Is there a need to add spirituality to the work environment? Too often it is believed that money is the primary motivational factor in the workplace. However, this is not essentially true. Over 95 percent of Americans reject that a company should only focus on monetary considerations (Marques, 2005). Over and over again, workers contend that there is a lack of understanding of what truly motivates their actions both from management as well as from themselves (Wu, 2004). Often, management views its workforce like a commodity—replaceable and fungible. This narrow thinking excludes the reality that it is complex and expensive to hire and fire. Experience and statistics have proven that it is more efficient to keep the same workforce in order to reduce the cost and time associated with the learning curve and incorporation of new employees into the particular corporate culture. Moreover, the critical values of “loyalty” and “trustworthiness” with all their inherent benefits can be fatally undermined if employees are simply treated like parts to be used and thrown away as needed. Thinking of employees in this fashion leads to viewing them as just another resource to be ultimately managed and controlled like any other object needed for corporate success.

For employees, their experience of money as the foremost factor may express their own fixation, rationalization, and detachment (Goodpaster, 2004). Since everyone around seems to judge a person’s value according to salary, it is easy to become engrossed and misled by this measure of one’s worth. Rationalization and detachment may come about simply

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as a response to a perceived reality that cannot be altered. This is the way it has been and this is the way it will be. There is a resignation about the system’s focus on the “bottom line,” which then becomes the employee’s narrow focus as well.

Robert Kennedy would often say at the end of his stump speech, “Some see things as they are and ask, ‘Why?’ I see things that never were and ask, ‘Why not?’” He was certainly speaking of major political ideas such as civil rights. Nevertheless, his quote was about continuing to ask the hard questions that we have given up asking because we assume that change is not really possible. We have too often become complacent when dealing with creating a more spiritual culture within the workplace. By being unwilling to reach for the stars, we miss the many benefits that could come from such an exploration.

**BENEFITS OF WORKPLACE SPIRITUALITY**

Research on the myriad potential benefits from a more spirituality-based work environment is extensive—and compelling. Generally speaking, employee morale is strengthened when there is appreciation and purpose, which are some of the hallmarks of a more spiritual focus (Thompson, 2001). When one feels good about oneself and what one is doing, there is a greater interconnectedness with the workplace and a greater sense of loyalty (Marques, 2005). The workplace environment begins to evolve as workers develop a sense of solidarity and fraternity and pay more attention to others (Ouimet, 2003). People who are listened to and respected have a higher degree of self-esteem and treat others in a more dignified, civil, and honest manner. There is simply more productivity (Thompson, 2001; Angelidis, et al., 2004; Ludlum, 2004). Creativity is also enhanced. When one is in a nurturing environment, more creative and brilliant ideas are forthcoming (Thompson, 2001; Marques, 2005; Predmore, 2005).

Reduced costs of absenteeism and medical fees are also manifest. When people feel good about being at work, they look for fewer opportunities to be absent. When they feel good about themselves, they have fewer health problems (Reave, 2005). Moreover, the level of honesty and integrity in such a work setting reduces employee theft, fraud, and cheating (Smith, 1999; Jonson, 2003).

In effect, an employee begins to view his or her actions at work more like a calling than just a job (Thompson, 2001; Delbecq, 2004; Fry, et al., 2005). The employee better appreciates that what he or she does impacts the entire community and thus understands that his or her actions make a positive contribution to society as a whole (Wittmer, 2004; Samuelson, 2004). This larger perspective increases the well-rounded nature of the employee while at the same time provides a larger context for the person’s work (Baetz and Sharp, 2004). This increases awareness of the role the employee is playing in the company.
and by extension in society, and increases self-understanding (Wu, 2004; Dent, et al., 2005), thus promoting a more creative, productive, honest, and loyal employee (Marques, 2005; Predmore, 2005). Moreover, there is support for the proposition that workers in a more ethical environment feel a greater sense of loyalty and responsibility (Ashmos and Duchon, 2000). It would certainly appear that good management would appreciate all of these benefits and therefore desire to include a focus of spirituality in the work place (Marques, 2005).

