliers, community and the government. All these changing factors have created stressful situation for owners as well as employees. Stress arising out of greed, in satiating desires which in turn when not satisfied leads to frustration and anger which result in depression and intense fear.

For this purpose, spiritual and ethical leadership and management should permeate and pervade every human activity, attitude, behaviour, transactions, relationships, organizations and administration. Business houses today have realized the petty state and have become aware of the potential benefits that spirituality in workplace can effectuate. Some companies have even started allowing study and prayer groups in their companies. Companies have invested sizeable amount in hosting conferences, workshops, and symposiums on spirituality at work. Companies help employees learn deep breathing exercises, de stress yoga, Taichi, visioning exercises and autosuggestion.

The benefits of high-integrity and high-responsibility business fall into three arenas:
(1) At the individual level, it is simply soul-satisfying, an exercise of our inherently spiritual nature.

(2) At the corporate and community level, it leads to attracting more investors, more business, and more talented people.

(3) At the human society level, it increases our confidence and competence in the power of goodness. (Miller William, 2000)

The application of spiritual principles at workplace sets in “virtuous circle” whereby motivated, satisfied employees produce satisfied customer, which produce good financial results, which benefit the shareholders.

Happiness is what we all strive for – happiness everywhere, on-the-job, off-the-job. This is where workplace spirituality enters.

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


A number of contemporary social research studies show that people everywhere in the world are starving for leadership... starving for leaders who are believable, trustworthy, and capable of initiating and actualizing the changes that are needed to drive this chaotic world. It is not that the world is starving for good leaders … but what is needed are the business people who can take a lead in transforming the character of organisations that have contributed to today's large corporate failures and world recession … today's overexploitation of people and resources … today's inequalities of income, wealth and economic access … and today's global stress from an impossible pursuit of happiness through unlimited desires and acquisitiveness.

Indeed, people are looking – albeit skeptically – for business leaders to exercise true leadership. Research suggests that “the Western consumer has begun to expect more than high quality products and services from corporations. We are, for instance, increasingly concerned about the environment. We worry about the expanding gulf between the ‘have’s’ and the ‘have not’s’ around the world. The public is looking for corporations to demonstrate higher values.” (Maio Elsie, 1999)

Is this a call for more "visionary" leaders in business? No – it’s much more than that. More than just being visionary, true leaders must inspire courage, integrity, trust, and personal brilliance in their colleagues. In short, their leadership must be based on their personal character, and must build integrity and character throughout the organisation.
Peter Drucker (1954) stated that leaders should lead not only through knowledge and skill but through courage, responsibility, and integrity." A study by the Stanford Research Institute gives the real weighting: only 12% of effective leadership is based on knowledge and vision; the other 88% is dealing appropriately with people! (Chibber, 1994)

Spiritual leadership rests upon three pillars:

(1) The leader’s moral character,

(2) The ethical legitimacy of the leader’s vision and values, which followers either embrace or reject, and

(3) The morality of the choices and actions that leaders engage in and collectively pursue.

To be ethical, leadership must have a moral foundation. Additionally, leaders and followers must be willing to have their behaviour evaluated against generally accepted societal values.

The most important agents that deal with workplace spirituality are: Benevolence, Generativity, Humanism, Integrity, Justice, Mutuality, Receptivity, Respect, Responsibility and Trust. In this research we use ten agents to measure workplace spirituality. Definition of each of them is shown in the following table:

