Chapter 6

Findings, Conclusions and Suggestions

6.1 Findings and Conclusions on:

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(B) Spirituality vs. Religion
(C) Concept of Workplace Spirituality
(D) Evolution of Leadership Theories
(E) Significance of Workplace Spirituality
(F) Spiritual Leader and His Qualities
(G) Movement for Workplace Spirituality
(H) Means of Practicing Spirituality at Workplace
(I) Workplace Spirituality in Indian Culture
(J) On the basis of the Responses of the Respondents’ on Belief and Practising of Workplace Spirituality
(K) On the basis of the Responses of the Respondents’ on Implications of Practising Workplace Spirituality
(L) On the basis of the Responses of the Respondents’ on Indian Spiritual Scriptures and Workplace Spirituality
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(N) On the basis of the Responses of the Respondents’ on Spiritual Leadership and Qualities of a Spiritual Leader
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(F) To the Society
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6.5 Suggestions for Further Research
6.1 FINDINGS AND CONCLUSIONS:

With recent economic break down of Western world, corporate failures, bank collapse, rising unemployment, rising burden of debts, deteriorating human values – all these are pointing towards failure of Western management philosophy. As against this, the Indian corporate world and Indian economy has not only survived and flourished but has shown spectacular growth during the period of this turmoil. This calls for the development of the Indian way of management style. Indian literature has long history of its management style which is described in the vast Indian literature such as the Vedas, the Upanishads, the Mahabharata, the Bhagvad Gita, the Ramayana and Arthsashtra. There is a need to revive such literature. The researcher has researched and documented findings and conclusions under the title:

“Workplace Spirituality and Spiritual Based Leadership – An Exploratory Assessment in the Indian Context”

The researcher has reviewed a number of research articles from India as well as abroad, books and other publications of renowned writers, thinkers, leaders, and critical evaluation of critiques on the issue of spirituality based leadership in Indian context in order to get in-depth knowledge of the subject before undertaking detailed research on the subject. However, none of these studies have established the relationship between the demographic factors and practicing of spiritual leadership. The present research has filled up this gap by analyzing the correlation between various demographic variables such as gender, age, educational qualifications, nature of work, marital status and like and practicing of workplace spirituality.

(A) On the Conceptual Background:

- According to Webster’s Dictionary spirituality is defined as: of, relating to, consisting of or affecting the spirit; of relating to sacred matters; concerned with religious values; of, related to, or joint in spirit.
A review of the literature determined that there is no single agreed-upon definition of the term “spirituality” among those who are conducting research in this field. The following table shows some of the interpretations of the term spirituality:

<table>
<thead>
<tr>
<th>Definition of Spirituality</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>The personal expression of ultimate concern.</td>
<td>Emmons (2000)</td>
</tr>
<tr>
<td>That which involves ultimate and personal truths.</td>
<td>Wong (1998), p. 364</td>
</tr>
<tr>
<td>How the individual lives meaningfully with ultimacy in his or her response to the deepest truths of the universe.</td>
<td>Bregman &amp; Thierman (1995), p. 149</td>
</tr>
<tr>
<td>Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place</td>
<td>Benner (1989), p. 20</td>
</tr>
<tr>
<td>A personal life principle which animates a transcendent quality of relationship with God.</td>
<td>Emblen (1992), p. 45</td>
</tr>
<tr>
<td>That vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, with purpose.</td>
<td>Tart (1975), p. 4</td>
</tr>
<tr>
<td>That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine.</td>
<td>Dale (1991), p. 5</td>
</tr>
<tr>
<td>Pertaining to the innate capacity to, and tendency to seek to, transcend one’s current focus of centricity, which with transcendence involves increased knowledge and love.</td>
<td>Chandler and Holden (1992)</td>
</tr>
</tbody>
</table>
The animating force that inspires one toward purposes that are beyond one’s self and that give one’s life meaning and direction. 

