

Spirituality in the Workplace

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Introduction

Workplace spirituality provides a holistic umbrella that compatibly embraces the totality of work-related activities which are sourced from one's inner self. Whether these activities are initiatives involving diversity, performance, employee-engagement, work-life integration, or creativity, innovation, or imagination, there is a spiritual dimension to their application in the workplace. In addition, employees from a variety of backgrounds, cultures, and religions require accommodations for styles of dress, manner of keeping their hair, diets, praying, fasting, language, and observance of holidays. In distinguishing between spirituality and religion, the suggestion is made that spirituality is the *source* that gives rise to humanistic and performance-oriented activities that serve the best interest of the individual and the organization, respectively. Whereas, religion is an *expression* of spirituality that manifests in rules for living, rituals, and structure. It is suggested that the original intent of religions was to serve as *vehicles* for spiritual experiences, without structure or limitation. Such experiences serve as motivation to behave in *naturally* supportive ways we describe as empathy, compassion, humility, and love. The extent to which an individual or group is *inspired* to interact with others, in the workplace or otherwise, is the extent to which spirituality plays its intended role in workplace performance, productivity, and profitability. It is assumed that profitability is the natural result of integrating humanistic values with the most challenging and ethical business practices. It is also proposed that the everyday interactions we have with co-workers can be the most powerful source of spirituality in the workplace—as well as the key to achieving an inclusive culture. Finally, the presentation concludes with a discussion of the ten most prominent ways spirituality plays out in the workplace and guidelines for how employees might learn appropriate, proactive behaviors for integrating spirituality into their lives.

Spirituality and Religion

This conversation begins with a time-immortal quote:

*“We are spiritual beings
having a human experience.”*

This quote implies that spirituality is an *inherent* part of human existence—probably, with unlimited ways of expressing it. It is part of who we are in whatever ways we participate in life.

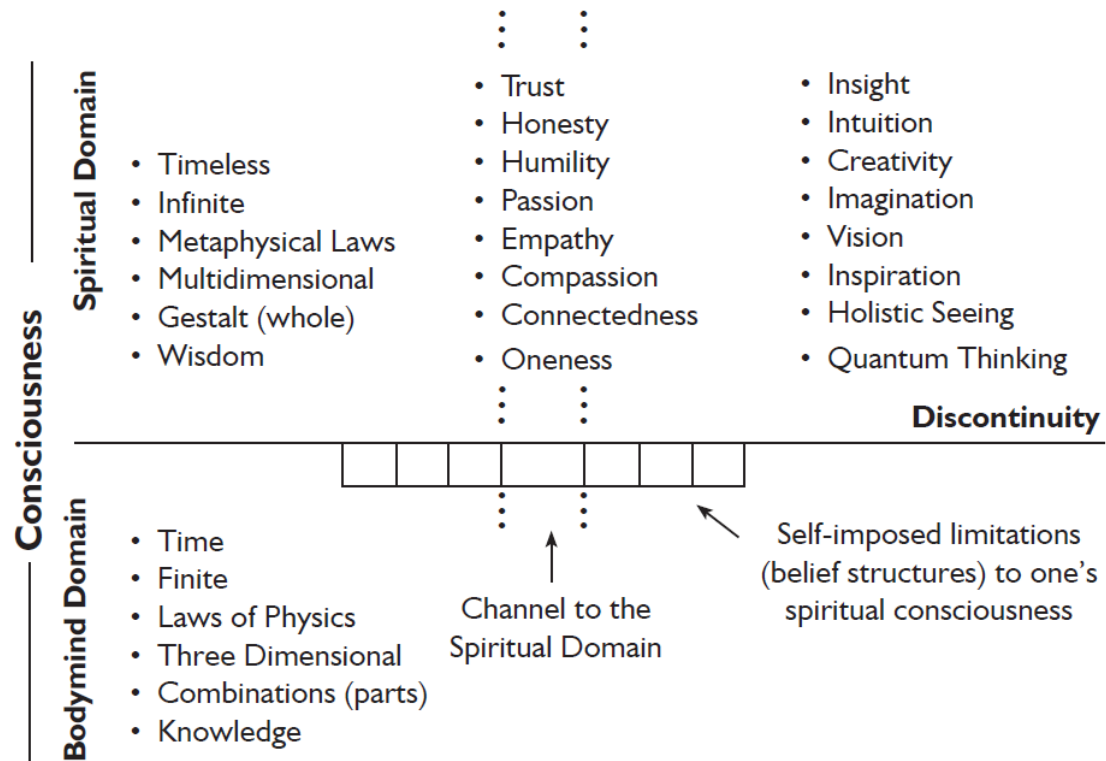
One of the most common and profound **expressions** of spirituality is religion. In fact, the two are sometimes used synonymously in spite of the fact that upon close examination, most of us make a distinction between the two. Words and phrases that are used to describe spirituality (from corporate workshops) are “higher state of being,” “intangible,” “intuitive,” and “cosmic.” Whereas, words used to describe religion are “concrete,” “rules,” “restrictions,” and “organization.” Additional expressions of spirituality include Tai Chi, yoga, prayer, meditation, passion, commitment, and high performance.

