Contents

List of Tables and Figures ix
Acknowledgments x
Preface xi
Notes on Contributors xiii

Introduction

1 Spirituality and Business 3
   Luk Bouckaert and Laszlo Zsolnai

Part I The Nature of Spirituality

2 Religion and Spirituality 11
   Paul de Blot

3 Spirituality and Rationality 18
   Luk Bouckaert

4 Neuroscience of Spirituality 26
   Andrew B. Newberg and Daniel A. Monti

5 Transpersonal Psychology 34
   John Drew

6 Moral Agency and Spiritual Intelligence 42
   Laszlo Zsolnai

7 Gender and Spirituality 49
   Veerle Draulans

8 Critique as a Notion of Spirituality 58
   Suzan Langenberg

Part II Spiritually Inspired Economics

9 Aristotle and Economics 69
   Robert Allinson
Part III  Socioeconomic Problems in Spiritual Perspective

24  Spiritual Meaning of the Economic Crisis  197
   Carlos Hoevel
25 Materialistic Value Orientation
   Tim Kasser

26 Avarice
   Stefano Zamagni

27 Globalization
   Jean-Jacques Rosé and François Lépineux

28 Deep Ecology
   Knut Johannessen Ims

29 Climate Change and Spirituality
   Laurie Michaelis

30 Ecological Sustainability and Organizational Functioning
   John Adams

31 Responsibility for Future Generations
   Laszlo Zsolnai

32 Authenticity
   David Boyle

33 Frugality
   Luk Bouckaert, Hendrik Opdebeeck and Laszlo Zsolnai

34 Civil Economy
   Stefano Zamagni

Part IV Business Spirituality

35 Spiritual-Based Leadership
   Peter Pruzan

36 Deep Leadership and Spirit-Driven
   Business Organizations
   Gerrit Broekstra and Paul de Blot

37 Transformation Management
   Ronnie Lessem and Alexander Schieffer

38 Mindfulness in Business
   Sharda Nandram and Margot Esther Borden

39 Voicing Meaningfulness at Work
   Marjolein Lips-Wiersma and Lani Morris
viii Contents

40 Multinational Companies and the Common Good 334
François Lépineux and Jean-Jacques Rosé

41 Corporate Conscience 342
Kenneth E. Goodpaster

Part V Good Practices and Working Models

42 The New Role of Business in Society 351
Olivier F. Williams

43 Self-Assessment and Improvement Process for Organizations 359
T. Dean Maines

44 Edgewalker Organizations 369
Judi Neal

45 The Economy of Communion 378
Luigino Bruni and Tibor Héjj

46 Ethical Branding 387
Mike J. Thompson

47 Fair Trade Movement 396
Zsolt Boda

48 Ethical Banking 404
Frans de Clerck

Index 411
Introduction
1

Spirituality and Business
Luk Bouckaert and Laszlo Zsolnai

From business ethics to business spirituality

Business ethics, as an academic discipline and a management practice related to corporate social responsibility (CSR), emerged in the late 1970s and the 1980s. It was a promising movement in the shadow of the globalization process. It started in the United States and followed five to ten years later in all industrialized countries, including those in Europe. Some companies developed their first codes of ethics, mission statements and charters of values at that time. Seminars were held for managers in order to look at ethical dilemmas and analyze ethical case studies. The Body Shop, the well-known cosmetics company, went a step further in the 1990s by launching a major social and ethical audit of its operations. Shell, in its famous report “People, Planet and Profits,” applied the notion of sustainable entrepreneurship to a new sort of reporting, which measured and analyzed not only the company’s financial goals and results, but also its ecological and social goals.

Within this context the pioneers of business ethics developed the so-called stakeholder theory of the firm. This theory introduced the ethical problems of fair distribution of profit, transparency and accountability as genuine managerial problems and not just as problems of social and political regulation. Business ethics introduced the idea of moral self-regulation in business. New management instruments were created, like mission statements, ethical codes, ethical audits, triple bottom line policies, stakeholder management schemes, etc. There was an animated, philosophical debate between the proponents of stakeholder theory and the defenders of conventional stockholder theory of the firm. The stakeholder–stockholder controversy or the “Freeman–Friedman twist,”
was illustrative for this phase of business ethics. It was the flourishing period of business ethics.

The sequel to the business ethics story during the 1990s continued along the path of the Kuhnian scientific cycle. After a period of new ideas, a period of normal science followed. During that period of normal science, researchers tried to solve concrete empirical puzzles. Business-ethics centres got funds for research projects with a strong empirical and policy-orientated perspective. The shift from philosophical to empirical research made business ethics attractive to other social scientists, to consultancy firms and to business schools. A feeling emerged that made business ethics more consumer-friendly and operational. The networks were growing. At the end of the 1990s business ethics was considered a key factor in building good reputations, gaining trust and motivating people. In its Green Paper, the European Union considered CSR a new instrument of social regulation (European Commission, 2001). However, the success of business ethics also had a downside. The easy talk of ethics worked at the same time as a dazzling narrative, creating the illusion that good ethics is good business and, just one step further, that good business is good ethics.

After 2000 we were first confronted by a wave of scandals related to the ICT sector (think of the cases of Enron, WorldCom, Parmalat, Ahold, Lernout and Hauspie). Then, in 2008, a second bubble burst and brought us the banking crisis, followed by an economic recession. Although there are some signs of a recovery, belief in business ethics as a system of moral self-regulation fuelling relations of trust and good reputation is no longer evident.