**Table 3.2**

**Definition of Ten Agents of Workplace Spirituality**

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<th>Sr. No.</th>
<th>Agent</th>
<th>Definition</th>
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<td>1.</td>
<td>Benevolence</td>
<td>Kindness toward others and an orientation to benevolence promote the happiness and prosperity of employees and other stakeholders within the work context.</td>
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<td>2.</td>
<td>Generativity</td>
<td>Long-term focus, showing a concern for the consequences of one's actions into the future: respectful of future generations.</td>
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<td>3.</td>
<td>Humanism</td>
<td>Practices and policies that assert the essential dignity and worth of each employee; provides an opportunity for personal growth in conjunction with organizational goals</td>
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<td>4.</td>
<td>Integrity</td>
<td>Uncompromising adherence to a code of conduct; sincerity, honesty, candor; exercising unforced power</td>
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<td>5.</td>
<td>Justice</td>
<td>Even-handed treatment and judgment: of employees; impartial, fair, honest; unbiased assignment of rewards and punishments.</td>
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<tr>
<td>6.</td>
<td>Mutuality</td>
<td>All employees are interconnected and mutually dependent, each contributes to the final output by working in conjunction with others.</td>
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<td>7.</td>
<td>Receptivity</td>
<td>Open-minded, flexible thinking, orientation toward calculated risk-taking, rewards creativity.</td>
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<td>8.</td>
<td>Respect</td>
<td>Regard and treat: employees with esteem and value; showing consideration and concern for others.</td>
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<td>9.</td>
<td>Responsibility</td>
<td>Independently follows through on goal attainment irrespective of difficulty or obstacles; concerned with doing what's right rather than the right thing.</td>
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<td>10.</td>
<td>Trust</td>
<td>Being able to confidently depend on the character and truth of the organization and its representatives.</td>
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Leaders stay long after others give up. They know that life and business are like the season; thus their commitment is sustained through good and bad, hot and cold, and ups and downs. They know that spring (hope and opportunity) follows winter (darkness and lack of growth). Leaders are committed to their goals while living one day at a time, knowing that if they take care of today, tomorrow will take care of itself. Above all, leaders that make a difference are committed.

Among various qualities of a spiritual leader, character is very important. Character impacts the leader’s effectiveness with both vision and people. Character expands his horizons to include the interests of those beyond himself; thus it can illumine knowledge and convert it into wiser and more compelling visions. Character also creates resonance between the leader and others; by this the leader moves beyond "compliance" and inspires inner commitment. A true
leader inspires people to take the initiative, based on their own intrinsic values, to implement a noble vision.

Can leaders of character succeed in the business world? William George, CEO of Medtronic, states: “If we serve our customers well, provide products and services of unsurpassed quality, and empower our employees to fulfil themselves and the company's mission, we will provide an outstanding return for our shareholders.” Their stock has gained more than a 25% annual, compounded growth over 40 years. (Miller William, 2001)

“We are all spiritual beings. Unleashing the whole capability of the individual – mind, body, and spirit – gives enormous power to the organization. Spirituality unlocks the real sense of significance of the organization's purpose. People of many faiths or no faith at all, can join together in a common cause of service to others through their work. (Miller William, 2001)

As stated by Michael Ray, professor at Stanford University’s Graduate School of Business:

“The real heroes of today are people dealing with the challenges of a world in chaotic transition. They know the difficulty and suffering that is part of this world. But they also have full faith in their inner creativity or spirit with its infinite intuition, will, joy, strength, and compassion. They know that the joy and promise of life is taking these inner qualities and bringing them forth in a constant quest for the highest for themselves and everyone around them.” (Ray Michael, 1994)

It is also argued spiritual leaders generate followers without any force of motivation. People naturally follow them and their path. There are several such examples. Gandhiji was not even a Member of the Congress Party, and yet his word was law in the Party. Further, people all over India voluntarily followed him and his ideals in non-cooperation and satyagraha movements. Sri Satya Sai Baba and Amritanandamayi have devotees all over the world. They carry out social work, bhajans etc. on their own. Similarly, Sri Ravi Shankar and hundreds of monks have worldwide organizations. Their followers adore their teachers and carry out their missions. Such evolved persons can be considered to be spiritual leaders. Most of the devotees
observe ethical and moral values and carry out selfless service without recognition and compensation.

3.8. MOVEMENT FOR WORKPLACE SPIRITUALITY:

Patricia Aburdene (2007) in her book ‘Mega-trends 2010’, explains that the focus on spirituality in business is becoming so pervasive that it stands as it has become a megatrend.’ She proclaims that the power of spirituality is creating a greater impact on our personal lives and is spreading into organizations to enhance a moral transformation.