MISSION POSSIBLE: DEFINING WORKPLACE SPIRITUALITY

Spirituality has become an overused and abused term that has been applied to so many situations and concepts that it has ceased to have any precise meaning. Like an empty bottle, it has been filled with many substances. For many, spirituality always involves God and a religious perspective (Marques, 2005). This requirement presupposes a relationship component to the divine and often a well trodden path established by a particular religion. For example, Christian spirituality may include tools such as prayer and personal reflection regarding the life of Jesus. One Jewish perspective would understand spirituality based on Psalm 27 as “Seeking the face of God, striving to live in His Presence and to live a life of holiness appropriate to God’s presence” (Arthur Green, 1992). Others may not embrace a particular religion as they define spirituality but seek a general connection to the divine or primary energy source. Unified practices are hard to find but they generally include various forms of meditation with an underlying theme of controlling one’s ego by revitalizing it to a healthier and higher good (Benefiel, 2005). Additional writers escape any reference to the divine—or religion. Some focus on creating a more caring and effective community (Angelidis, et al., 2004).

In this regard, workplace spirituality creates a system that develops a more energetic community that will creatively and efficiently produce more. Those who do not want to relinquish spirituality to religion may spotlight the individual quest for meaning. The goal generally is to help the individual better appreciate his or her place in the work environment so there is an increased consciousness of making work more fulfilling (Thompson, 2001). Should this goal be realized for every individual, the net effect is an increased quality of meaning for the entire business organization and a greater appreciation for each individual’s contribution. This understanding can be heightened by group discussions to spotlight the societal benefits of the business enterprise as well as the important role played by each worker. Of course, there are additional thinkers who claim that spirituality is such a personal concept that there is no way for a definition to effectively embrace its meaning (Taylor, 2004).
The old adage that “you can’t teach an old dog new tricks” is sometimes applied to the teaching of ethics and spirituality. In effect, there is a belief that one gets his or her values and spiritual training/connection primarily from one’s parents and childhood experiences (Giacalone, 2004). If this is correct, then these topics may be explored from an academic point of view, but, in effect, are not teachable as they are really dependant on one’s upbringing (Earley and Kelly, 2004; Giacalone, 2004; Predmore, 2005; Samuelson, 2004). Robert Giacalone states:

On issues of outright dishonesty, fraudulence, and abrogation of fiduciary duties, what magic words, lecture, or experiential exercise could work? Students should have learned these lessons long before they reached our classrooms. Much as a doctor cannot stop a plague by administering antibiotics to a few sick patients, the social moral malady we are facing cannot be fixed with ethics courses and speakers.

After that, you either have it or you don’t. Similarly, it is alleged that spirituality is like religion and you are either a believer or a non-believer (Thompson, 2001). This challenges the reality of adult awakenings and learning experiences and suggests the truth of the novel Everything We Need To Know We Learned In Kindergarten, and that we will never learn anything else again. Significantly, there is informed literature regarding the effective teaching of ethics which may be applicable to the teaching of spirituality, however it is defined.

Michael Perino, a law professor at St. John’s University School of Law, believes ethics courses have an impact. “Students are at the formative stages of their careers,” he says. “The lessons learned now will carry them through life” (Petrecca, 2002). Moreover, most students have never seriously had to deal with ethical issues in a work environment. The only way that business ethics can be understood or developed is through immersion in hands-on situations (Earley and Kelly, 2004). Most people do want to do the right thing and appropriate discussions and tools can often help them make decisions that are more ethically based and effective (Gross-Schaefer, forthcoming).

TECHNIQUES TO BRING SPIRITUALITY INTO THE WORKPLACE

It is often too easy for academics to postulate on general theories and then be unable to provide specifics for the actual implementation of their concepts. This is also true in the area of introducing workplace spirituality. However, there is not a lot of material on specific
successful techniques, as there are few companies that have consciously introduced spirituality into their business environment. Moreover, and perhaps more specifically, the creation of a more spiritual environment will often have to be uniquely crafted to reflect the existing corporate culture, corporate or community history, the general culture of the community from which the employees have emerged, and many of the preferences of the particular business leaders. With these realities in mind, a laundry list of ideas that have worked in various settings will be offered with the full knowledge and expectation that one size does not fit all and that one should choose a few items to practice successfully rather than pick many items and fail.