I define spirituality as that which come from within—beyond what we have been programmed to believe and value. These include both genetic and environmental programming. Spirituality is the inner source of wisdom that is **reflected** in values and behaviors which are both humanistic and performance-oriented. These values include empathy, compassion, humility, and love, as well as inspiration, creativity, and wisdom. Religion is a uniquely organized system of beliefs, practices, and rituals which strongly influence how we live our lives and from which many of us derive meaning and purpose. In reverse, authentic religious acts of submission often serve as *vehicles* for spiritual experiences, such as, prayer, meditation, and prostration. Spirituality compatibly embraces all religions and forms of worship, as well as spiritualists, those who are unaffiliated, and those who do not have religious beliefs. In summary, spirituality is source and religion is human expression.

The Source of Spiritual Behaviors

It becomes rather obvious that a discussion of workplace spirituality is critically dependent on the definitions or context of the terms spirituality, spiritual, or spirit. Figure 1 helps to clarify how these terms are used in this discussion. The figure is the depiction of two domains of consciousness. Specifically, it defines the *bodymind* and *spiritual* realms of consciousness we experience as individuals.

Domains of Consciousness



*“Spirituality is the infinite reservoir of wisdom.
Each human is a channel through which
that divine wisdom is steadily flowing.”*

—Paramahansa Yogananda

The bodymind consciousness is governed by the laws of physics and the measurable concrete world. Spiritual consciousness is associated with the non-physical world governed by metaphysical laws. The discontinuity line that separates the two realms of consciousness is typical of an individual who has not integrated the two domains of consciousness—primarily, through in-depth personal growth. The arrow describing a channel to the spiritual domain and represents the extent to which integration does or does not exist. The wider the channel, the more a “spiritual motivation” is an inherent part of an individual’s life experiences. An example is an individual who is understanding and tolerant of the shortcomings of others. In the absence of a permanent channel, the more an individual experiences the two realms as compartmentalized. (I will shortly introduce a model which suggests we live “three personalities” on an everyday basis.)

Two vitally important points I would like to make here are the following:

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- 1) Words, principles, or values *do not* exist above the line—only life-changing spiritual experiences.
- 2) After having a spiritual experience, we return to the bodymind realm and “express” that experience in some form, such as writing, emoting, sharing, supporting, or just realizing the shift in our state of being.

In describing such experiences, we might recall the quote of Jiddu Krishnamurti, the famous East Indian philosopher, ...what lies *beyond* cannot be put into words because “*the word is not the thing*”... or the Polish-American scientist and philosopher, Alfred Korzybski, who remarked “*the map is not the territory*,” expressing his view that many people confuse an abstraction of reality with reality itself.

I would *suggest* that the greatest value of such expressions is to remind us that words serve as “vehicles” for others to have their own, unique spiritual experiences—and their unique, corresponding transformation. This is the true essence of spiritual and personal transformation, above and below the line, respectively. It is clear that some written words have more power than others in creating a “call to action;” particularly, when accompanied by strong emotion and vivid description. Such motivation commonly carries an *intention* to create an act of transformation; a *dedication* to achieve an outcome; and a *commitment* to doing whatever it takes to achieve a desired end-state objective.

This discussion is the basis of the definitions I have proposed for the three critical terms cited above. In essence, spirituality is one’s inner consciousness. Religion is an expressed form below the line. Spirituality is essence and religion is form. I have placed words in the spiritual realm, in Figure 1, solely to indicate the *source* of such described behaviors, below the line.