Organizations today are becoming increasingly aware that fostering a good work culture leads to value addition and profit maximization. Workplace spirituality is proving to be an important tool in creating an invigorating work culture. Workplace spirituality means to recognize that people have an inner life that nurtures and is nurtured by a meaningful work culture. There are several reasons for this change. People’s personal lives are becoming increasingly complicated, and they are looking for meaningful anchors at their workplace. There is also an increasing desire to inculcate personal values into the work. Finally, the added blessing of increased salaries and economic wealth means that people have the luxury to engage in a search of their true potential.

There are several factors that are contributing to a movement for workplace spirituality in world as well as in India in recent period. Corporate downsizing and greater demands on remaining workers has left them too tired and stressed to be creative – at the same time that globalization of markets requires more creativity from employees. To survive into the 21st Century, organizations must offer a greater sense of meaning and purpose for their workforce. In today’s highly competitive environment, the best talent seeks out organisations that reflect their inner values and provide opportunities for personal development and community service, not just bigger salaries. Unlike the marketplace economy of 20 years ago, today’s information and services-dominated economy requires instantaneous decision-making and building better relationships with customers and employees.

Also, spending more time at work means there is less time available for religious activities. Again, increased globalisation has led to people of diverse cultures and religions
working together without any difference and discrimination. Researchers, therefore, suggest that employers should permit employees to celebrate various festivals and allow employees to hold religious classes at work. This will give an opportunity to busy professionals to get associated with religious sentiments and will also give them a chance to exchange their religious thoughts with others. Many people are feeling more comfortable in the public expression of their faith.

Another factor in the popularity of spirituality at work is the fact that the number of working women in India has increased and women tend to focus on spiritual values more often than men. The aging of the large baby boom generation is also a contributor, as boomers find materialism no longer satisfies them and they begin to fear their own mortality. As per the survey undertaken by the researcher, 88% of the respondents said that they believed in spirituality while 89% of them opined that it is a time for us to apply spiritual principles to business organisations.

Corporate culture slowly metamorphosed its way to testosterone driven corporate space and corporates culture gained greater popularity. Books like Jesus – the CEO (Laurie Berth Jones), Liberating the Corporate Soul (Richard Barett), Bhagwan Rama – the Management Guru (Sunil Jogi), The Monk – who sold his Ferrari (Robin Sharma), Re-awakening the Spirit in Work (Jack Hawley), Sai Baba’s Mahavakya on Leadership (M. L. Chibber), Turning Point – A Journey through Challenges (A.P.J. Abdul Kalam), Ancient Wisdom and Modern Management (Jagdish Kumar), Business Freedom – the Dharmic Challenge (Judy Warner), What would Buddha do at work? (Franz Metcalf)...... are examples of how spirituality is gaining momentum in workplace. Dalai Lama’s “Ethics for New Millennium” is finding acceptance among the corporate gurus. Conferences, seminars, workshops based on Bhagwad Geeta are very common even in corporate world of America. The Japanese developed a management secret that helped make them a contender in global economy – Reverence – Reverence for employees, customers, products and the mission.

Swami Vivekananda had predicted that this Century will belong to India, as scholars and scientists from all over the world would flock to India to find solutions to the problems afflicting the planet, the flora and fauna, mankind and the entire universe. It is clearly evident that the present concepts of leadership, management, administration, policies, etc., cannot affect the
deteriorating trends seen in every sector. This is the Commercial era of Kaliyuga, where every action, transaction and relationship have become commercial in nature, and motivation is based on selfish interest, which ultimately results in exploitation of man, animal and nature for the comfort and pleasure of the few. This is true of India and the whole world. In every sector, leadership tends to destroy mankind rather than elevating him to a higher state of being. (Ramaswamy N.S., 2010)

This state is driving a movement, a movement for spirituality and spiritual leadership worldwide.

3.9. MEANS OF PRACTISING SPIRITUALITY AT WORKPLACE:

There are several means and methods of practising spirituality at workplace without disturbing the routine functioning of any business organisations.

Prayers are being increasingly used by some organisations for guiding decision-making, to prepare for difficult situations, or to express gratitude for something good. Kris Kalra, CEO of BioGenex uses the Hindu holy text, The Bhagavad Gita, to steer his business out of trouble. Microsoft has an on-line prayer service.