In this Handbook, most of the contributors assume that the crucial question is not “Do we need more business ethics?” but rather “Do we need another type of business ethics?” They refer in one way or another to the crowding-out mechanism in business ethics. “Crowding out” denotes the process by which the instrumental use of business ethics crowds out genuine moral commitment and substitutes it with rational cost-benefit calculations. For instance, by looking at business ethics as an efficient instrument to strengthen the good reputation of a brand, we shift our attention from good ethics to good business. After a time, we create the illusion that good ethics always pays and that good business equates with good ethics. Through the crowding-out effect business ethics loses its intrinsic status and its potential to criticize opportunistic tendencies within business.

Why focus on spirituality for solving the ethical deficit in business ethics? Because spirituality – as an inner experience of deep
interconnectedness with all living beings – opens a space of distance from the pressures of the market and the routines of business-as-usual. This distance is a necessary condition for developing innovative ethical ideas and practices. It restores intrinsic motivation and provides a long time horizon. Unfortunately, spirituality is not yet a mainstream concept in academia and the business world, where instrumental and utilitarian rationality is still the dominant perspective, rather than spirituality, which is anchored in a deeper, noninstrumental and nonutilitarian experience of life.

For more than a decade we, the authors, have been involved in the effort of disclosing spirituality in business and economics. In 2001 we organized an international conference in Szeged, Hungary, which was probably the first European workshop on “Spirituality in Management.” The papers from this workshop were published in the Kluwer Academic Series of Business Ethics (Zsolnai, 2004). After this workshop the cooperation among different European centers involved in business ethics resulted in setting up The European SPES Forum in 2004 in Leuven, Belgium (SPES, the Latin word for Hope, is also an acronym for “Spirituality in Economics and Society”). The aim of the Forum is to promote spirituality as a public good and as a source of noninstrumental reasoning in business. The European SPES Forum was just one among other new networks in the field of applied spirituality. The point here is to realize that business spirituality is embedded in a broader intercultural and intercontinental development.

The transition to a postcapitalist, values-driven economy

We believe that the case for business spirituality on a micro-level is embedded in a global evolution towards a postcapitalist, values-driven economy. Undoubtedly, this evolution is not yet fully visible, nor is there certainty that it will ever be completely realized. But as an opportunity for a better and more sustainable world, the idea is already present in the mindset of progressive organizations, and leaders who are aware of the limits of our planetary resources. It will not suffice to replace the existing technology with “green technology” without changing the incessant underlying drive towards “more and bigger.” Green capitalism may be a step in the right direction, but it is not a sufficient one. The transformation of means must be embedded in a transformation of values and preferences. If we build green cars but, at the same time, stimulate the production and consumption of more cars, we will not stop the overexploitation of our planet.
The challenge of sustainability requires both the greening of our technology and the self-restricting of our needs. Therefore we use the term “postcapitalism.” Whereas capitalist economies are ultimately driven by the highest return on financial capital and may support “green capitalism” as a profit opportunity, postcapitalist economies are driven by a complex balance of spiritual and material values and respect for the human condition of future generations. A postcapitalist economy requires an institutional environment that corrects unregulated market competition and promotes a more frugal and responsible ethic of consumption. This Handbook, dealing with spiritually inspired economics, illustrates how religions and moral philosophies disclose older forms of noncapitalist economic rationality that can inspire our postmodern striving for a combination of technical progress and meaning. The Handbook also explores a series of socioeconomic problems where spiritual factors play an important role. These problems are related to the management of global, common goods. It is important to define the new areas of common goods such as the use of oceans, rainforests, outer space and the non-material goods such as trust and peace.

Planetary resources are perceived and managed today as competitive goods with an expected high return on investment and not as common goods with a high degree of vulnerability. The lack of appropriate management of those global goods leads to the tragedy of the planetary common goods, which is already visible today in the form of climate change and other symptoms of ecological deterioration.

There is an area of common goods that deserves our particular interest: the area of non-material or spiritual goods such as silence, trust, respect, beauty, moral values, wisdom, etc. All these goods share the characteristics of common goods. They are not excludable. Silence and trust, for example, are values and practices open to everyone. They are free, not regulated by markets and cannot be enforced by law. But at the same time, they are vulnerable goods. Silence can only be maintained if others share it as a public good. If some persons do not respect it, silence will diminish. Trust is another example of a common good with a high degree of vulnerability. One’s trust is dependent on other people’s trust and implies a reciprocal commitment to be realized. Hence, as a common good, trust can only exist when it is carefully managed as a vulnerable and shared good. The ongoing worldwide financial crisis clearly illustrates the importance of trust as a common and vulnerable good that needs more than market regulation.

The authors of the Handbook, analyzing the contrast between a materialistic and a non-materialistic drive in economics, define the new
values of the postcapitalist economy: frugality, deep ecology, trust, reciprocity, responsibility for future generations, and authenticity. Within this values-driven economy, profit and growth are no longer ultimate aims but elements in a wider set of values. In a similar way cost-benefit calculations are no longer the essence of good management but part of a broader concept of wisdom in leadership.

The concept of spirituality

We do not believe that spirituality can be captured in one standard definition. Moreover, if we want to keep the notion of experience-based spirituality, we have to accept that spirituality is a rich, intercultural and multilayered concept. Throughout the Handbook the reader will find an impressive list of inspiring and complementary definitions.

