

Spirit in Work

Issue 4

June 2005 £4.00

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**Applying spiritual
values in QinetiQ**

by David Welbourn


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Spirit in Work

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Editorial

by **David Welbourn**

Many business people react to the thought of applying spiritual insights and values to working life by saying 'The principle sounds fine, but surely in the harsh world of economic reality spiritual practice is nothing but a pipe dream'. This is perhaps an understandable response considering the sort of experience many have of working life. One assumption these people are making is perfectly correct: the very credibility of the notion of spirituality at work depends on whether it can be applied in practice. Fortunately, there are many examples of companies actually living by spiritual values. Moreover, most of the leaders of these companies would argue that honouring spiritual values, far from detracting from their commercial success (as the more cynical might suppose), makes them even more successful than they would have been had they not adopted them.

In this issue we include four articles which illustrate how the application of spiritual insights has either already benefited or at least promises to benefit the organisations in which they have been introduced. In the latter category is QinetiQ, and David Welbourn tells in *Applying Spiritual Values in QinetiQ* how he, as a workplace chaplain, has begun to introduce spiritual ideas and practices. We follow this with success stories about the work of two teams of spiritual consultants. In *Eight Tools for an Enlightened Business*, Georgeanne Lamont tells how her team, Lamont Associates, have helped produce remarkable transformations at Broadway Tyres; while Richard Barrett in *The Methodist Hospital* speaks of the very positive results of applying his 'Corporate Transformation Tools' in a hospital setting. The fourth of our 'practical application' articles, by Judi Neal, reports on *A Visit to the Tomasso Plant*.

The article by Judi first appeared in an Association of Spirit at Work Newsletter, and is reproduced in accordance with a reciprocal arrangement we have established whereby we are free to reproduce articles for one another's journals. We have set up a similar arrangement with Debby Edelstein, the editor of the new on-line magazine *SoulCompany Journal*, produced by QualityLife Company in South Africa (www.qualitylife.co.za). Dick Richards' inspiring piece *Tales of Artful Work* appears in their February 2005 issue.

We also welcome unsolicited articles for inclusion in this journal, and we are glad to print the piece kindly sent us by Eric Dent entitled *America, a Proselytizing Society*.

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Letters, features and articles of up to 1500 words should be sent to editors@modem.uk.com.

The editors reserve the right to edit submitted material to fit limited space.

Details of advertising terms are available from Alan Harpham.

Published by MODEM Registered charity no: 1048772

Spirit in Work and *modem*
logo is designed and produced
by eMC Design
www.emcdesign.org.uk

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Applying spiritual values in QinetiQ

by David Welbourn



David outside QinetiQ centre

Ever since I first became involved in the Spirit at Work movement in 2000 my interest in the subject has been at two levels: the academic and the practical. Having spent the autumn of 2000 studying spirit at work academically while on sabbatical, I

resumed my routine company visits as workplace chaplain with the following question in my mind: what, if anything would the very practically-minded managers and staff in my client companies make of the spirit at work (SaW) concept?

At QinetiQ¹, the main company I visit, the Christian Fellowship group gave me an early opportunity to 'test the waters' by setting up an open meeting and inviting me to speak about my sabbatical. I came along expecting to address a small group of six or eight

people, but to my surprise and delight found that over thirty had turned up! This was in January 2001. During subsequent months I discovered that many senior people in the organization also were interested in SaW, even though some found the terms 'spirit' and 'spirituality' off-putting. I eventually plucked up courage to request of the Chief Executive an opportunity to address all the senior managers at a forthcoming Extended Leadership Team Conference. After taking soundings among a few close colleagues he consented. In the end it was just a fringe meeting I got to address (as it happened on the fateful date of September 11th, 2001), but that was a good start. This led to an invitation to make a similar presentation the following month at the company's Human Resources Conference. Towards the end of the year, I was encouraged to set up Spirituality at Work Conversation groups for anyone interested to attend 50 minute lunchtime gatherings to explore their own and the company's spiritual values. Some 50 people signed up for these, and at the time of writing two groups are still meeting.

Spirituality at Work Conversation Groups

These groups were pioneered by Episcopalian priest, Whitney Roberson, in San Francisco. Whitney was one of the people I met while on sabbatical, and I had the privilege of attending meetings of two of her groups, one in San Francisco the other in Berkeley. Designed specifically for use by workpeople 'of all faiths

and none' and typically run during people's lunch break, these conversations focus on a reflective passage from any of the main faith traditions or from modern inspirational (often business) literature, which participants then apply to their own work situations.