Companies can also make use of mediation as an effective tool for promoting workplace spirituality. Some of the common meditation techniques are deep breathing to reduce stress; visioning exercises; building shared values; active, deep listening; making action and intention congruent; and using intuition and inner guidance in decision-making. Meditation classes are now held at many major corporations, such as Medtronic, Apple, Google, Yahoo, McKinsey, Hughes Aircraft, IBM, Hughes Aircraft, Cisco and, Raytheon.

Meditation will calm the agitated mind and help to attain inner calmness which in turn will enhance efficiency. In India Art of living courses by Shri Shri Ravishankar foundation and corporate leaders yoga classes have been largely used in Reckitt & Colomon, Tata Tea and Petro-chemicals. Vipasana in companies like Wipro and Dabur. Such programs are introduced not only for employees and managers but also for union leaders and members hoping to bring calmness in the mind, thereby enabling right decisions. These programs generally generate
compassions among the mangers and responsibility among the union leaders which results in a win–win situation to all stakeholders.

Meditation, Yoga and *Purusharthas* have become the modern mantra. Even in the west, Apple computers in California have a separate meditation room where employees can meditate for half an hour every day. Prentice Hall Publishing Company too has a silent room where employees can practice silent sitting and calm down their agitated nerves. Xerox Company has got its own spirituality retreat called “vision quest” wherein employees can communicate with nature. Microsoft has its own online spirituality services to blow away the work – related stress. Online prayers services too have become a fashion statement.

The reasons why modern and spirited organizations promote such spiritual activities? It is because they are aware of the inherent benefits that spirituality will accrue to all the stakeholders. They are sure that in a spirited workplace, employees can get ample opportunity to unleash their latent potentialities. They feel there is immense scope for personal and organizational transformation.

They are sure that it will foster a climate of trust, loyalty, openness, honesty, integrity, and commitment in the members of the organization resulting in increased ethical behaviour at workplace. Workplaces will enhance productivity reduce absenteeism, promote job satisfaction levels. A study commissioned by Wilson Learning Company found that the majority of Americans, 47% citied spirituality as the most important source of happiness next only to health. Workplace will become 2nd home and a great place to work.

No longer Monday blues, a place to foster close knit family atmosphere caring for each other, rendering service with a greater sense of purpose and above all the companies can be assured of retaining the best talent within the company, wherein all employees will be putting their best effort to satisfy all stakeholders. It will also ensure long lasting relationship with the company as well as co-workers. Above all there will be fulfilment of body, mind and soul, leading to stress-free and inspired living as the quest for spirituality in every human will be nourished and nurtured.
Workplace spirituality can be fully revived by Spiritual Based Leadership, as only with the help of universal values like Love, Peace, Right Conduct, Truth and Ahimsa can inspire and motivate. Basically all religions focus on values. Instead of becoming fanatical about any one religion, Spiritual Based Leadership can take common values to foster spirituality, thereby avoiding the pitfall to any assumption of trying to convert/hurt religious feelings.

Only Spiritual-based leadership can bring about transformation in their own workgroup, in their organizational culture, in environment and in seeing things in any crises the spirituality way.

3.10. EFFECTS OF PRACTISING SPIRITUALITY AT WORKPLACE:

How values can be directly related to business goals? Are values really potent to achieve business goals? It is an accepted fact that trust, quality, creativity, service, win–win collaboration are really needed to operate a profitable healthy and sustainable business. This can be easily brought in, if principles or human values of Love, Truth, Peace, Right Conduct and Non-violence will become the basis of all business. How? (Miller Debera and William, 2002-2006)

(1) Sathya (Truth): Fosters trust and honest communication between all stakeholders.

(2) Dharma (Right Conduct): Fosters high quality work integrity in all circumstances.

(3) Shanti (Peace): Fosters creative and wise decisions under all circumstances.

(4) Prem (Love): Fosters healthy relationship and caring for all in the organisation at all levels.

(5) Ahmisa (Nonviolence): Fosters win-win collaboration between all stakeholders without harming the interest of anyone.