As a guideline we have used the working definition of the SPES Forum: Spirituality is people’s multiform search for a deep meaning of life interconnecting them to all living beings and to “God” or “Ultimate Reality.” Most definitions of spirituality share a number of common elements: reconnection to the inner self; a search for universal values that lifts the individual above egocentric strivings; deep empathy with all living beings; and finally, a desire to keep in touch with the source of life (whatever name we give it). In other words, spirituality is a search for inner identity, connectedness, and transcendence.

Whereas spirituality was for a long time an exclusive area of interest within the context of religions, today it clearly goes beyond the boundaries of institutional religions. For believers, and nonbelievers as well, spirituality functions:

1. as a suitable platform for *interreligious dialogue* beyond the clash of religions and cultures;
2. as a *public and vulnerable* good which requires an appropriate form of public management;
3. as a *profane* good that does not remove the spiritual to a separate level but integrates it as a component of political, social, economic, and scientific activities;
4. as an *experience-based* good that is accessible to each human being reflecting on his or her inner experiences of life; and
5. as a source of *inspiration* in the human and social quest for meaning.

The Handbook is an expression of the new development of spirituality as a social experience within and outside the context of institutionalized
religions. It is focused on forms of profane and applied spirituality in the fields of business, economics, and social life.

Note


Literature

Index

aboriginal cultures, elder teachings in, 187–94
Abu Dhabi, 232–3
Ackermann, Josef, 408
advantageous comparison, 43–4
Africa, 354–5
agency, 242–3
alienation, 126, 291
altruism, 23, 24
ambiguity aversion, 199–200
anatta, 88–90
Anderson, Elizabeth, 42–3
Aquinas, Thomas, 127n1, 142, 172
Arendt, H., 224
Aristotle, 42, 69–79, 280
Aron, Raymond, 156
Arrow, K., 160
asceticism, 60, 130–1
authenticity, 7, 261–8
authentic tourism, 264
avarice, 212–17
changing opinions on, 215–17
nature of, 212–15
AWARE program, 39
Bahá’í Faith, 179–80
Bahá’í worldview, 179–86
Baldrige Performance Excellence Program, 361
Bandura, Albert, 43
banking
ethical, 404–9
Islamic, 142–5
Bank of International Settlements (BIS), 201–2
Barberis, Nicholas, 198
Barker, Ernest, 73, 75
basic needs, 159
behavioral economics, 197–8
Being, 300–2
Bentham, Jeremy, 214
Bergen Ecological Village, 233
Bergson, Henri, 21–2, 24, 156
Biko, Steve, 306, 308
biodiversity, 227, 339
blame, attribution of, 44
The Body Shop, 3, 39
body-soul duality, 12
Bohm, David, 193
born-again Christians, 208
Boulding, Kenneth, 153
branding, ethical, 387–94
Brenkert, George, 392–3
Brown-Weiss, Edith, 257
Buddhism, 101, 104–5, 172, 175, 242
Buddhist economics, 88–94
budo philosophy, 103–9
business
Bahá’í worldview and, 179–86
budo and, 108–9
Catholic social teaching and, 124–7
ethics management paradox in, 19–21, 24–5
globalization and, 223–4
liberation theology and reform of, 169–70
mindfulness in, 315–22
new role of, in society, 351–8
regulations on, 337–8, 352
transpersonal in, 38–41
business ethics, 3–5, 19–22, 161, 223
Business for Social Responsibility (BSR), 338
business spirituality, 4–5, 13–14, 21–2
Canon, 308
capitalism, 138
Chinese, 99–100
global, 340
green, 5–6
karma, 295
shareholder, 161
Capra, Fritjof, 103, 299
carbon taxes, 239
care, 92
Carter, Jimmy, 132–3
Catholic Identity Matrix (CIM), 359–68
Catholic social teaching (CST), 118–27, 352
cave myth, 224–5
celebrity CEOs, 295–6
Centesimus Annus, 352, 379–80
character building, 69, 76–9
character traits, 42
charism, 379, 380–2
charisma, 296
chesed, 113–15
Chinese capitalism, 99–100
Chinese philosophy, 95–102, 308–10
Chinese religions, 51
see also specific religions
Christian humanism, 120–2
Christianity, 53–5, 97, 172, 204, 205, 360–1
  Catholic social teaching, 118–27
  liberation theology, 163–70
  nature and, 241–2
Christian liberation theology, 53
Christian morality, 119
Christ’s love, 118–19
civil economy, 277–84
civil society, 222, 404
climat change, 153, 227, 236–43, 339
  community and, 242–3
  ecological decline and, 238–9
  impacts and implications of, 237–8
  science of, 236–7
  as spiritual challenge, 240–1
  strategies to avoid, 239–40
Club of Rome, 153, 172–3
coaches/coaching, 39–40
cognition, ethics and, 42–3
cognitive dissonance, 199–200
Comcast, 267
commitment, 159–60
common good(s), 6, 124, 334–41, 355–6
communitas, 28
community, 153, 242–3, 357, 378–9
compassion, 208–10
competition, 289
complex adaptive systems (CAS), 303
compulsion, 201–2
computer models, 200–1
conformity, 198
Confucian dynamism, 309
Confucius/Confucianism, 77, 95–8, 99–102, 104, 308–10
conscience, 360–1
consciousness, 34, 80–1, 315
  levels of, 35
  sustainable, 249–52
consequences, disregarding or distorting, 44
consequentialism, 280
constraints, 215–16
consumerism, 273
consumers
  expectations of, 352
  Quakers as, 152–3
consumer society, 271
corporate conscience, 342–7, 360
  corporate scandals, 4, 20, 291, 346
  corporate social responsibility (CSR), 3, 4, 223, 338, 351–3
creation story, 14–15
creative entrepreneurship, 100
critical leadership, 64–5
critique
  parrhesia and, 58–60
  spirituality and, 58–66
crowding-out mechanism, 4
cultural creatives, 261–2, 404
cultural forces, 305–12
  Cultural Revolution, 99–100
Daly, Herman, 153, 271–2
Darshan, 80
Davie, Grace, 53–4
death, as learning experience, 86–7
decision making
  in Bahá’í Faith, 182–3
  crisis of, 84–5
  moral, 393
  in organizations, 291
deep ecology, 7, 227–34, 241, 299
deep leadership, 295–303
Deep-Leadership Model (DLM), 297–303
dehumanization, 44
de Lange, Harry, 135–6
de Loyola, Ignatius, 16, 300
de Mandeville, Bernard, 214
de Mello, Anthony, 12–13
democracy, 59–60, 161
depersonalization, 155
desire(s), 89–92, 216
development aid, 164
dialogue, 193–4
diffusion of responsibility, 44
disengagement mechanisms, 43–5
displacement of responsibility, 44
diverging problems, 175–6
diversity, 330–1
Doing, 300–2
Drucker, Peter, 39, 296, 338
dual self, 23–5
Durkheim, Emile, 27