Before each meeting, members of the group are issued a set of conversation notes (typically a page to a page and a half of A4), and each set of notes has the following headings: Centre, Check-in, Focus and/or Reflect, Connect, Respond, Bless. I'll comment briefly on each.

Centre We begin with a moment of quiet to prepare ourselves for our mutual sharing of deep matters. People are invited to connect with the divine (however they understand that concept) or their own deep spiritual centre.

Check-in This is an ice-breaker. People may, for example, make a brief comment about something that has gone well or badly at work during the week leading up to the meeting.

Focus and Reflect We take a series of thoughts or a reading using quotations from any of the main world faith traditions or from an inspirational business writer, on the theme of work or a theme applicable to work.

Connect Group members now relate the thoughts just looked at to their own work situation.

Respond Here some possible action steps are suggested for group members to take back to their work setting.

Bless This is not as formal as it sounds! It's usually an encouraging remark addressed to the person next to you on your left, said out loud. It may refer to some joy or difficulty the person has shared at the meeting. An example: "Ruth, may you have the strength to be patient with your awkward work colleague". For this item to work, group members must feel it is safe to share confidences.

A typical conversation note is reproduced as the Appendix to this article.

For the earliest conversations at QinetiQ I used, or adapted, notes prepared by Whitney Roberson. But before long I started writing my own notes, which I am happy to make available to any reader of this article who might wish to inspect, or use, them.²

These conversations have generally been of a

¹ QinetiQ is the main UK science and technology company and specialises in defence and security research.

I began visiting the Farnborough site of one of its predecessor companies in autumn 1990. In the early '90s it was restructured to become the Defence Research Agency and a little later was renamed the Defence Evaluation and Research Agency. In July 2002 it underwent a 75%-25% split to become QinetiQ and Dstl (Defence Science and Technology Laboratory). QinetiQ embarked on the road to privatisation and at present is preparing for flotation, while Dstl remained under the umbrella of the Ministry of Defence. I am still chaplain to both companies, but it is to my ongoing involvement in QinetiQ that I refer in this article.

² Please e-mail me: david@dwelbourn.freeserve.co.uk

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high order; often they have been inspirational and uplifting. But two snags have beset us. One has been attendance. Members are sometimes unable to come along, not because of a lack of interest on their part but because their managers frequently call them to lunchtime meetings, often at the last moment. The work culture at QinetiQ - and I guess in lots of other companies too - has served to erode the

changes in the company. But what, apart from being nice to the people in their immediate work vicinity, can folk who are not in very influential positions do to change the company ethos? So we felt the need to bring more senior people into our discussions - those with the power and influence to effect the necessary cultural changes. We thought that the chances of getting their involvement fairly high. For one thing, the company values, as formulated by those seniors were judged by group members to be pretty close to their own personal values. Another factor in our favour was the concern by senior management that the stated values of the organization weren't being consistently lived out (as it often the case in organizations!). We therefore believed that senior managers would welcome the chance to rub shoulders with a group of people who are urging a greater alignment of espoused and lived values. I am glad to report that, as from mid-2004, senior managers have been coming along to our meetings. At first five agreed to come, and at the time of writing a further six members of the Leadership Team have said they are willing to join in. They are attending meetings on a rota basis.