McKnight (1984), p. 142


However varied the definitions of spirituality may be, they share certain underlying assumptions. First, it is generally understood that spirituality can exists independent of any particular religious tradition or of a belief in “God,” however that concept may be defined. Second, the terms ‘spirituality’ and ‘religion’ are not synonymous.

(B) On Spirituality vs. Religion:

Research has shown that spirituality and religion are not one in the same. Based upon a study conducted by Mitroff and Denton (1999), the participants viewed religion as a highly inappropriate topic in the workplace. They saw spirituality, on the other hand, as a highly appropriate subject for discussion. Furthermore, spirituality’s focus is inward, while religion’s is outward. Spirituality is broader in scope and religion more narrow in scope.

(C) On the concept of Workplace Spirituality:

Workplace spirituality goes beyond the boundaries of any religion, caste or community but owes its roots to the teachings of various religions. It is not about deviations or conflicts but it emphasises the unity of purpose and direction at workplace. Spirituality at workplace means applying the spiritual principles to real business situation. Research has shown that there are numerous benefits associated with integrating spirituality in the workplace. The employees and organization alike reap the benefits. This means higher profits, less absenteeism, higher morale, and less stress.

(D) On the Evolution of Leadership Theories:

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)
(6) Emotional Intelligence School (since the late 1990s).

From the late 1990’s onwards, there is a new development forming in the leadership literature namely; spiritual leadership. There are two main models of workplace spirituality which have been proposed by the researchers:
(1) Fairholm’s skeletal model of spiritual leadership.
(2) Fry’s model of spiritual leadership.

(E) On the Significance of Workplace Spirituality:

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?
(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’?
(8) How do we guard our values in this real hard world?
(9) How do we strengthen ourselves against compromise?

How to draw the golden line where to stop making profits, and where to begin Corporate Social Responsibility is a big question. All these questions have created a 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

¹Transformational leadership is part of the visionary or charismatic school. However, it is prevailing as a separate entity, and therefore shown separately.
purpose, spiritual and ethical leadership and management should permeate and pervade every human activity, attitude, behaviour, transactions, relationships, organizations and administration.

(F) **On Spiritual Leader and His Qualities:**

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. This calls for spiritual leadership. The most important agents that deal with workplace spirituality are: shown in the following table:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Agent</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<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>
</tr>
<tr>
<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>
</tr>
<tr>
<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>
</tr>
<tr>
<td>4.</td>
<td>Integrity</td>
<td>Uncompromising adherence to a code of conduct; sincerity, honesty, candor; exercising unforced power</td>
</tr>
<tr>
<td>5.</td>
<td>Justice</td>
<td>Even-handed treatment and judgment: of employees; impartial, fair, honest; unbiased assignment of rewards and punishments.</td>
</tr>
<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>
</tr>
<tr>
<td>7.</td>
<td>Receptivity</td>
<td>Open-minded, flexible thinking, orientation toward calculated risk-taking, rewards creativity.</td>
</tr>
<tr>
<td>8.</td>
<td>Respect</td>
<td>Regard and treat: employees with esteem and value;</td>
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<tr>
<td></td>
<td></td>
<td>showing consideration and concern for others.</td>
</tr>
<tr>
<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>
</tr>
<tr>
<td>10.</td>
<td>Trust</td>
<td>Being able to confidently depend on the character and truth of the organization and its representatives.</td>
</tr>
</tbody>
</table>

McDonald, president and CEO of P&G, has identified ten qualities of a spiritual leader while Sheila Murray Bethel (1992), the author of the best-selling book, “Making a Difference – 12 Qualities that Make You a Leader”, has highlighted 12 qualities of a successful leader, all these qualities have been discussed in detail in the chapter 3.

**On Movement for Workplace Spirituality:**

Patricia Aburdene (2007) in her recent book ‘Mega-trends 2010’, states that the focus on spirituality in business is becoming so pervasive that it stands as “today’s greatest megatrend.” She contends that the power of spirituality is increasingly impacting our personal lives and is spreading into organizations to foster a moral transformation. More and more people are making choices in the marketplace as “values-driven consumers.” Also, spending more time at work means there is less time available for religious activities. Researchers, therefore, suggest that employers should permit employees to celebrate various festivals and allow employees to hold religious classes at work. 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. 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 be India’s, when scholars and scientists from all over the world would come to India to find solutions to the problems afflicting the planet, animals and mankind. This state is driving a movement, a movement for spirituality and spiritual leadership worldwide.