duty, 23–4

Eagly, Alice, 55
ecological decline, 238–9, 339
ecological sustainability, 245–52
economic crisis, spiritual meaning of, 197–202
economic democracy, 161
economic justice, 135
economic man, 23, 109, 213, 279–81, 291, 394
economic progress, 175
economic rationality, 292–3

economics
Aristotle and, 69–79
Buddhist, 88–94
Islamic, 138–45
neoclassical, 351
people-centered, 171–7
personalism and, 155–6, 158–62
Protestantism and, 129–36
Quaker spirituality and, 147–53
relational paradigm in, 277–81
of spirituality, 19
value-based, 78–9
economy
civil, 277–84
market, 222, 282

political, 277, 281–2
social, 277

Economy of Communion (EoC), 378–85
ecofriendliness, 227–34
ecosophy, 231–2
Edgewalker Organizations, 369–77
Edgewalers, 370
education, 112–14
efficiency, 272
egoism, 24
elders, 187–94
Elkington, John, 171
emissions trading, 239–40
empathy, 45
Encyclicals, 119, 352, 379–80
Enlightenment, 61, 62–3, 214, 290
entrepreneurship, 22
creative, 100
spiritually driven, 274–6
environment
see also climate change
degradation of, 238–9, 339
stewardship of, 126–7, 357
Epicurus, 269–70
Equal Exchange, 398
equality, 153
Esposito, Roberto, 378–9
ethical action, 72–3, 75–7
ethical audits, 3
ethical banking, 404–9
ethical branding, 387–94
ethical codes, 3
Ethical Trading Initiative, 387

ethics
Aristotle’s, 69–79
authenticity and, 266
business, 3–5, 161, 223
cognition and, 42–3
Confucius’, 95–8
instrumental use of, 20–1
intrinsic use of, 20–1
Jewish, 111–17
of responsibility, 254–6
self-realization, 70
spirituality and, 21–2
virtue, 42, 69, 79
ethics management paradox, 19–21, 24–5
ethos, 59, 62
eudaemonism, 76
eudaemonia experience, 15
euphemistic labeling, 43
European SPES Forum, 5
European Union, 4, 222
evil, 96
evolution, 173
existentialism, 98