Also, workplace spirituality is not for everyone. Even though the goals are laudable, potentially rewarding, and highly productive, a change in any existing culture is fraught with dangers and uncertainties. This is not for the faint of heart. It is for those who truly see the workplace as an extension of their personal values of dignity, integrity, and respect. It is also for those who appreciate that the interconnectedness of what and how we do our work is directly connected to who we are in the world.

**Preparation Considerations: The Right Mind-Set**

The CEO and top leadership of the business enterprise must first take a long, hard look at themselves in the mirror of truth and ask if they are comfortable with change. Even raising the ideas of introducing ethical and spiritual values into the company may cause a sense of discomfort. Some will fear that there will now be a strong introduction of religion and may even imagine an “Inquisition” style process of forced compliance and rigid dogma. Others will wonder which of their policies or procedures will now be impacted. And, there is a good chance that some of the policies may be affected in such areas as how one deals with conflicts, education programs, terminations, etc. (Marques, 2005; Sullivan, 2005; Bruton, 2004).³¹

Beyond a willingness to deal with change in the organization, a serious introduction of values and spirituality means significant planning, time, and money. The planning required will include making sure that there is a buy-in with the concept throughout the organization, primarily through individual chats and meetings so that all parties understand the goals and allow for valid concerns to be raised and discussed. Following the introduction of the concept, an approach should be developed that shows an understanding of the current culture, takes concerns into account, and has modest goals. The creation of a values- and spiritual-based environment may also have financial impact. Company resources will be somewhat reallocated as time is used for meetings and the development of procedures such as a new mission statement. Consultants and speakers may be engaged and even retreats planned (Konz and Ryan,
As the company adopts policies that embrace the humanity of the individual, the physical structure of the work space may be altered and some of the company’s emphasis on profits reduced (Sullivan, 2002). One also has to be realistic and prepared for a long haul that will have times of progress and times of setbacks. It cannot be stressed enough that change is hard and change that may not lead to measurable monetary benefits may be even harder. When a new machine, computer system, or technique is adopted, those who have a hard time with transformation can be somewhat mollified by pointing out how a company needs to stay competitive and use the latest technology. Similar arguments are not easy to make in regard to ethics and spirituality. Many of the benefits discussed earlier are intangible or hard to quantify. In short, it will be difficult or even impossible to fully convince everyone that it is helpful, good, profitable, or even beneficial to introduce values or spirituality. There will be some members of the organization who may never support these efforts and may even attempt to actively or passively sabotage these efforts.

Therefore, one should not be surprised to encounter resistance not only at the beginning, but even during much of the process. As mentioned, there is generally significant fear in regard to change. There are also those who simply don’t see the need to bring in new ideas, “new age concepts,” or religion into the work setting. The level of their discomfort will translate into the extent and the length of the resistance. It would not be unusual to hear the old saying, “if it isn’t broke, don’t fix it.” Or, some might pine, “Why do you want to change things when everyone is happy just the way things are?” Nevertheless, the benefits described are significant, long lasting, and extremely positive. And it will take time, hard work, and perseverance. Accordingly, one needs to understand that this process will be long and sometimes things that are worthwhile do take time (Ouimet, 2003).

One has to be politically adept. Even the strongest leader needs allies. There are certain key employees who are respected and their support becomes critical. Make additional time to meet and, if possible, have them play a key role in the development of the company’s approach, development of a revised mission statement, and overall strategy. Try not to introduce this topic if there have been or if there are planned significant leadership changes, restructuring, or if this is a financially unstable time for the business entity (Ouimet, 2003). There will already be sufficient fear and there is no need to increase the extent of fear and thereby increase the level of resistance.