(H) **On Means of Practicing 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. 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. 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 others. Meditation, Yoga, Purusharthas have become the modern mantra even in the Western economies.

(I) **On Workplace Spirituality in Indian Culture:**

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 Sahajananda and other spiritual leaders were great organizers. The Modern management concepts of vision, excellence in work, perseverance, achieving goals, decision-making techniques, planning are all discussed in various Indian literatures such as Ramanaya, Mahabaharata, Bhagavad-Gita, Kautilya’s Arthashastra, etc. This rich heritage of India has been discussed in detail in chapter 4.
Swami Vivekananda in one of his lectures, had said “we never preached our thoughts with fire and swords, if there is one word in English language to represent the gift of India to the world, if there is one word in English language to express the effect the literature of India produces in mankind, it is the one word “FASCINATION.” To many, Indian Thoughts, Indian Manners, Indian Customs, Indian Philosophy and Indian Literature are repulsive at the first sight, but let them persevere, let them read, let them become familiar with the great principles underline these ideas and it is ninety nine to one, that the charm will come over them and fascination will be the result. Slow and silent, as the gentle due that falls in the morning unseen and unheard, yet producing a most marvellous result (the flowers), has been the work of the calm, patient, all sufferings spiritual race upon the world of thought.” These ethos are like a rose which speaks silently in the language of fragrance.

(J) On the Basis of Responses of the Respondents (200) on their Belief and Practising of Workplace Spirituality:

- It was found in the field survey that 88% of the respondents believed in spirituality. Other 12% opined that they do believe in God but spirituality has little impact on economic performance of a person.
- It was found in the field survey that 89% of the respondents strongly felt that business operations should be undertaken spiritually. However, 11% of them remarked that economics and religion are two separate issues and cannot go hand in hand – to do business is to balance many things, ethical as well as unethical.
- Although 89% of the respondents desired application of spiritual principles in business, only 51% of them were reported to be following spirituality in their business or professional operations. This dichotomy in perception and behaviour needs to be removed.
- It was found that this dichotomy was greatest in the business class whereby all the respondents expressed a strong need for application of spiritual principles to business activities while only 28% of them reported of actually practising them.
• It was established in the field survey that 72% of the respondents looked on to their religious principles and beliefs as a source of spiritual principles for application to business operations. This proportion was high among business class (92%) and working class (96%).

• In professional class, 64% of the respondents were reported of following ethical code of conduct for their profession as a basis of their professional activities.

(K) On the Basis of Responses of the Respondents (200) on Implications of Practising Workplace Spirituality:

• A little more than half the respondents (56%) reported direct correlation between application of spiritual principles and increase in productivity and profitability of business.

• In professional class, 58% refused to accept the notion that there is a correlation between spiritual principles and productivity and profitability. They opined that there should be universal application of the principles of spirituality in business and professional sector, otherwise it may lead to unhealthy competition.

• It was found that 55% of the respondents supported the view that spirituality can help balancing conflicting goals of individuals as well as business organisations. Each religion has certain set rules and principles. These principles can be applied to business organisation as well individuals to help them prioritise their goals.

• It was overwhelming to know that 88% of the respondents were benefitted either in their personal life or in business or professional ventures from the application of spiritual methods.