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Where the workplace is concerned, it follows naturally that when we support the success and well-being of others, with no expectation in return, it is a spiritual act. Therefore, the most common *expressions* of spirituality in the workplace are both humanistic and performance-oriented. *Therefore, I define spirituality in the workplace as an integration of humanistic values with sound business principles.* The two are inseparable. For example, the humanistic principles of diversity and inclusion are spiritual in nature—such as respect, equality, openness, fairness, integrity, and support—when practiced unconditionally. In a like manner, performance-oriented values include empowerment, teamwork, mentoring, creativity, and high performance. The latter are all unlimited expressions of human potential—when spiritually sourced.

In three years of our consulting work with one of the global leaders in the motor car industry as well as a large federal agency, we discovered that the dominant expectation of employees in the workplace is how they are treated as human beings. This expectation includes acknowledgement (and reward, where appropriate) for exceptional performance; being respected as a person, irrespective of title or position; fairness in advancement and promotion, irrespective of differences; and leadership consistent with an organization's core values and ethics.

In a like manner, *empowerment, defined as the capacity to perform*, is an inner motivation to fully express one's capability. Such an expression is a *process* rather than a goal. It continually expands as workplace initiatives and customer expectations expand—such as Six Sigma, Performance Management, Talent Management, Employee Engagement, Customer Service, and Transformational Leadership. The authentic practice of teamwork, mentoring, creativity, and high performance involve the unconditional commitment to the success of someone else, unlimited exploration of consciousness, and the full expression of the human spirit, respectively. These are the most profound expressions of spirituality in the workplace.

Beneath all of the workplace applications described above, the continuous spiritual growth of an individual is simultaneously occurring. The workplace applications serve as *vehicles* for this growth process. The resulting spiritual growth of the individual is reflected in greater understanding, empathy, and compassion for the human experience. This is the definition of wisdom. The process by which this transformation occurs is presented in the following discussion of a systems-thinking approach to human compatibility and spirituality.

A Systems-Thinking Approach to Human Compatibility and Spirituality

In spite of the fact that we are *naturally* spiritual beings, we all inherit a bodymind consciousness programmed for survival. As a result, behaving and performing from a spiritual perspective requires an experiential learning process—which doesn't necessarily come with more birthdays! The essence of this process is learning to distinguish between true and illusionary threats to our survival. Sounds simple on the surface, but in reality, realizing these distinctions and living consistent with this level of consciousness can be quite challenging.

For example, from a historical perspective to the present, individuals and civilizations have sought to prove *their* religious beliefs are right and others are wrong—at the very least by implication. A most famous example by force and violence is the Crusades. The same can be said of other movements for the domination of economic and political systems. From an individual perspective, a heated argument between two individuals is sometimes perceived as tantamount to a life-threatening situation—and often results in violent encounters. These are examples of a bodymind consciousness programmed to

dominantly experience life from a survival perspective. The obvious conclusion we might draw from these observations, with respect to the workplace, is that we require employees who dominantly behave and perform in a compatible and spiritually-driven way in order to have an environment characterized by cooperation, collaboration, and spirituality.

The process of experiencing the transformation from conflicting, survival-driven behaviors to compatibility-driven behaviors to spiritually-driven behaviors is described by the three-cycle diagram, Figure 2: A Systems-Thinking Model of Human Compatibility.

The major value system that characterizes each of the cycles in Figure 2 is described below:

Cycle One: Survival—A Survival-Adaptive Reality

- Scarcity
- Win/Lose
- Competition
- Separateness
- Polarization
- Information is Power