There are several ways in which application of spirituality at workplace will impact behaviour of people at work:

(1) A professional would tell the truth about errors or delays, even if it meant temporary reprimand.

(2) A clerical person would do his or her best quality work, even if no one were watching.

(3) A salesman will not hide important drawbacks of the product he is selling.
(4) A salesman will not influence innocent buyer to get a commission, or sell an outdated product.

(5) A retailer will not sell goods having doubtful reliability or show lack of responsiveness in providing after-sales-services.

(6) An advertiser will not create socially undesirable demands by advertising products which are not really required.

(7) An accountant will not compromise on the ethics of accounting and will provide true and fair view on financial parameters of the company.

(8) An executive would continually strive to innovate and invent new and better products, without adding undue costs to his or her customers.

(9) A production manager would seek to keep the environment clean and unpolluted by wastes from the business.

At macro-level, the general impact of application of spirituality at workplace will be as under:

(1) System of bribery and corruption will be washed off.

(2) Red tapism and unwarranted delay in job can be warded off.

Spiritual-based leadership and Workplace spirituality will work wonders for business. Employees will forge long lasting relations with the organization if they feel their contributions are being acknowledged, their thoughts on processes are being listened to, their ethical behaviour is encouraged, their personal and professional needs are met, and their mind and soul reach the ultimate level of self-actualization. Companies like Infosys, Tata Group, Indian Oil Corporation BPL group, Godrej have demonstrated their commitment to provide good corporate governance and making the society a better place to live in. They have demonstrated to the world at large that good corporate governance practice can put the business on high pedestal. Mr.Narayanmurthy, a high priest of corporate India, has catapulted Infosys into an exclusive billion-dollar group. The corporate like Tatas and Birlashave demonstrated a high level of corporate social responsibility.
In a spiritual workplace, employees can get an ample opportunity to unleash their latent and creativeness. There is a scope for personal and organizational transformation. It fosters a climate of trust, loyalty, openness, honesty and authentic communication and commitment among the members of the organization. It helps employees to appreciate each other’s point of view, convictions (religious and general), and beliefs. It cultivates inclusiveness and values diversity. It increases ethical behaviour. It gives an opportunity to metamorphose the staff into a close, well-knit community of mutual care, help, and service. Such communities can work with a greater sense of purpose. It enhances productivity. It reduces absenteeism. It enhances job satisfaction levels and personal satisfaction of the employees also skyrocket.

Good leadership is the culture of enduring excellence that a leader leaves behind after he/she is long gone from the scene. This truth is experienced when we look at culture of excellence that persists and continues in families and institutions. Somewhere up the line a great grand parent, a chief, a teacher, a mother by dint of his/her leadership created a culture that still enhances the world. The world needs this kind of leaders to embark upon an era of peace and prosperity based on the principles of Vasudev kutumbkam (the entire universe is my family).

Business in the 18th and 19th century were established and run on loving and spiritual principles. In 20th century, businesses have become more obsessed with left-brain perspectives such as strategic planning, performance management, analytical thinking, Total Quality Management, financial results and profits, etc. Left-brain perspectives are considered to be too dispassionate and cold. Interestingly men are more inclined towards left-brain thinking, thus the male dominated society got deeply drenched in corporate culture. Then, as the women folk started entering the male domain, i.e. workplace, witnessed a huge influence of women, the right brain thinking found its way by infusing spirituality, Love, empathy, the right brain perspectives associated with women. (Springer Sally and Deutch George, 2001)

3.11. TEN CHARACTERISTICS OF A VALUE-BASED LEADER ACCORDING TO MCDONALD:
McDonald was appointed president and CEO of P&G on July 1, 2009. He previously served as vice-chairman of global operations for the company, where he led sales, information technology, logistics, customer marketing and on-the-ground operations in more than 80 countries. McDonald also previously managed P&G’s business in developing markets, which accounted for 20 percent of company sales.

McDonald presented his list of 10 defining characteristics of a “value-based leader” to Kellogg students in the Owen L. Coon Forum. He said:

1. **Lead a life guided by purpose**: Only work for a company that you believe in. When looking for a job, examine a company’s purpose, values and people to see if they align with your beliefs and ethics.