Finally, as previously stated, one size does not fit all. There is not a well developed program that one can simply adopt and impose on another organization. Each business organization has its own culture, its own history, and its own unique make-up of individuals. Values and spiritual educational programs are best when they are grown out of the
company’s distinctive soil, developed out of the context that takes into account the company’s history, culture, and unique blend of individuals (Earley and Kelly, 2004).36

**Tools Aimed at Affecting the Business Environment**

As a program is developed, there are a variety of tools that can be used to affect the over-all business environment. Some of these techniques are general group building actions, conflict resolution models, enhanced communication procedures, as well as those tools specifically aimed at values and spirituality. The first major step is to create a new or revise an existing mission statement for the organization that will recognize the additional focus on values and spirituality (Marques, 2005).37 Rather than imposing a top down process where the CEO or management simply announces a new mission statement, a stronger approach would be one that allows for employee input from the very beginning. Perhaps create a bottom up process with a working group to review or create a new mission statement that would embody a vision of the company including values and spirituality. This process would send an important message of the priority being given to the areas of values and spirituality as well as to signal and begin the modeling of a collaborative decision making process (Marques, 2005).38 In crafting the mission statement, it is also helpful to incorporate, if appropriate, a sense of the organization’s history so the connection to the past will help to better propel the entity into the future (McCartney, 2004).39

After the creation of the business mission statement, a list of core values should be established that reflect the mission statement. Mission statements are important but often forgotten or ignored when making decisions often due to the length of the statements or the lack of clear directions. Core values, on the other hand, are a quick way to both remind workers and announce to the public the values that govern the business. Core values are generally one or two words that express the essential values, such as honesty, integrity, promise keeping, compassion, and excellence. Not only will this list of core values be easier to remember, but can also be more easily applied when using a values decision model as described below. Generally, a short list of six or seven is preferable to a long grocery list that through its efforts to include all values loses its impact and usefulness. As with the mission statement, a bottom up process that allows input in its formation sends a powerful message of collaboration. A company may even want to reward workers for their involvement in the process as well as their suggestions and contribution of ideas in the development and implementation of the values and spirituality program (Marques, 2005).40

Following the creation or revision of a company mission statement and core values, a values-based decision model can be introduced. The
least complicated ethics decision-making models simply presume that all decisions will be made public on national television and that the author or decision maker’s parents and colleagues will be watching. If one still feels comfortable with his or her decision after the make-believe broadcast and that the decision is in line with the company’s core values, then the actions will probably have some ethical validity. However, this simplistic type of a model does not utilize one’s or the company’s core ethical values significantly, nor does it really help one think through various options, or better appreciate the perspective of those who may have a stake in the decision.

The following ethics decision model is offered simply as an option. This model has been published previously and effectively used for businesses, legal and accounting professionals, and medical situations, as well as for individual decisions (Gross-Schaefer and Swenson, 2005). However, while this model has proved very valuable in a variety of situations, this model should only be used as a guide, since each organization should take time to create a model that is specific, comfortable, and useful. A user-friendly decision model is much more practical than a complex and cumbersome one that looks good, but is rarely utilized.

**Suggested Strategy for Ethical Decision Making**

Define the problem carefully and be certain that all of the pertinent information has been gathered. Too often we act without taking time to obtain the necessary information. Here is a suggested course of action:

- List all the parties that you believe may be affected by the decision (stakeholders). A decision, which does not take into account the way in which it will affect others, is not an ethical one regardless of its actual consequences.
- List all the personal and work-related values that are involved in the decision. These values may include:
  - Honesty (truth telling, candidness, and openness);
  - Integrity (act on convictions, courageousness, advocacy, leadership by example);
  - Promise keeping (fulfilling the spirit of commitments);
  - Fidelity (loyalty, confidentiality);
  - Fairness (justice, equal treatment, diversity, and independence);
— Caring (compassion and kindness);
— Respect (human dignity and uniqueness);
— Citizenship (respect for law and societal consciousness);
— Excellence (quality of work); and
— Accountability (responsibility and independence).

• List all the possible alternatives of what you can or cannot do. Often we believe that we have only a limited number of options when there are several others that may resolve the situation in a way that produces either the greater good or the least harm.

• Chose and prioritize:
  — Of all the parties you listed above, select the one that you believe is most important for purposes of making this decision; and
  — Of all the options you listed above, select the one you believe will cause the greatest good, or least harm.

• Make a decision based on the above priorities.