(L) On the Basis of Responses of the Respondents (200) on Indian Spiritual Scriptures and Workplace Spirituality:

• A majority of respondents (76%) opined that Indian spiritual scriptures do provide solution to work place problems. All religions have specific provisions of DOs and DON’Ts for its followers. These provisions help businessmen and professionals to take right decision at the right time under problematic situations.
• The remaining 24% believed that religion is separate from economic activities and therefore, the two cannot be mixed with each other. Business and professions have their own set guidelines and principles which amply guide their actions.
• When asked about factors that hinder the promotion of workplace spirituality, the respondents rated the following factors:
  - Lack of our own approach (91%): Majority of respondents felt that Indians are heavily dependent on the Western system of management and are ignoring the vast treasure of knowledge that lies in Indian scriptures and literature.
  - Lack of adequate research on the subject (84%): Many respondents have also blamed lack of research on the subject as a major cause of the non-popularity of the concept of workplace spirituality.
  - They blamed absence of pure research, lack of adequate funding, poor infrastructure and above all encouragement to the reliance on the Western World and poor development of the Indian system as a root cause of poor developments in the field.
  - Lack of awareness (71%): Lack of awareness is the another obstacle in the way of the development of the concept of workplace spirituality. The concept does not find reference in the syllabus of any University or professional body in India.

(M) On the Basis of Responses of the Respondents (200) on Means to be Adopted for Popularising the Concept of Workplace Spirituality:
• When asked about means to be adopted for promoting workplace spirituality, 86% of the respondents emphasised education. 52% of them mooted proper training to businessmen and professionals while 24% of them supported incentives as a means of popularising the concept of workplace incentives.
• It is said that values are nurtured during school days and at home. Inclusion of subject under the head “Indian Management Thoughts” at appropriate level will help children to learn Indian management ethos and principles at nurturing age.
• The above view has been supported by 92% of the respondents. From the remaining 8%, majority has opinion that the subject is already being taught in many universities. Some also stressed a need for proper defining of syllabi and contents of the subject.
• When asked about the role of government in promoting research on the issue, it was revealed that 91% of the respondents supported the need for government funding for research on the issue of workplace spirituality.

• They firmly opined that for practical application of the concept, it is necessary to have strong theoretical background which can be developed through research and experimentation. The Government should therefore, encourage research on the issue.

• When asked about the role to be played by trade associations and chamber of commerce in promoting workplace spirituality, it was noticed that most of the respondents had doubt about it. Only 37% of the respondents supported their role in promoting workplace spirituality.

• It was revealed in the survey that 81% of the respondents were against legal enforcement of code of ethics for businessmen and professionals. According to many, there are enough rules, regulations and laws in India for guiding the behaviour of business people and professionals. If existing laws are implemented properly then there is no need of separate law for imposing workplace spirituality.

• When asked about the role of Corporate Social Responsibility (CSR) and Corporate Governance (CG) as tools of enforcing workplace spirituality, 67% of the respondents opined that CSR and CG are not the sufficient tools for encouraging the practical application of the concept of workplace spirituality.

• According to many, the concept of CSR is not much popular in India as it is voluntary in nature. By and large, the disclosure of CSR initiatives has just remained a formality. Corporate Governance had been legally enforced in India. But it deals with transparency and fairness in corporate operations rather than promoting Indian style of management.

(N) On the Basis of Responses of the Respondents (200) on Spiritual Leadership and Qualities of a Spiritual Leader:

• When asked about the ideal person from India to be looked on as a spiritual leader, the following ranking was obtained for three options given by the researcher:
  - Narayan Murthy (48%)
  - Ratan Tata (44%)
  - Sunil Mittal (8%)


When asked to report the qualities of their ideal leaders, the respondents weighted the following qualities in the descending order of their weights:
- Integrity (82%)
- Commitment (12%)
- Compassion (6%)

On the Basis of Responses of the Respondents (200) on Means and Methods of Practising Workplace Spirituality:
- It was revealed in the field survey that there was poor awareness among respondents about the means and methods of applying spiritual principles to workplace issues and problems.
- It was surprising to know that in spite of poor awareness among respondents about the concept of workplace spirituality, the willingness to attend workshop and training courses on the subject was poor among them. Only 57% of the respondent showed willingness to attend training programmes and workshops on the subject.