2. **Everyone wants to succeed and success is contagious**: Treat your employees like they want to succeed, not like they want to fail. “Most of us manage by exception: We wait until someone does something wrong to interact with him or her. “Spend enough time in your leadership role finding people succeeding.”

3. **Put people in the right jobs**: McDonald emphasized the importance of identifying your employees’ strengths, and then placing them in roles that feed into those strengths. At P&G, we have 130,000 employees around the world, imagine what would happen if we put them in jobs that they weren’t good at.”

4. **Character is the most important trait of a leader**: It’s important for leaders to have integrity and take responsibility for their mistakes. “Choose the harder right, rather than the easier wrong.

5. **Diverse groups of people are more innovative than homogenous groups**: Diversify ideas and innovation, so companies must employ group of people. “We try to plan innovation, but there’s a little serendipity involved. “Diversity is what helps these nodes to connect”

6. **Ineffective strategies, systems and culture are bigger barriers to achievement than the talents of people**: It’s important to blend a high-performance culture with robust
systems and sound strategies. Those ingredients, coupled with technical competencies and a strong company mission, will create a high-performance organization.

(7) There will be some people in the organization who will not make it on the journey: Some employees won’t turn out to be a good fit for your company. It’s your responsibility to find the right place for them. “Your job as a leader is to be committed to them as people, not employees”.

(8) Organization must renew themselves: Leaders should always think about what changes are needed to stay relevant in the marketplace and fulfil the company purpose. “Organization is like biological organisms – they constantly need to change”.

(9) Recruiting is a top priority: “Sometimes here is someone who will be giving a presentation here years from now,” said McDonald, pointing to the audience of Kellogg students. “And that excites me.”

(10) The true test of a leader is the organization’s performance after the leader departs: If you want to determine whether a leader has been successful, “look at their fingerprints and footprints.”

3.12. TWELVE QUALITIES OF A SUCCESSFUL LEADER ACCORDING TO SHEILA MURRAY BETHEL:

Sheila Murray Bethel (1992), the author of the best-selling book, “Making a Difference – 12 Qualities that Make You a Leader”, has highlighted the following 12 qualities of a successful leader:

(1) HAVE A MISSION THAT MATTERS:

Your life goal is at the core of your success.

(2) BE A BIG THINKER

See people, places and things bigger and better than they are.

(3) BE ETHICAL

True success means having and expecting high ethics.
(4) BE A CHANGE MASTER

Create your own future by being flexible and innovative.

(5) BE SENSITIVE

Sensitivity to others' needs, wants and values builds loyalty.

(6) BE A RISK TAKER

Remember: "Anything worth doing is worth doing poorly at first."

(7) BE A DECISION MAKER

Every decision you make releases more of your potential energy to succeed.

(8) USE POWER WISELY

Remember: "The higher up you go, the more gently down you reach."

(9) BE AN EFFECTIVE COMMUNICATOR

The key to productive relationships lies in your ability to communicate.

(10) BE A TEAM BUILDER

Compete with yourself - cooperate with others.

(11) BE COURAGEOUS

Every act of courage strengthens your resolve.

(12) BE COMMITTED

Commitment is the glue to your success. It is the difference between the winners and the losers.

3.13. WORKPLACE SPIRITUALITY IN INDIAN CULTURE AND PHILOSOPHY:

India is one of the very few countries having the longest history of unbroken continuity of culture, traditions and ethos. Management was and is not something new to the Indians. Ancient India was one of the leading countries in the world in trade. Moreover, Buddha, Shankaracharya, Guru Govind Singh, Swami Vivekananda, Swami Sahjananda and other
spiritual leaders were great organizers. Our managers should remember this great heritage and base their role as a manager on Indian Philosophy which has its roots in VEDANTA.

Lord Krishna says, “Don’t run away. You must learn to face the situation”. This requires inner courage that comes only when the mind is strong and poised. And equipoise in mind comes only when it has a large vision, a macro vision with clear understanding that he is not a single, solitary individual fighting against the world of plurality (multiplicity) but that he is one with the whole universe, one with Lord who is the cosmic person. When we understand that all individuals are interrelated with each one of us having certain responsibilities and duties to the society, then only our vision becomes macro-vision which is the practical need of the day. VEDANTA helps in developing such vision.