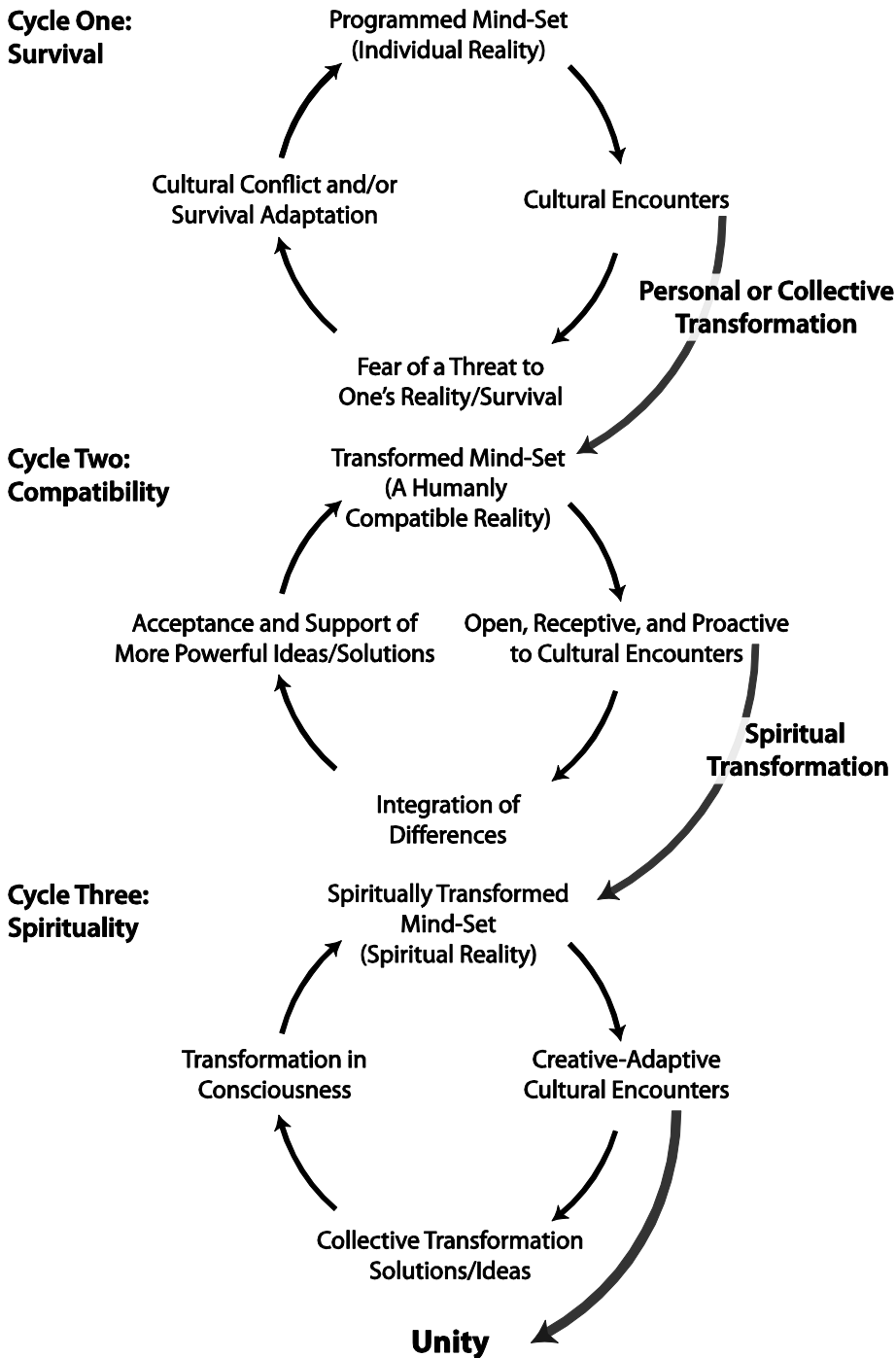
Cycle Two: Compatibility—A Humanly Compatible Reality

- Respect
- Equality
- Interdependence
- Collaboration
- Freedom
- Knowledge is Power

Cycle Three: Spirituality—A Creative-Adaptive Reality

- Abundance
- Connectedness
- Exploration
- Service
- Oneness
- Wisdom is Power

Figure 2. A Systems-Thinking Model of Human Compatibility



In practice, we each spend an average amount of time in each of these realities, depending on the environment. I would suggest that the Compatibility Reality corresponds to inclusion (or an inclusive culture), whereas the Spiritual Reality is not dominant—nor is it necessary to be dominant. However, practically all of the activities of the Compatibility Reality have their source (or state of being) in the Spiritual Reality. In order, words, spirituality is a “state of being” whereas the Compatibility Reality is dominantly a “state of doing”—the two work in tandem. Finally, it interesting to note that *knowledge* is of the mind and *wisdom* is of the spirit. As Lao-Tzu, the Chinese philosopher who created Taoism, has stated:

*To gain a little every day is knowledge.
To lose a little every day is wisdom.*

Spirituality through Small Acts of Transformation

The most profound expression of spirituality is how we live our lives on a moment-to-moment, day-to-day basis. Reflecting on Figure 2, it is being consciously aware of the amount of time we each spend in Cycles Two and Three: Compatibility and Spirituality. I suggest that the small everyday interactions we have with others—whether interpersonal or virtual—have the greatest impact on positively improving the quality of our relationships. We refer to these interactions as *small acts of transformation*, when they are done with honesty, integrity, and no expectation in return.