6.2 Snapshot of the Results of the Testing of Hypotheses Using the Chi-square Technique:

The researcher had formulated six hypotheses which were tested using chi-square test and the following results were obtained:

Table 6.1
Snapshot of the Results of the Testing of Hypotheses

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Hypotheses</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><strong>Hypothesis 1:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$H_{01}$: There is no significant relation between gender of the respondent and practising spiritual leadership style.</td>
<td>Rejected</td>
</tr>
<tr>
<td></td>
<td>$H_{11}$: There is a significant relation between gender of the respondent and practising spiritual leadership style.</td>
<td>Accepted</td>
</tr>
<tr>
<td>2.</td>
<td><strong>Hypothesis 2:</strong></td>
<td></td>
</tr>
<tr>
<td>Hypothesis</td>
<td>Null Hypothesis</td>
<td>Alternative Hypothesis</td>
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<tr>
<td>------------</td>
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<td>------------------------</td>
</tr>
<tr>
<td><strong>H₀₂:</strong></td>
<td>There is no significant relation between type of economic activity undertaken by the respondent and practising spiritual leadership style.</td>
<td>There is a significant relation between type of economic activity undertaken by the respondent and practising spiritual leadership style.</td>
</tr>
<tr>
<td><strong>H₁₂:</strong></td>
<td><strong>Accepted</strong></td>
<td></td>
</tr>
</tbody>
</table>

3. **Hypothesis 3:**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Null Hypothesis</th>
<th>Alternative Hypothesis</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>H₀₃:</strong></td>
<td>There is no significant relation between age of the respondent and practising spiritual leadership style.</td>
<td>There is a significant relation between age of the respondent and practising spiritual leadership style.</td>
<td>Accepted</td>
</tr>
<tr>
<td><strong>H₁₃:</strong></td>
<td><strong>Rejected</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. **Hypothesis 4:**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Null Hypothesis</th>
<th>Alternative Hypothesis</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>H₀₄:</strong></td>
<td>There is no significant relation between educational qualifications of the respondent and practising spiritual leadership style.</td>
<td>There is a significant relation between educational qualifications of the respondent and practising spiritual leadership style.</td>
<td>Rejected</td>
</tr>
<tr>
<td><strong>H₁₄:</strong></td>
<td><strong>Accepted</strong></td>
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<td></td>
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</table>

5. **Hypothesis 5:**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Null Hypothesis</th>
<th>Alternative Hypothesis</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>H₀₅:</strong></td>
<td>There is no significant relation between marital status of the respondent and practising spiritual leadership style.</td>
<td>There is a significant relation between marital status of the respondent and practising spiritual leadership style.</td>
<td>Rejected</td>
</tr>
<tr>
<td><strong>H₁₅:</strong></td>
<td><strong>Accepted</strong></td>
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6. **Hypothesis 6:**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Null Hypothesis</th>
<th>Alternative Hypothesis</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>H₀₆:</strong></td>
<td>There is no significant relation between religion of the respondent and practising spiritual leadership style.</td>
<td>There is a significant relation between religion of the respondent and practising spiritual leadership style.</td>
<td>Rejected</td>
</tr>
<tr>
<td><strong>H₁₆:</strong></td>
<td><strong>Accepted</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6.3 Snapshot of the Achievement of the Objectives of the Research:

The present research study had proposed the following objectives, all of which have been achieved by the researcher. The same has been discussed in the chapter 5.

Table 6.2
Snapshot of the Achievement of the Objectives of the Research

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Objectives</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Objective 1: To study the conventional leadership styles and their drawbacks in the present context.</td>
<td>Achieved</td>
</tr>
<tr>
<td>2.</td>
<td>Objective 2: To study the effects of conventional leadership styles and their impact on the personal well being and organisational efficiency.</td>
<td>Achieved</td>
</tr>
<tr>
<td>3.</td>
<td>Objective 3: To assess the need for an alternative approach to business leadership – Spiritual Based Leadership.</td>
<td>Achieved</td>
</tr>
<tr>
<td>4.</td>
<td>Objective 4: To evolve methods of defining and prioritizing business goals on spiritual basis.</td>
<td>Achieved</td>
</tr>
<tr>
<td>5.</td>
<td>Objective 5: To analyse leadership perspectives, attributes, competencies and experiences of spiritual based leadership.</td>
<td>Achieved</td>
</tr>
<tr>
<td>6.</td>
<td>Objective 6: To identify the success results and impacts of spiritual based leadership in traditional work organisation.</td>
<td>Achieved</td>
</tr>
<tr>
<td>7.</td>
<td>Objective 7: To understand the learnable methods and practices of spiritual-based leadership.</td>
<td>Achieved</td>
</tr>
</tbody>
</table>