This is beyond the reach of common men with average intellect. But GITA is in the home of almost every Indians and it is the essence of all the Upnishads where the Lord Krishna has repeatedly explained the Vedic concepts and removed all the doubts and confusion from Arjuna’s mind. Problems faced by Arjuna and problems faced by us are different but the nature of the problems is the same. Hence, GITA can guide us in the solutions of our problems—on-the-job or off-the-job too.

“When disappointment stares me in the face and all along I see not one ray of light, I go back to the Bhagvad Gita, I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies – and my life has been full of external tragedies – and if they left no visible, no indelible scar on me, I owe it all to the teachings of Bhagvad Gita”.

– Mahatma Gandhi

“The Gita was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives, nor as a preparatory lesson for living such worldly life, but in order to give philosophical advice as to how one should live one’s worldly life with an eye to REALIZE, MOKSHA, and as to the true duty of human beings in worldly life”.

– Lokmanya Tilak
It teaches self-control, the three-fold austerity, non-violence, truth, compassion, obedience to the call of duty for the sake of duty and putting up a fight against unrighteousness…. To my knowledge, there is no book in the whole range of the world’s literature so high above all as the Bhagvadgeeta which is a treasure house of Dharma not only for Hindus but for all mankind”.

– Madan Mohan Malaviya

“Gita preaches, “Have no personal interest in the event, carry out the duty imposed by the position in life, realize that Isvara, at once, Lord, and Law, is the doer, working out the mighty evolution that ends in Bliss and Peace, be identified with Him by devotion and then perform duty as duty, fighting (the problems) without passion or desire, without anger or hatred …..”

– Dr. Annie Besant

“The Geeta is one of the clearest and most comprehensive summaries of the perennial philosophy ever to have been done. Hence, it’s enduring value, not only for Indians, but for all mankind …… The Bhagvadgeeta is perhaps the most systematic spiritual statement of the perennial philosophy”.

– Aldous Huxley

The moment, the man understands the real nature of his SELF and the world, his attitude towards the world changes completely. The world no more remains for him a place for indulgence. The world is no more a place to go merely for sensuous gratification. The world becomes quite a different thing for a man with such an understanding. It brings a basic change in his behaviour with others.

The whole world for him becomes an altar of worship. His work becomes an offering to the Divine in his SELF. Even wealth, name, power, position everything becomes the part of the world and they have to play roles in his life he will not run after these any more. Such people dedicate their lives for the world and not for themselves.
Thus, such understanding brings positive outlook towards oneself, towards his work and towards others. Such people become self-motivated persons. They do not require any extrovert incentives. Work itself is a motivating force for them.

This spirit of KARMAYOGA is the real motivating force in Indian culture and Vedanta philosophy. The Lord says in GITA. “Your freedom. Your right is in the performance of action. You keep performing action and let me worry about the result I will take care of results”.

This may sound very frustrating to some people because they think that generally the man is not motivated to work unless he gets some benefits as a result of it. But here the whole principle of KARMAYOGA is different in Vedanta. The man has to perform action. He cannot escape action. Action is the only means available to him for development, growth and for gaining happiness or anything that he desire to achieve in his life. But he must learn ‘how to act’ and he must also know the purpose of action. GITA, therefore, says that concentrate on your ACTION. As GITA says – the LORD Himself is manifested before me as the world. I should worship him through my actions. Thus, every action of mine becomes an offering to the Lord. Such attitude of KARMAYOGA brings about wonderful results.

3.14. CONCLUSION:

At a time in which organizations are faced with more complexities, competition, and change than at any other time in history, the need for spirituality is a recurring theme in corporations and businesses (Karakas, 2006). In the 21st century, organizations need to incorporate a set of humanistic and spiritual values into workplaces to enable human hearts, spirits and souls to grow and flourish. Employees and managers increasingly need to reflect on the ways of incorporating spirituality, wisdom, reflection, inspiration, creativity, and compassion into work.
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