Small acts include being understanding of the shortcomings of others; sharing homework assignments; focusing more on cooperation than competition; keeping your word when you make a promise; acknowledging others is preference to yourself; using “we” more than “I;” doing something that exceeds your major customer’s expectations; avoid gossiping about others; doing a monthly email thanks to those who contribute most to your success; being an example of the expectations you have of others; choosing someone to experience “collaborative learning; “ selecting a student/colleague who is struggling and offer to mentor for him/her; learning a new skill every two weeks; and finally, saying thank you more and really meaning it!

I define transformation as an “irreversible change” in an individual’s mind-set that is reflected in behaviors of understanding, compassion, and support—such as those cited above. This transformation is also reflective of the increasing quality of relationship—which is the essence of the culture that exists between two individuals. Using the Six Degrees of Separation and the Three Degrees of Influence Rules from Social Networking, the quality of a primary relationship can be expanded through viral dissemination. The former rule states, in essence, people worldwide are connected to each other by an average of “six degrees of separation”—or for an organization, more like two to three people. The latter rule states, in essence, we influence two other

individuals, beyond our primary relationship, within a give organization (or social network).

In practice, these rules have the power to transform the quality of relationships between individuals, among co-workers, and within an organization. The quality of relationships is synonymous with the existing culture. Therefore, using small incremental, everyday acts of support with those we work with provides the opportunity to transform the workplace culture. Small acts that create transformation are, by nature, spiritual.

The process I have described provides a role for every employee to participate in the process of creating an inclusive culture through cultural transformation. It complements the efforts of leadership and management in leading this process. The end-state objective of this spirituality-driven process is to create an *employee-supportive* workplace where all employees experience *equitable opportunity* for mainstream participation and personal success.

Coming Down to Earth—Workplace Applications of Spirituality

In general, I define workplace applications of spirituality those that *originate* within one's inner spiritual self as described by Figure 1. The following examples are common expressions in the United States working environment.

1. Prayer Groups

Among various federal agencies and throughout the corporate world, “prayer groups” are very prevalent and popular. Although each group has its own format, they are usually organized about a specific religion. These are, generally, individuals with strong religious beliefs who believe they have the *right* to bring their whole self to the workplace—body, mind, and spirit. They usually meet once a week for an hour.

A specific group I interviewed indicated they met once a week from 12:30 to 1:30 pm. Many of the groups form spontaneously, with or without formal leadership sanction. The format of this particular group was a prayer at the beginning of each meeting, followed by the discussion of a verse from the Bible, and ending with another prayer. The verse involved a discussion of how Jesus Christ lived and how each person could practice similar behaviors in their day-to-day interactions with others.

The group discussion also involves support and encouragement to employees struggling with personal issues such as a difficult boss, subtle practices of discrimination, and simply some guidance from others about career advancement. The gray area for group members was “proselytizing.” Discussing their beliefs with other employees during working hours—both when asked or simply in conversation with other employees—while workplace responsibilities were set aside. There appears to be great resistance to such activities among the broad base of all employees. They point out the

number of different religious representations and that such practices could lead to chaos; particularly, during workplace activities.

Other religious groups, such as Jews and Muslims, are also allowed to pray during work hours. The American Stock Exchange has a Torah group.

2. Creative Visualization

Creative visualization utilizes the power of *imagination* as the source that initiates the process of achieving any goal, objective, or condition an individual may desire. This inner desire involves a five-step process as defined by the book *The Complete IDIOT'S Guide to Creative Visualization*:

- 1) *Imagination*—creation of a goal, condition, or an objective, e.g., inclusion.
- 2) *Focus*—creation of a visual picture of this vision in form, e.g., people compatibly working together.
- 3) *Belief*—experience of the vision already having occurred, e.g., a feeling of contentment and accomplishment.
- 4) *Consciousness*—awareness of experiences of achievement and challenge throughout the process, e.g., productive and counterproductive cultural encounters.
- 5) *Affirmation*—positive declaration of achievement throughout the process, e.g., “Support the success of others.”