6.4 SUGGESTIONS:

The above findings and conclusions amply prove the fact that India lacks its own approach to management problems, both at individual as well as at the organisational level. Although many of us practice Indian system of management, we are not aware of it due to the
lack of adequate knowledge and interest. We all have shared and are sharing the positive implications of this system since time immortal.

Spirituality at workplace is a relatively new subject. Let us not try to link it with business in hurry. The mortality rate of new concepts is well recorded in the lexicon of management. Be it ‘Blue-ocean Strategy’ or ‘Fortune at the bottom of the Pyramid’ or “Core Competence’, every new concept is put to very harsh intellectual scrutiny. ‘Spirit at workplace’ as a concept does not seek intellectual insulation. But let us also not treat it as a fad or a best-selling management technique. The concept needs to be nurtured, developed and experimented before it is applied to real life business situations.

Against this background, there is a need to formalise the Indian system of management thoughts. In this regard, the researcher makes the following suggestions to the various stakeholders for popularising and encouraging to practice the concepts of workplace spirituality and spiritual-based leadership in the Indian context:

(A) **To the Government:**

The Government, the highest organisation in the Society, had enough power to initiate changes in the social and economic set up of the economy. However, the legal enforcement of spirituality at workplace has been flatly rejected by 81% respondents. Against this background, the researcher makes following recommendations for smooth and gradual enforcement of workplace spirituality:

(1) The Government must clearly distinguish spirituality from religion as any effort to give undue importance to one religion over the other will result in confusion and chaos rather than consensus. Spirituality can be practised without any reference to a particular religion.

(2) The government should understand that spirituality can be nurtured and imbibed among people right from childhood. Thus, the government should take steps to restructure education system from the base to accommodate spiritual principles at every level of education system.
(3) The Central government in consultation with the respective State Governments and State ministers should reframe educational syllabus at the school level to introduce spirituality appropriately as school education falls under the purview of the State list.

(4) For this purpose, the Central government should appoint a National level committee to review the syllabus and make recommendations to the Government. The committee should also invite inputs from the respective State governments on the issue.

(5) The committee so appointed should also invite suggestions from corporate houses, businessmen, professionals and academicians on developing means and methods of promoting workplace spirituality and spiritual leadership and incorporate them in its report.

(6) The Central government should hold periodic meetings of the all the State Education Ministers to consider the report of the Committee and bring consensus on the issue by openly discussing the contagious issues, if any, and arrive at consensus.

(7) The government should provide liberal funding to researchers for undertaking research on the issues pertaining to workplace spirituality and spiritual leadership. The findings of such research may be useful in developing appropriate models of workplace spirituality.

(8) The government should encourage corporate houses and professionals to follow spiritual principles at their workplace. For this purpose some positive incentives may be provided to them in terms of subsidies in training their staff on workplace spirituality.

(9) The government should also encourage the educational institutions to devise self-funding courses at undergraduate level and post graduate level on workplace spirituality and spiritual leadership. These institutions may also devise special training courses for corporate.

(B) To the Corporate Houses:

The Government may develop a framework for promoting workplace spirituality and spiritual leadership in corporate world but its success depends upon the corporate houses as to
how seriously and vigorously, they implement the suggestions of the government. In this regard, the researcher makes the following suggestions to the corporate and businessmen:

1. Businessmen and professionals should not wait for government body or trade associations to take initiative in this matter and enforce it from top. They should take initiatives on their own and implement the spiritual principles at their workplace.