Fair Labor Association, 341
Fairtrade Foundation, 387
Fairtrade Labeling Organization (FLO), 399
fair-trade movement, 387, 396–403
faith, 11
federalism, 156
female sexuality, 53
femininity, 50
feminism, 51–2
finance
  see also banking
    Islamic, 142–5
financial derivatives, 201–2
Finkelstein, Brian, 267
fligh, 138–40
firm
  stakeholder theory of the 3–4
  stockholder theory of the, 3–4
Flamekeepers, 370–1
Flewelling, Ralph Tyler, 155
Focolare Movement, 378, 380–2
Foucault, Michel, 58, 61, 62–3
four-level framework, of deep ecology, 229–30
Four Noble Truths, 89–90
Frank, Robert, 92, 272–3
freedom, 123, 125
fallen, 201–2
Freeman-Freidman twist, 3–4
friendship, 282
frugality, 7, 176, 241, 269–76
  political economics of, 271–3
  rational theories of, 269–71
  as spiritual concept, 273–4
full employment, 172
future generations, responsibility for, 254–60
Gandhi, 231–2
gender
  concept of, 49–50
  leadership and, 55–6
  power distribution and, 50–1
  religion and, 50–6
  spirituality and, 49–56
General Electric, 354–5
Generalized System of Preferences (GSP), 399–400
generosity, 93
Genesis, 14–15, 54, 250–1
Genovesi, Antonio, 282
George, Bill, 263
gestalt psychology, 228
Gita, 84–6
giving, 379
global capitalism, 340
global civil society, 222
global common good, 334–41
globalization, 3, 92, 175, 199, 214–15, 219–25, 340
global justice, 134–5
global social contract, 339–41
God, 12–16, 31–2, 56, 120–1, 130–1, 136, 165, 168, 360–1
goddess movement, 52
Godin, Seth, 263
Golden Mean, 77, 309–10
Golden Rule, 95
goods, 382
  see also common good(s)
    luxury, 272, 281
    non-material, 6
    spiritual, 6
Google, 39
greed, 212–17, 273
green capitalism, 5–6
greenhouse gas emissions, 236, 238, 239–40
Grof, Stan, 35, 37, 45–6
Gross National Product (GNP), 229
group thinking, 198
Guardians, 374–6
Gudorf, Christine, 51
guilt, anticipatory, 45
Gutiérrez, Gustavo, 164–5
Halkes, Catharina, 51–2
Hamm, Steve, 302
Handy, Charles, 344
happiness, 23, 71–3, 76, 78, 94, 207–10, 316
harmony, 97–9
heart, 107
Heathenders, 371–3
hedonism, 206–7
Hinduism, 51, 205
Hobbes, Thomas, 214
Holistic Development Model, 327–33
Holistic Stakeholder Value Matrix, 382–5
*Homo economicus*, 23, 109, 213, 275, 279–81, 291, 394
Hong Kong, 101–2
human activities and motivations, dual nature of, 23
human behavior, economic theories of, 278–81
human development, 121–2, 270, 271
human dignity, 121, 123–4
human ecology, 127
humanism, 61, 120–2, 157, 214
human nature, 270, 278, 283
human rights, 121
human work, 125–6
hypothalamus, 31
IBM, 355–6
idealism, 115–16
income distribution
Islam and, 141, 142
Jewish perspective on, 111–17
Indian management philosophy, 80–7
individualism, 109, 130, 242, 283
individuation, 311–12
institutional leadership, 344–7
institution-building, 342, 347
instrumental ethics, 20–1
instrumental rationality, 280
Integral Transformational Coaching, 39
integrity, 151, 392
intellectual senses, 173–4
interconnectedness, 24, 189
interest/usury, Islam and, 141, 143–5
Intergovernmental Panel on Climate Change (IPCC), 236, 339
intermediate technology, 172–3, 175–6
Intermediate Technology Development Group (ITDG), 172–3
internationalization, 221
see also globalization
interpersonal relations, 277–8, 279, 282
intrinsic ethics, 20–1
Islam, 41, 138–9
Islamic banking and finance (IBF), 142–5
Islamic economics, 138–45
Jahn, Janheinz, 306
James, William, 37
Japan, 98, 100, 101
Budo philosophy and, 103–9
Kyosei, 308–9
Jesuits, 300
Jewish ethics, 111–17
John Paul II, 352, 379–80
Jonas, Hans, 254–6
Jung, Carl, 37, 202
justice, 122–3, 153
economic, 135
global, 134–5
kairos, 136
Kant, Immanuel, 61, 136
Kany, 62
karma capitalism, 295
*kata*, 107
Keynes, J. M., 176
ki, 106
kindness, 95
King, David B., 46
knowledge, 82–3, 85–6, 255, 283
kokoro, 107
Kuhn, Thomas, 21
Kyosei, 308–9
labor, 161
division of, 351–2
Laoji, 97, 98–9
Latin America, liberation theology in, 164–5
leadership, 46, 103, 194
authentic, 263
business, as noble vocation, 357–8
critical, 64–5
deep, 295–303
gender and, 55–6
institutional, 344–7
mindful, 319
moral, 22
shallow, 295–6
spiritual-based, 287–93
spirituality and, 55–6
learning
holistic framework for, 82–3
through death, 86–7
learning process, 83–4
Levine, Aaron, 116
Levinson, Daniel, 311
Libbrecht, Ulrich, 299
liberation theology, 163–70
business reform and, 169–70
in Latin America, 164–5
rise of, 163–4
for Western world, 165–9
limits to power, 132–3
local cultures, 340
Loevinger test, 46
love
of Christ, 118–19
social love, 122
Lubich, Chiara, 380
luxury goods, 272, 281