• Devise a strategy that will effectively implement your decision.

This model is useful both for making decisions and for conflict resolution. When there is a commonly accepted step-by-step process that allows for dialogue, such a model will allow conflicts that are all too often the result of emotional quagmires—and seem to have no way out—an acceptable path aimed at resolution. This model is no silver bullet that will work in every situation, but it has often proven to be a useful tool.

**CREATION OF A MORE ETHICAL WORKING ENVIRONMENT**

Any individual working in an organization will feel constrained and guided by the perceived values of that organization. Whether it is a multi-national corporation or a small-town grocery store, each establishment has its own ethical environment. People know by simple observation what their organization’s ethical priorities are and act accordingly. In general, people will operate according to how they perceive the culture of the organization as a whole. If the organization rewards one’s behavior, ethical or unethical, such a system
will influence how an employee will perform (Gross-Schaefer and Finegold, 1995). Yet in spite of this reality, there is rarely a bona fide, agreed upon, and accepted system that allows an organization to consistently focus and re-focus on whether or not it embodies the values it professes. Clearly, individuals and organizations have great difficulty implementing a holistic self-examination. In the book, *The Moral Manager*, the author made the following conclusions about companies in general:

1. Few organizations step back often enough to assess the character of their workplace;

2. If such an assessment were properly and objectively conducted, it could be very revealing as to the organization’s character; and

3. An assessment of an organization’s workplace character is probably the most serious exercise an organization will ever perform. (Walton, 1988)

Therefore, based on these conclusions, it is essential for an institution to observe its respective workplace character in order to better understand its ethical environment. Also, it is important to remember that people do not exist and make decisions in a vacuum. Hence, it is imperative that organizations utilize internal audits that combine the context of individually based ethics with the social systems within which their employees operate. Moreover, any audit that purports to examine ethics inside an organization must look outside the organization as well, since situational and environmental factors have a significant impact upon the ethical behaviors and subsequent policies of an organization. What is clearly needed within an organization is an ethics audit that goes beyond individually based ethical theory and includes the dimensions of the organization, its social system, and milieu.

An ethics audit should be viewed as a firm’s wellness tool (Gross-Schaefer and Zaller, 1998). The creation of such an audit develops a system of awareness, while simultaneously acting as a self-regulating tool. An ethics audit raises the self-awareness of unethical behavior thereby heightening ethical actions and preventing corruption within the institution. When an institution uses the audit, it can become a very powerful force for change. Key categories which must be included in an ethics audit are: areas of social responsibility, open communication, treatment of employees, confidentiality, respect of employees, community values, vendor relationships, leadership by example, human investment, and ecology. The following are sample questions from an ethics audit for a law firm, which attempt to incorporate the aforementioned key categories (Gross-Schaefer and Swenson, 2005).
**Ethics Audit: Sample Questions**

**Open Communication**

Keep organization members informed honestly as to all relevant matters.

1. Are decisions made in an open and honest manner with an opportunity for input from all relevant sources?
2. Do the employees feel that they have free and open access to the organization’s leadership?

**Confidentiality and Respect for All Members of the Organization**

Avoid gossip, cliques, and maintaining confidentiality.

1. Is private information about employees (emotional stability, marriage, and financial status, etc.) kept confidential and used appropriately?
2. Does the organization’s leadership actively avoid engaging in gossip?

**Human Investment**

Provide for the physical, psychological, and economic welfare of present, potential, and former (retired) employees.

1. Does the organization provide fair benefits (pension, social security, medical, etc.) for all of its employees?
2. Does the organization have an employee handbook which clearly sets forth its policies for vacation, sick days, family leave, disability, etc?
3. Does the organization handle contract negotiations in a timely and ethical manner?

**Ecology**

Make efforts to minimize the negative impact of operations on the natural environment.

1. Has the organization taken sufficient steps to conserve natural resources?
2. Does the organization attempt to support energy conservation and recycling activities?

**Ethics**

Create and maintain an ethical environment that can help guide decisions and activities.