2. Corporate houses should come together and devise some training courses in workplace spirituality for their employees. These training courses can also be outsourced to some educational institution or private training institutions to train their employees.

3. Corporate houses should also give reference to spiritual practices in their workplace in their annual report and also report the implications of following the spiritual principles at their workplace. This will generate awareness in the society about significance of workplace spirituality.

4. Each business house is different and has different approach to solve managerial and business problems. Thus, each business house should devise its own means and methods of practising workplace spirituality considering its human resource and other nature of operations.

5. Corporates should give due weightage to commitments to spiritual principles while recruiting officials at the top level of management. If officials at top level are committed to spirituality, people working at lower level will tend to follow them.

(C) To the Researchers and Academicians:

1. Researchers and academicians should seek financial support from the Central government agencies like the UGC and ICSSR to undertake research on workplace spirituality and spiritual leadership and develop Indian models of implementing these concepts in practice.

2. Academicians should hold national level or even international level conferences to create awareness and bring supporters of workplace spirituality under one umbrella. This
will promote deliberations on the issue and will generate new ideas on workplace spirituality.

(D) **To the Spiritual Leaders:**

Spiritual leaders have a greater role to play in promoting workplace spirituality. They are the connecting bridges between economic and spiritual world. In this regard, the researcher makes the following recommendations:

1. Spiritual leaders should change their approach from idealism to reality and develop practical approach to today’s problematic world. They need to mould spiritual teachings and principles in such a way that they become practical within the framework of existing business environment.

2. Spiritual leaders should improvise their approach to attract more youngsters to popularise the concept of workplace spirituality. Spiritual leaders should modernise their approach and make use of technology to preach so as to attract new generation.

(E) **To the Educational Institutions:**

“Spirituality must be integrated with education. Self-realization is the focus. Each one of us must become aware of our higher self. We should ignite our dormant inner energy and let it guide our lives” – APJ Abdul Kalam.

1. Most of the states have value education as an ancillary subject at school level. Due to its non-significance in total marks, the subject is generally overlooked and is not given due consideration. Again, its syllabi simply focus on theoretical aspect which students do not find interesting.

2. The subject of value education should be brought in to mainstream at par with other subjects like maths and science and its syllabi should be developed in a concentric way to take students from theory to practice. This will go a long way in nurturing values among students.
(3) The Colleges should introduce compulsory papers on Indian Management Thoughts and Workplace Spirituality in curriculum so as to train future managers and professionals in Western as well as Indian techniques of Management Science.

(4) Teachers should be provided special training to link various subjects to spirituality though activities based on inculcating values in a practical way. The school level curriculum should be so deigned so as to groom and nurture a student in to a responsible enlightened global citizen.

(5) A teaching workforce cannot be selected exclusively based on his/her bio-data. The criteria for selection of teachers and professors should also include a successful completion of a course on ‘Value Education’ and ‘Spiritual Approach to Education’.

(6) The syllabus of MBA programme should include lessons in value oriented leadership, lessons drawn from ancient text like Ramayana and Bhagvad Gita, biography of various successful business spiritual leaders and case studies of great business leaders.

(7) All subjects at every level of education hierarchy should be taught from the ethical perspective giving more emphasis on values which would make a student a more responsible human being. Knowledge of the subject is incomplete without knowing the pros and cons of the subject.

(F) **To the Society at large:**

Several models of workplace spirituality have been developed and experimented, abroad as well as in India. What is significant is not the model or its efficacy or for that matter the whole debate on measures to be adopted for mapping it. Significant is an awareness that spirituality can work in a global village — a growing feeling that perhaps it is worth trying in workplace. The paradigm is important. Against this background, the researcher makes the following recommendations to the Society:

(1) The society should adopt a broader perspective and look at entire issue from spirituality point of view rather than religious point of view. Truth and Service for instance can be two values that an organization may promote.

(2) In essence, the exercise should be secular. Let us not bring God (or Goddess for that matter) into the frame. That could still be an individual choice. Lord Buddha never
spoke about God. But He was certainly spiritual. Mahatma Gandhi was spiritual not because he spoke about God sometimes but because for him Truth was an absolute value.