ma, 106–7
MacIntyre, Alisdair, 393
MacKenzie, Donald, 200–1
Macy, Joanna, 242
management
Catholic social teaching and, 124–7
Indian management philosophy, 80–7
rational, 22
transformation, 305–13
mankind, unity of, 184–5
Marc, Alexandre, 156
Maritain, J., 157
market economy, 222, 282
marketing, of ethical brands, 387–94
marketization, 92
market mechanism, 339
market relations, 282
markets, free, 160–1
Marrakesh Convention, 400
masculinity, 50
Masdar City, 232–3
Maslow, Abraham, 35, 37
materialism, 91–2, 204–10
compassion and, 208–10
personal happiness and, 207–10
spiritual goals and, 204–7
spirituality and, 12–13
suffering and, 207–8
Maurer, B., 201
Max Havelaar, 387, 398, 402
Max-Neef, Manfred, 270–1
meaningfulness, 324–33
mechanized proof, 200–1
meditation, 28, 31, 32, 35, 39, 46
Mencius, 96
Merck Pharmaceutical Company, 353
microfinance, 407–8
Millennium Poll on Corporate Social Responsibility, 352
mind, 107
mindful leadership, 319
mindfulness, 39, 315–22
mindlessness, 318
mineral extraction, 247
mission statements, 3, 298
moderation, 91
modernization, 221
Moltmann, Jürgen, 163
monasticism, 379
moral agency, 42–7
moral character, 76–9
moral constraints, 215–16
moral disengagement, 43–5
moral economy, 153
morality, 77, 119
moral judgment, 58
<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>moral justification, 43</td>
<td></td>
</tr>
<tr>
<td>moral leaders, 22</td>
<td></td>
</tr>
<tr>
<td>moral principles, 42</td>
<td></td>
</tr>
<tr>
<td>moral projection principle, 343–4, 360</td>
<td></td>
</tr>
<tr>
<td>moral responsibility, 255</td>
<td></td>
</tr>
<tr>
<td>moral self-regulation, 3</td>
<td></td>
</tr>
<tr>
<td>motherhood, 51, 54</td>
<td></td>
</tr>
<tr>
<td>Mounier, Emmanuel, 155–8</td>
<td></td>
</tr>
<tr>
<td>Muhammad (prophet), 138, 140</td>
<td></td>
</tr>
<tr>
<td>multinational companies, 334–41</td>
<td></td>
</tr>
<tr>
<td>Musasho, Miyamoto, 103–4</td>
<td></td>
</tr>
<tr>
<td>mutual advantage, 160–1</td>
<td></td>
</tr>
<tr>
<td>mutual aid, 282</td>
<td></td>
</tr>
<tr>
<td>mutual trust, 160–1</td>
<td></td>
</tr>
<tr>
<td>mystical experiences, 29–30</td>
<td></td>
</tr>
<tr>
<td>mysticism, 21, 165–6</td>
<td></td>
</tr>
<tr>
<td>myth-ritual experience, 28–9</td>
<td></td>
</tr>
<tr>
<td>Naess, Arne, 228, 231, 232, 299</td>
<td></td>
</tr>
<tr>
<td>Näringsliv, 310–11</td>
<td></td>
</tr>
<tr>
<td>natural constraints, 215–16</td>
<td></td>
</tr>
<tr>
<td>Natural Step, 245–9</td>
<td></td>
</tr>
<tr>
<td>nature, 255</td>
<td></td>
</tr>
<tr>
<td>valuing, 241–2</td>
<td></td>
</tr>
<tr>
<td>needs, 159, 270</td>
<td></td>
</tr>
<tr>
<td>needs-oriented projects, 355</td>
<td></td>
</tr>
<tr>
<td>neoclassical economics, 351</td>
<td></td>
</tr>
<tr>
<td>neoliberalism, 223</td>
<td></td>
</tr>
<tr>
<td>Net Product of Photosynthesis (NPP), 248</td>
<td></td>
</tr>
<tr>
<td>neuroscience, of spirituality, 26–33</td>
<td></td>
</tr>
<tr>
<td>New International Economic Order (NIEO), 399</td>
<td></td>
</tr>
<tr>
<td>New Science, 191</td>
<td></td>
</tr>
<tr>
<td>nonattachment, 90</td>
<td></td>
</tr>
<tr>
<td>nonconsumption, 91</td>
<td></td>
</tr>
<tr>
<td>nongovernmental organizations (NGOS), 222, 341, 352, 387, 390, 398, 404–5, 409</td>
<td></td>
</tr>
<tr>
<td>non-material goods, 6</td>
<td></td>
</tr>
<tr>
<td>nonviolence, 92</td>
<td></td>
</tr>
<tr>
<td>normal science, 4</td>
<td></td>
</tr>
<tr>
<td>no-self, 88–90</td>
<td></td>
</tr>
<tr>
<td>nothingness, 98</td>
<td></td>
</tr>
<tr>
<td>Novak, Michael, 346</td>
<td></td>
</tr>
<tr>
<td>Novartis, 355</td>
<td></td>
</tr>
<tr>
<td>Nozick, Robert, 264</td>
<td></td>
</tr>
<tr>
<td>Ntu, 306–8</td>
<td></td>
</tr>
<tr>
<td>objectification, of people, 209</td>
<td></td>
</tr>
<tr>
<td>organizations</td>
<td></td>
</tr>
<tr>
<td>applying teachings of the elders to, 189–92</td>
<td></td>
</tr>
<tr>
<td>Bahá’í worldview and, 179–86</td>
<td></td>
</tr>
<tr>
<td>built-in sense of purpose and order of, 190–1</td>
<td></td>
</tr>
<tr>
<td>consciences of, 342–7</td>
<td></td>
</tr>
<tr>
<td>critique as spiritual exercise in, 63–6</td>
<td></td>
</tr>
<tr>
<td>decision making in, 291</td>
<td></td>
</tr>
<tr>
<td>deep leadership in, 295–303</td>
<td></td>
</tr>
<tr>
<td>discerning spirit of, 192–4</td>
<td></td>
</tr>
<tr>
<td>Edgewater Organizations, 369–77</td>
<td></td>
</tr>
<tr>
<td>as living organisms, 189–90</td>
<td></td>
</tr>
<tr>
<td>meaningfulness in, 325–33</td>
<td></td>
</tr>
<tr>
<td>Self Assessment and Improvement Process for, 359–68</td>
<td></td>
</tr>
<tr>
<td>sustainability and, 245–52</td>
<td></td>
</tr>
<tr>
<td>vocation of being in, 191–2</td>
<td></td>
</tr>
<tr>
<td>ossification, 312–13</td>
<td></td>
</tr>
<tr>
<td>Otto, Rudolf, 27</td>
<td></td>
</tr>
<tr>
<td>Owen, Harrison, 194</td>
<td></td>
</tr>
<tr>
<td>paradox, 24</td>
<td></td>
</tr>
<tr>
<td>parrhesia, 58–60, 61</td>
<td></td>
</tr>
<tr>
<td>participative processes, 329</td>
<td></td>
</tr>
<tr>
<td>patriarchy, 51</td>
<td></td>
</tr>
<tr>
<td>Payutto, P. A., 90</td>
<td></td>
</tr>
<tr>
<td>peace, 94, 176</td>
<td></td>
</tr>
<tr>
<td>peak experiences, 35</td>
<td></td>
</tr>
<tr>
<td>people-centered economics, 171–7</td>
<td></td>
</tr>
<tr>
<td>permanent principles, 123–4</td>
<td></td>
</tr>
<tr>
<td>personal ecosophy, 231–2</td>
<td></td>
</tr>
<tr>
<td>personalism, 155–62</td>
<td></td>
</tr>
<tr>
<td>economics and, 158–62</td>
<td></td>
</tr>
<tr>
<td>historical context, 156–7</td>
<td></td>
</tr>
<tr>
<td>spirituality and, 157–8</td>
<td></td>
</tr>
<tr>
<td>personal relationships, 94</td>
<td></td>
</tr>
<tr>
<td>personal responsibility, 231–2</td>
<td></td>
</tr>
<tr>
<td>for spiritual growth, 180–3</td>