The power of this spiritual expression is setting aside skepticism, adopting a strong belief of success (confidence in one's self), and practice—practice, practice.

3. Personal Stability, Centeredness, and Self-Actualization

One or more of these conditions describe how many individuals adapt to the chaotically changing work environment. Adaptation may involve time-out for meditation, prayer, a short walk, journaling, or sharing with a trusted friend. The essence of these spiritual expressions is the realization that stability, centeredness, and self-actualization are sourced from your inner self—particularly since we have little or no control of our workplace environment or the people in it. The essence of this expression is that change is an *external* occurrence and adaptation is an *internal* process of personal and sometimes spiritual transformation. The major activity associated with these expressions is personal growth—the willingness to continually learn through classroom training, conferences, networking, personal introspection, and most of all, the everyday interactions we have with others.

4. Imagination, Creativity, and Innovation

It is my belief that both *imagination* and *creativity* do not originate within the mind, but from the inner dimension I have previously described. (Figure 1, page 3). They both literally originate within one's creative consciousness. This source is stimulated by our day-to-day desires and wishes as well as by the necessities of problems and challenges that the workplace (or life) serves. The most prominent advanced techniques for developing the "skills" of imagination and creativity are *mind-mapping*, *sleep-state creativity*, and the *unlimited exploration* of one's creative consciousness, for solutions that involve the imagination, visioning, and the creation of new paradigms.

Innovation is putting a creative idea into form, e.g., a new theory, software program, the design of a building, a poem, a musical score, or a solution to a practical problem. The power or impact of innovation is in direct proportion to one's knowledge base about a subject. For example, Albert Einstein had an in-depth knowledge base in physics, mathematics, and astronomy in addition to an ability to integrate that knowledge base to invent "The Theory of Relativity." More often, we use innovation for practical everyday solutions, sometimes with leisure or sometimes out of crisis, e.g., the movie "Apollo 13" is an example of extraordinary innovation driven out of crisis.

5. Transformational Leadership

Transformational leadership is the ability to influence others in performing to their highest potential based upon an *unconditional commitment* to their growth, success, and well-being. An unconditional commitment begins with an in-depth understanding of needs, wants, and aspirations, or others; facilitating them in clarifying their goals and objectives based upon their innermost (or spiritually-sourced) values; and mentoring the continuous acquisition of high-performance skills driven from an inner desire to succeed. This form of leadership is not exclusive to title, position, or income. It is a *natural* desire to support the success of others with no expectation in return.

The most challenging skill associated with transformational leadership is the ability to *facilitate* the adoption of a mind-set of success in others, regardless of the challenges they may encounter. I emphasize the term *facilitate* since this ability cannot be taught by a prescribed set of behaviors. A mind-set of success is inclusive of:

1. "An Attitude of Empowerment"—100% responsibility and accountability.
2. "Self-Discipline"—maintaining the success process in spite of distractions and challenges.

3. “Creating Allies”—mutually committed individuals you can depend on for support who are a mirror-reflection of yourself.
4. “A Clear Direction”—the establishment of a measurable goal, with course corrections, that guides the process of continual success.

6. Work as Meaning

Given the pressures and demands of the workplace today, practically every generational group, in particular Baby Boomers and Millennials, are asking themselves, “Is this what I want to do with my life?” “Does this activity provide me with a sense of joy, passion, and contribution to others?” These are obviously “inner-space” questions. They are personal to each individual. As many Baby Boomers delay their retirement, they grow more reflective about their workplace activities, its value to customers, and their contribution in terms of social responsibility. In a like manner, one of the major workplace values of Millennials is “to make a difference in the world condition,” by what they do. This value is very influential in terms of the choices they make for prospective employers as well as the type of job they accept—in spite of the job market. Fortunately, they are also idealistic and optimistic!