(3) A person can be indifferent to religion but he/she can be concerned for the fellow human beings (and the reverse can also happen). Norman Keel in his ‘Positive Thinking’ volumes have given plenty of examples how faith has transformed men and women.

(4) Indian managers have also had their share of experiences of ‘grace of God’. If anyone reads the chapter on grace of God in ‘Road less Travelled’ by Scot Peck, can feel how the author quietly felt about some divine force helping us.

(5) The key therefore is the quality that makes us a good human being, a spiritual person. Workers will find a new motivation to work and give their 100% if workplace kindles their spiritual urge and provides an opportunity to connect and contribute.

(6) Film makers should be encouraged to make films based on values. Special incentives may be given for making value-oriented films, dramas, TV serials, etc. as they highly influence the younger generation. Cartoon films should also be censored to ensure that right values are inculcated.

(G) **To the Corporate Leaders:**

The role of the leader no doubt is crucial. A ‘dark’ leader may simply exploit spirituality for enhancing the bottom line. However, if we want to improve the efficiency or the effectiveness of the team, somewhere we may have to seek the ‘spiritual’ help. The researcher makes the following recommendations to the business leaders in this regard:

(1) Leader-led spirituality can help reduce uncertainty, ambiguity and insecurity. Once the leader is willing to exhibit the ‘human’ qualities of creativity, honesty, truthfulness and trust, the employees will feel the power of human bondage and connectedness in the workplace. Whether or not they believe in God or whether they perceive that they believe in Him or not, they will tend to feel work indeed is worship. They will enjoy what they are doing.
Research has shown that in every human being there is an inner urge to connect to the world around him/her, to contribute and obviously to be recognized. The corporate leaders should give concept of workplace spirituality a fair trial. It is not enough if we allow freedom of religion at the workplace. What is important is how the leader perceives the concept of spirit at work. Truth and service are abstract nouns; neither secular nor fundamentalist. Let us convert them into action verbs to enjoy the challenges of a brave world that will always remain new.

An effort should be made to help employees feel comfortable expressing themselves and/or their ideas. The leader should also provide them immediate feedback. Let them know that you are listening and that their ideas/suggestions or even complaints are not falling on deaf ears. This two-way communication is a pre-requisite for the success of any management concept, technique or theory.

Peace of mind is one of the manifestations of spirituality. A spiritual leader should make efforts to encourage employees to maintain balance between work and family. Life off-the-job is just as important as life on-the-job to employees. When it comes to personal and professional balance, organizations need to be sensitive to the needs of its employees.

In conclusion it can be said that there are three major issues which hinder the practical application of the concept of workplace spirituality. These three criticisms are:

(1) Due to the strict distinction between spirituality and religion spirituality-religion dichotomy is caused;

(2) Empirical studies about spirituality or spiritual leadership have poor validity; and

(3) Spiritual leadership is not that ‘spiritual’ at all.

The following three suggestions for improvement are provided:
(1) Scholars should concentrate on the commonalities of the religious and non-religious inspired views on spiritual leadership, predating tolerance at the workplace, for religious as well as spiritual expressions;

(2) Acknowledging the complex nature of the phenomena spirituality and religion will allow for a more rigorous analysis of the function they incorporate in leadership. Hence, performing observational studies might be more appropriate for the complex issues like religion and spirituality;

(3) ‘Spiritual’ leadership theories should at least operate at the level of Spirit of Soul; this could be realized by incorporating religion in the theories formed about spiritual leadership.

6.5 SUGGESTIONS FOR FURTHER RESEARCH:

(1) Further studies should be done to explain why the topic of spirituality in the workplace has been neglected until the last decade.

(2) Further studies should be conducted to determine the effects spirituality in the workplace has on employees and the organization alike.

(3) Further studies should be instituted to determine if the pros of incorporating spirituality in the workplace outweigh the cons.

(4) Further research should be conducted to explore the vast Indian literature and its correlation with workplace spirituality.