<td></td>
</tr>
<tr>
<td>personal sanctions, 43</td>
<td></td>
</tr>
<tr>
<td>Pirsig, Robert, 103</td>
<td></td>
</tr>
<tr>
<td>Placeholders, 373–4</td>
<td></td>
</tr>
<tr>
<td>Plato, 76, 78, 224, 360</td>
<td></td>
</tr>
<tr>
<td>Polanyi, Karl, 92</td>
<td></td>
</tr>
<tr>
<td>political economy, 277, 281–2</td>
<td></td>
</tr>
<tr>
<td>pollution, 229</td>
<td></td>
</tr>
<tr>
<td>postcapitalist, values-driven economy, 5–7</td>
<td></td>
</tr>
</tbody>
</table>
poverty, 111–12, 382
power, limits to, 132–3
power distribution, gender and, 50–1
practical idealism, 115–16
prayer, 28, 31, 32
preferences, 159
Premji, Azim, 300
Princen, Thomas, 270
Principles of Responsible Investment (PRI), 338
Proactive Management Consulting Ltd (PMC), 382–3
profane spirituality, 157
profit making, 73–5, 78, 95–6, 125, 142
profit maximization, 74, 77, 88, 91
progressive consumption tax, 272–3
prosocial, 112
Protestantism, 129–36
economic principles and, 129–36
principles of, 129–32
Prudentius, 212
psychology, transpersonal, 34–41
psychospirituality, 53
Quaker spirituality, 147–53
Rainforest Alliance, 391–2
rationality, 18–25
economic, 292–3
expressive theory of, 42–3
instrumental, 280
scientific, 221
rational management, 22
Rawl, John, 400–1
Ray, Paul, 261–2
Reagan, Ronald, 133
‘real’, 262–4
reciprocity, 7, 20
reflection, 193
regulations, 337–8, 352
reification, 199–201
religion, 21, 287
see also specific religions
Chinese, 51
cognitive definition of, 26–8
constraints by, 215
gender and, 50–6
nature and, 241–2
spirituality and, 11–16
spirituality versus, 326–7
Religion of Economics, 176–7
religious experiences, methods of attaining, 28–9
religious model of organization, 14–15
Renault, 20
resistance, 166–9
responsibility, 7
diffusion of, 44
displacement of, 44
ethics of, 254–6
freedom with, 123
for future generations, 254–60
moral, 255
natural vs. contractual, 256
personal, 231–2
Ricoeur, Paul, 24
right action, 300–1
rituals, 28–31
Ritzer, George, 340
Robèrt, Karl-Henrik, 245–9
Rodick, Anita, 39
Roman Catholic Church, 118, 119
see also Catholic social teaching
Sachs, Jeffrey, 200
Sacrifice Syndrome, 320
Salt March, 231
salvation, 168
samurai, 104–5
satisfiers, 270, 271
scarcity, 91, 109, 176
Schelling, Thomas, 88
Schleiermacher, Friedrich, 26
Scholes-Merton model, 200
Schumacher, Ernest Friedrich, 90, 171–7
life of, 171–3
people-centered economics of, 171–7
on science, 173–4
science of climate change, 236–7
New Science, 191
science-for-insight, 173–4
science-for-use, 173–4
scientific method, 147–8, 290–1
scientific rationality, 221  
Scott, Joan Wallach, 49  
Second Vatican Council, 119  
secular humanism, 214  
secularization, 11  
self, role of the, 45–7  
Self Assessment and Improvement Process (SAIP), 359–68  
self-care, 59, 60  
self-collectivization, 198–9  
self-consciousness, 81  
self-critique, 64  
self-detachment, 273–4  
self-expressions, 42  
self-interest, 23–4, 88, 93, 159–60, 183  
self-realization, 228–9, 233  
self-realization ethics, 70  
Selznick, Philip, 342  
Sen, Amartya, 19, 23  
servant leadership, 358  
sexuality, female, 53  
shallow ecology, 299  
shallow leadership, 295–6  
shareholder capitalism, 161  
Sharia'h, 138–42, 145  
shikai, 108  
Shiller, Robert, 198  
shin, 107  
Shinto, 101, 104, 109, 308  
silence, 6  
simplicity, 241  
Skinner, B. F., 27  
slavery, 75  
Slow Food Movement, 271  
Smith, Adam, 214, 278, 281–2  
social capital, 20, 161  
social change, 214–15  
social contract, 214, 339–41  
social economy, 277  
social entrepreneurs, 404  
social interaction, 278  
socialism, 138  
social justice, 54, 76–7  
social love, 122  
social practice, 393  
social pressure, 21  
social sanctions, 43  
society  
consumer, 271  
cultural forces in, 305–12  
depersonalization of, 155  
just and responsible, 135–6  
new role of business in, 351–8  
Western, 166  
Söllle, Dorothee, 163, 165–70  
soft power, 133  
solidarity, 123, 124, 357  
Solomon, Robert, 77  
soul, 121  
Spinoza, Baruch de, 228  
spirit, 107  
of organizations, 192–4  
spiritual-based leadership (SBL), 287–93  
spiritual capital, 351  
spiritual experiences, 45–6  
methods of attaining, 28–9  
neurocognitive perspective on, 29–32  
neuroscientific assessment of, 32–3  
spiritual goals, conflict between material goals and, 204–7  
spiritual goods, 6  
spiritual growth, personal responsibility for, 180–3  
spiritual intelligence, 46–7  
spirituality, 4–5  
in business, 4–5, 13–14, 21–2  
Christian, 118–27  
climate change and, 236–43  
cognitive definition of, 26–8  
community and, 242–3  
concept of, 7–8  
critique as notion of, 58–66  
in economics, 19  
economics of, 19  
ethics and, 21–2  
fair trade and, 402–3  
frugality and, 273–4  
gender and, 49–56  
leadership and, 55–6  
of liberation theology, 164–5  
materiality and, 12–13  
neuroscience of, 26–33  
personalism and, 157–8  
profane, 157
spirituality – continued
  Quaker, 147–53
  rationality and, 18–25
  versus religion, 326–7
  religion and, 11–16
  workplace, 325–33
  spiritually-based enterprises, 274–6
  spiritual wisdom, 81–2
  Srimat Bhagavadgita, 80, 84–6
  Stace, Walter T., 29–30
  stakeholder management, 3
  stakeholder theory of the firm, 3–4
  statesmen, 256
  stewardship, 126–7, 357
  St. John the Baptist, 274
  stockholder theory of the firm, 3–4
  Streng, Frederick, 29
  stress, workplace, 291–2, 320–1
  subsidiary, 124
  suffering, 89–90, 94, 207–8
  sufficiency, 271
  Sun Tzu, 103
  sustainability, 6, 94, 152, 245–52,
    257–8, 271, 275
  sustainable consciousness, 249–52
  Sutich, Anthony, 37
  Sweden, 310–11
  synchronicity, 16
  synthetic materials, 247–8
  systems thinking, 188–9