7. Organizational Commitment to Spirituality in the Workplace

Tyson Foods, Inc., Springdale, Arkansas has established a Tyson Center for Faith and Spirituality at Walton College. The objective of the Center is to produce business executives with certificates in leadership, and faith and spirituality. It is suggested that organizations which are spiritual and faith-friendly are more likely to have higher levels of job satisfaction, higher levels of customer service, greater innovation, and lower turnover and absenteeism. The organization placed 128 part-time chaplains in 78 Tyson plants beginning in 2006. Their responsibilities included being available for counseling, bereavement situations, and spiritual development.

Other examples include Xerox and Ford sponsoring spiritual retreats and Vision Quests for greater creativity and innovation; Microsoft’s online spiritual service; Apple Computers’ spiritual rooms for meditation and prayer to improve productivity and creativity; Sounds True providing extra vacation days for spiritual interests; Patagonia’s yoga class on company time; The World Bank’s Spiritual Unfoldment Society; Marriott’s day off for their “Spirit to Serve” the local community; and Timberland’s extra pay to employees up to 40 hours a year for community service work.

8. Work-Life Integration

The essence of work-life integration is the realization that one's work and personal life are inseparable. The objective for personal quality, balance, and spiritual centeredness is to learn how to integrate one's most important activities. These most important activities are based upon one's innermost (spiritual) values. Common choices participant's make from our workshops are *family, service, leadership significant other, faith, teamwork, self*, etc. In essence, *quality of life* is result of focusing on activities sourced from one's spiritual values and *work-life balance* is the result of managing these activities in an integrated manner, based upon *necessity, practicality, efficiency, and spontaneity*.

9. Spirituality and Social Responsibility

Social responsibility is a form of organizational self-accountability for the welfare of the environment in which an organization operates. Although social responsibility is often connected to long-term bottom-line profitability, those organizations and individuals that *authentically* practice it are driven by an inner desire to care for people, communities, and the environment. *True* social responsibility is borne from the realization that humans, animals, and the environment exists in an intricate web of interrelationships. For example, if we pollute the water and environment in which we live, too often for additional profit, we simultaneously endanger our own existence through the food chain. In contrast, socially responsible organizations feel a *natural obligation* to support the development and welfare of the communities in which they operate. For example, Toyota Financial Services has an established program to assist the educational needs of the Hispanic Community of southern California through the Office of the Vice-President of Social Responsibility. Other prominent organizations that have long been driven by this natural desire include Patagonia, Timberland Shoes, Tom's of Maine, Ben and Jerry's Ice Cream, and Stoneyfield Farm Yogurt.

10. Spirituality—People, Performance, and Profitability

The essence of this application of spirituality is very simple; sustained profitability, over time, is the natural result of ensuring the physical, mental, and spiritual welfare of employees and providing the tools and the environment to maximize their performance. At the risk of sounding *too simplistic*, the point I am making is that when employees experience a leader or a manager who truly cares about them as human beings, the response is exceptional performance—even beyond expectations. Two former CEOs I have experienced who exemplify this statement are Jack Lowe, Jr. of TDIndustries and Herb Kellerman of Southwest Airlines. Both of their organizations were in the top five list of The 100 Best Companies to Work for in America for more than five consecutive

years; often trading the top position. I cite this award because it is one that is achieved by the response of the work force. Jack, for an example, would repeatedly state, “We must embrace diversity, first and foremost because it is right.” Then he would proceed with the productivity and business drivers. He also often stated that treating people with dignity and respect was a condition for employment at TD Industries—and he meant it! Herb Kellerman is quoted to have said, “A company is stronger if it is bound by love rather than by fear.” He also stated, “Your people come first, and if you treat them right, they treat the customer right.”

An Integrated Approach to Spirituality in the Workplace

It is my strong opinion that a separatist approach to “Religion in the Workplace” is simply a reenactment of how religions operate in society and globally: practices which maintain their separation and declaration of being the only true religion sanctioned by a spiritual being; with the possible exception of Buddhism and Judaism and others of which I am unaware. The result in the workplace will lead to separate lobbying for resources, holidays, organizational resources, preferred policies. I propose the establishment of an Ecumenical Council on Spirituality in the Workplace, inclusive of all represented religions, to discuss and recommend to a diversity team and/or leadership equitable practices involving:

- a. Frequency and types of daily prayers in the workplace.
- b. Dress code inclusive of cultural and religious attire
- c. Ecumenical meditation room (s)
- d. Religious prayer room (s)
- e. Policy on proselytizing in the workplace
- f. Ways to foster equitable inclusion of atheists, agnostics, spiritualists, and religious personnel
- g. Ways to foster greater integrative performance, productivity, and employee well-being through religious and philosophical (i.e., Taoism and Buddhism) differences.
- h. Etc.