1. How seriously does the organization take the consideration of ethical issues?

2. Does the organization provide an ongoing ethics education program?

3. If the activities of the organization were to be made public, would you be proud of your association?

The time taken to create and implement both an ethical decision model and an ethics audit is time well spent improving the organization's workplace culture. Creating these ethical tools and using them as aids for measuring and understanding dissonance between a person's values and a person's actual activities will help curb employee frustrations and dissatisfaction, while ultimately cultivating a healthy workforce. These internal ethics tools are not meant to be sources of guilt, but wellness devices that will enhance the achievements of the modern professional.

**Additional Tools and Techniques**

In addition to the mission statement, core values, decision model, and values audit described above, there are many additional measures that can be taken to create a stronger ethics and values focus, as there are also many tools that can be used to help create an increased focus on spirituality. Certainly we have already focused on the myriad definitions of spirituality. For our purposes, we accept that there are various definitions and that most contain a focus on the increased consciousness of making work more fulfilling (Thompson, 2001). There are a variety of tools that can help with the general goal of augmented meaning. The first step begins in the hiring process.

Rather than simply hiring to fulfill a particular job description, begin to “hire for mission.” Hiring for mission suggests that one not only hires skilled and highly motivated employees, one also attempts to hire workers whose core values mirror, for the most part, the core values of the workplace (Marques, 2005). Hiring for mission also presupposes that an effective workplace environment is made up of individuals whose perception is not only closely aligned but who also seriously
understand that what they are doing has meaning and makes a positive contribution to society. In this way, the synergy will create more creativity, excitement, and energy. This focus on the meaning of one’s work is a spiritual focus. When one understands that whatever one does can make the world a better place, a kinder place, and that coworkers are other spiritual beings who are to be treated respectfully and with a sense of wonder, the workplace can be transformed. Workers form stronger and better teams and there is a greater sense of partnership and pride (Marques, 2005).

There are a myriad of supplementary techniques to help create an increased focus on spirituality in the workplace. Some deal directly with altering the way evaluations are handled, understanding job expectations, and how work assignments are distributed. Consider a peer review system, setting achievable goals, and utilizing job rotation (Marques, 2005). Providing feedback from coworkers who have similar experiences provides appropriate and honest advice without the possible biased aspect of inappropriateness, as when job performance evaluations come from supervisors who may not have sufficient comprehension of current needs or technology. And, if peer review includes training on using positive feedback and “I” statements, the process of evaluation turns from a focus on judgment to a forum for improvement. Setting realistic goals, generally agreed upon, as opposed to oppressive goals that stretch on to the breaking point reduces stress, increases creativity and job satisfaction. In many ways, the manner and the reasonableness of the expectation teaches an employee about how he or she is viewed by management. A top down continual demand of more and more clearly conveys that employees are objects that are expected to wear out and be replaced. A more sensible partnership-based approach evidences that the fair treatment of employees is central and their perspectives are to be considered. Job rotation, while not always practical, can be another way for management to demonstrate that employees are individuals who can become bored and the work can become routine. Developing opportunities aimed at keeping employees interested and excited helps to not only renew their energy but also their resourcefulness, which translates into greater job satisfaction as well as job performance. If job rotation is not practical, there are additional methods to enliven the work experience, such as supporting participation in philanthropies (Wu, 2004) and encouraging workers to guest lecture or teach at local schools (Birchfield, 2004). Moreover, allowing personal leave days, in addition to those allowed by federal or state provisions, can help to humanize the workplace environment, thus inducing more respect for the employees (Marques, 2005; Groen, 2001).

Additional training programs also set forth positive messages. Offering training on topics such as time management or how to achieve a healthy balance between family and work send affirmative messages. Moreover, it is helpful to include aspects of ethical and spiritual considerations in
all work enhancement offerings to suggest that ethics and spirituality are a natural part of the business culture (Cole and Smith, 1995). Offering counseling for workers (Ouimet, 2003), as well as short sessions (morning or lunch programs) on topics such as meditation, various spiritual practices or yoga, will positively affect not only those who attend but the entire work environment. And, while the impact may be difficult to prove statistically, efforts should be made through evaluations and interviews to access how the programs are being received, including suggestions for improvements (Giacalone, 2004). In creating workplace education programs, cultural differences should be considered and acknowledged (Knotts, Tami L., et al., 2000; Martin, et al., 2003).