  Taoism, 97–102, 104, 205, 308–10
  taxation, 141, 272–3
  technology
    emissions reduction, 239–40
    intermediate, 172–3, 175–6
  teleopathy, 345
  Ten Thousand Villages, 402
  third movement, 52–3
  throughput, 271–2
  time-space interval, 106–7
  TINA doctrine, 340
  Tolstoy, Leo, 35
  transcendence, 31–2, 46, 56
  transformation management, 305–13
  transnational corporations, 223–4,
    334–41
  transpersonal
    approach, 34–6
    in business, 38–41
    definitions of, 36–7
  transpersonal psychology, 34–41
  Trappist Brewery, 275
  Trilling, Lionel, 264
  triple bottom line policies, 3
  trust, 6, 7, 20, 160–1
  truth, 59, 122, 151
  Tsunetomo, Yamamoto, 104
  Turner, Victor, 28
  Twersky, Isadore, 113
  Ubuntu, 306–8
  Ultimate Reality, 11–13, 16, 56
  unitary experience, 28–9
  United Nations Global Compact,
    341, 354–6
  unity
    charism of, 382
    of knowledge, 283
    of mankind, 184–5
  universal destination of goods, 124
  universal purposes, 330–1
  UN Universal Declaration of Human
    Rights, 121
  Upanishads, 80–4
  Uruguay Round, 400
  value, 77
  value-added tax, 273
  value-based economics, 78–9
  value conflicts, 85
  values
    business, 298
    materialistic, 204–10
    van Hove, Hildegard, 54
    Velasquez, M., 335–6
    virtue ethics, 42, 69, 79
  voluntary policies, 337–8

  wealth, 73–5, 77, 78, 95
  wealth disparities, 340
  wealth distribution
    Islam and, 141, 142
    Jewish perspective on, 111–17
  Weber, Max, 96, 129, 130,
    132, 273
  Weil, Simone, 180
  well-being, 320–1
West, liberation theology for the, 165–9
Wheatley, Margaret, 194
whistle-blowing, 65–6
Whyte, David, 345–6
Wilber, Ken, 36
Wipro Ltd., 300, 302–3
wisdom, 71, 81–2, 90–1, 174
witches’ movement, 52
women
  leadership by, 55–6
  religion and, 53–5
women’s movement, 51–2
Woodhead, Linda, 50
work
  meaningfulness at, 324–33
  organization of, 126
work ethic, Protestant, 130–1
working lives, 263
work-life balance, 39
workplace spirituality, 325–33
workplace stress, 291–2, 320–1
World Alliance of Reformed Churches (WARC), 134–5
World Fair Trade Organization (WFTO), 396–8
world/global history, 219–20
worldviews, diverse, 330–1
Yu-Lan, Fung, 309
Yutang, Lin, 309
Zamagni, Stefano, 200
Zen, 104–6
Zhuangzi, 97, 98
Zohar, Danah, 46