In other words, I propose a proactive approach to addressing spirituality in the workplace that **integrates** religious and philosophical differences—without losing one’s uniqueness—to achieve human compatibility rather than separation; obviously with the advice and consent of your legal department!

1. **A Proactive Approach to Religious Accommodation in the Workplace—An Employee Toolbox**

Examples of a proactive approach to achieving religious accommodation in the workplace, from an employee’s perspective, are listed below:

Example One:

Religious Dimension: Requesting a Religious Accommodation

Objective of the Accommodation: Meet religious obligations; live consistent with a “sincerely-held” religious belief; ensure equitable treatment and opportunity for success.

Three Proactive Employee Behaviors:

1. Request a religious accommodation as early as possible after a new appointment or when it becomes necessary.
2. Provide a clear explanation of the religious accommodation based upon your required religious practices and rituals.
3. Suggest how the accommodation might be accomplished and still meet workplace responsibilities and obligations.

Example Two:

Religious Dimension: Religious Accommodation for Prayer, Meditation, or Personal Stability

Objective of the Accommodation: Provide opportunities for adapt to workplace pressures as well as religious obligations.

Three Proactive Employee Behaviors:

1. Establish prayer meetings alone and with other religious groups—with equal participation.
2. In mixed religious meeting, share workplace challenges associated with religion and possible solutions.
3. Inform your supervisor and explain how your prayer group participation will not interfere with your workplace responsibilities.

Example Three:

Religious Dimension: Avoiding Religious Harassment in the Workplace

Objective of the Accommodation: Establish behavioral guidelines for appropriate religious proselytizing in the workplace.

Three Proactive Employee Behaviors:

1. Demonstrate your religious principles by how open, tolerant, and accepting you are of others' point of view.
2. Think twice before telling religious (or other discriminatory) jokes or comments in the workplace.
3. Practice, as a habit, religious-neutral behaviors—avoidance of religious or religious-motivated conduct for disparate treatment—particularly supervisors, who have influence, power, and decision-making authority.

Example Four:

Religious Dimension: Religious Proselytizing in the Workplace

Objective of the Accommodation: Establish behavioral guidelines for appropriate religious proselytizing in the workplace.

Three Proactive Employee Behaviors:

1. Share activities that are religious-related, where appropriate.
2. Share what a sermon meant to you in terms of working more compatibly and efficiently with others in your workplace.
3. Be sensitive to your co-worker who may not be interested or receptive to (1) and (2) above. (Avoid unwanted advances)

Example Five:

Religious Dimension: Establishing an Equitable Religious Holiday Arrangement

Objective of the Accommodation: Discussion of how a more equitable religious holidays accommodation might be arranged.

Three Proactive Employee Behaviors:

1. Offer to switch holidays with co-workers.
2. In shared religious meetings, explain to others the meaning and importance of your religious holidays. (You may discover you have more in common than differences.)

3. Consider prioritizing holidays that can't be accommodated by vacation days, major government holidays, or local state holidays.

Example Six:

Religious Dimension: Religious clothing or Personal Appearance in the Workplace

Objective of the Accommodation: To discuss a compelling case for religious clothing and appearance that does not cause safety hazard.

Three Proactive Employee Behaviors:

1. **Share** with co-workers why your clothing or personal appearance is an important religious necessity—not convince them.
2. Explain why such clothing or your personal appearance will not cause a safety hazard.
3. Ensure, as best you can, why such clothing or appearance is not offensive to co-workers; but has meaning in your own religious belief system.

Example Seven:

Religious Dimension: Religious Symbols in the Workplace

Objective of the Accommodation: To discuss appropriate display of symbolism in the workplace.

Three Proactive Employee Behaviors:

1. Display religious symbols in your workplace solely for your own private viewing.
2. Wear religious symbols in size and content that serves your needs and that does not pretend to represent your organization.
3. In external customer situations, be aware and sensitive to how your customer will probably respond to your appearance where symbols are concerned.

2. Ten Ways to Integrate Spirituality in Your Life

1. First and foremost,.....

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