Changing the physical aspects of the environment provides an additional opportunity for introducing ethical and spiritual concepts. Simply putting up posters with calming views of nature or important sayings will have an impact. Imagine offering the workers a list of key sayings and asking them which ones they would like placed in their surroundings. Following is a list of quotes recently selected by a group of Loyola Marymount University Executive MBA Students:

- “Anyone who has never made a mistake has never tried anything new.”—Albert Einstein
- “My philosophy is that not only are you responsible for your life, but doing the best at this moment puts you in the best place for the next month.”—Oprah Winfrey
- “There is no great limits to growth because there are no limits of human intelligence, imagination, and wonder.”—Ronald Reagan
- “It’s kind of fun to do the impossible.”—Walt Disney
- “You must be the change you want to see in the world.”—Mahatma Gandhi
- “It’s supposed to be hard. If it wasn’t hard, everyone would do it. The hard... is what makes it great.”—Jimmy Dugan
- “Everyone’s values are defined by what they will tolerate when it is done to others.”—William Greider
- “Remember upon the conduct of each depends the fate of all.”—Alexander the Great
- Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen.”—Winston Churchill
- “I don’t know the key to success, but the key to failure is trying to please everybody.”—Bill Cosby
• “Success is a lousy teacher. It seduces smart people into thinking they can’t lose.”—Bill Gates

In addition, consider the environment (Angelidis, *et al.*, 2004).\(^{57}\) Consider making sure that the color selected, the furniture utilized, and the signage used create a caring and welcoming atmosphere. Add a focus on space, such as providing a meditation room for employees to utilize. Provide a room for silence and reflection (Ouimet, 2003),\(^{58}\) and have meetings with recently fired employees (Ouimet, 2003).\(^{59}\) Carefully selecting a combination of management structures, educational programs, and alterations in the space using these concepts will form an environment that will promote workers’ mental, physical, and spiritual well-being. Simply put, an ethical/spiritual environment combines attitudes, practices, programs, and environmental considerations.

**CONCLUSION**

Many people believe that spirituality is primarily a personal focus and may not belong in the workplace. Nevertheless, spirituality, however it is considered, appears to have many positive benefits, from reduced health costs to increased productivity. There are several tools, attitudes, and structures that can be introduced appropriately that will increase the focus on spirituality in the work environment. There are also additional tools that can be used by individuals, which will be the topic of an expanded article. In short, ethics, spirituality, and the workplace are a combination, too often separated, that will provide significant benefits to managers, executives, employees, customers, and the entire work environment. The workplace is populated by persons. If spirituality is primarily a personal focus, it is already there within the person—it just needs the venue and invitation for industry to reap its rewards.

**NOTES**

1. Ask any cleric who meets with the dying what questions are raised when death is in the room, when truth is all that is left, the answer may surprise you. The real tears and the deep examination usually revolve around the meaning of how one lived his or her life and what his or her legacy will be. As a rabbi, I have had the rare honor to have been taught by some individuals as they faced death. And it is, in large part, their wisdom that guides this article.


Creation of a More Spiritual Workplace


6. Supra, n.2.


18. Supra, n.2.

19. Id.


Creation of a More Spiritual Workplace

23. Supra, n.5.
27. Supra, n.5.
30. Gross-Schaefer, A., “Does Taking an Ethics Course Change the Opinions of an Individual or Are We Just Wasting Our Time?” manuscript submitted for publication.
34. Supra, n.7.
35. Id.
36. Supra, n.29.
37. Supra, n.2.
38. Id.
40. Supra, n.2.
Creation of a More Spiritual Workplace

45. Supra, n.41.
46. Supra, n.5.
47. Supra, n.2.
48. Id.
49. Id.
50. Supra, n.3.
52. Supra, n.2; Groen, Janet (2001), “How Leaders Cultivate Spirituality in the Workplace: What the Research Shows,” Adult Learning, 12(3) (Summer), 20.
54. Supra, n.7.
55. Supra, n.25.
57. Supra, n.22
58. Supra, n.7.
59. Id.