Stages in the Development of Consciousness



Richard Barrett Models

Figure provided by Richard Barrett Associates



Seven Levels of Organizational Consciousness

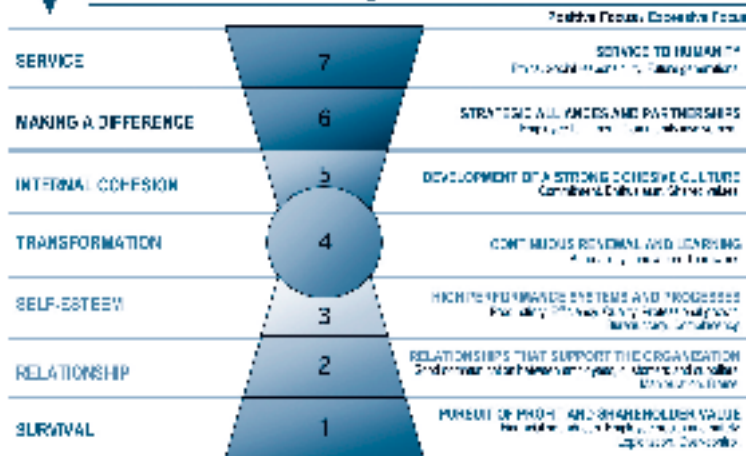


Figure provided by Richard Barrett Associates

Another recent boost to the groups has been an influx of several new members. This has been the result of my being given permission to send out an e-mail to all who work at the Farnborough site of QinetiQ, advertising the new advantage afforded by participation in these conversations: the opportunity for serious discussion with senior management. This is a real plus in an organization whose leaders are commonly perceived as remote.

To what extent our conversation groups will actually succeed in bringing about the desired cultural change remains to be seen. But there is another initiative which the chaplains of QinetiQ³ are now offering which we hope will strengthen the spiritual message of the conversation groups. This is our initiative in the area of staff engagement.

³ QinetiQ now has a team of workplace chaplains. The value the company has found in having a chaplain at its HQ site, Farnborough, has led to the appointment of chaplains at most of the other of QinetiQ's main sites - at Fort Halstead (near Sevenoaks) in Kent, Malvern in Worcestershire, Boscombe Down in Wiltshire, and Portsmouth.

traditional lunch hour. The demands of work being regarded as paramount, people take a lunch break as and when they can. Often, it means simply taking a sandwich to one's work station, or into a meeting. Almost gone is the idea of a break in the working day during which a person's time is his or her own.

The second snag we have hit is lack of involvement on the part of senior management. There commonly arises at our meetings a strong desire to make cultural

Staff engagement

A survey conducted by a group of consultants during 2003 revealed that QinetiQ staff had a poor sense of engagement with the organization. While people tended to identify with their own teams and projects and with their local managers, they had little sense of engagement with QinetiQ as an organisation. Senior management and the institutional investors of the company were concerned about this, especially at a time when QinetiQ was seeking to break into new markets and was

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preparing itself for flotation. It is now customary at the end of each financial year that we as a team of chaplains present to the Leadership Team our joint 'state of the organisation' report, based on findings as regular visitors to the various departments and levels of the company. In our 2003/4 report we majored on the problem of staff engagement. Invited to speak about our report to the Leadership Team, I decided I would put to them the idea that true engagement happens 'at the level of the human spirit'. To aid me in putting over this suggestion, I used a model devised by Richard Barrett. (Richard is a well-known figure in the SaW movement, having written a well received book *Liberating the Corporate Soul*. I was hoping his insights might help liberate the corporate soul of QinetiQ.) The model he uses is on the previous page.

Building on the work of Maslow, Barrett classifies human needs as Physical, Emotional, Mental and Spiritual. The diagram shows what he includes in each category. Barrett also posits a 'level of consciousness' for each need. Hence the physical need is matched by a 'security consciousness'. Similarly, with emotional, mental and spiritual needs. Barrett also believes that organizations, like individuals, have a hierarchy of needs, and again each need is associated with a particular form of organizational consciousness. He speaks of the lower needs/forms of consciousness as being about Self-interest, while the higher order ones are directed to the Common Good. At the level of Spiritual needs/consciousness the organization exists to serve this Common Good. At level 5, the organization sets about getting its own house in order, in terms of internal cohesion, which is the basis for it serving the community in which it is set (level 6) and wider society and the planet (level 7).

I explained above that in my presentation I would suggest that true engagement happens 'at the level of the human spirit'. That is, in order fully to engage its employees, who are spiritual as well as mental, emotional and physical beings, it must be seen to have its vision, mission and values in fundamental alignment with the (spiritual) vision, mission and values of its organization members. That is, working for the particular company must be seen as enabling its managers and staff to fulfil their best personal aspirations of serving people and the planet. A company stuck at the survival level of consciousness, shown by an exclusive focus on the bottom line, will not engage their spirits. Nor even will a company that is at the 'esteem' level, where the focus is on being world class. The employee needs to feel the firm is not just among the best in the world but also among the best for the world. Only the company with its consciousness set at the spiritual level will be able fully to engage its staff.

At the time of writing, the intended presentation is being discussed with QinetiQ's Director of HR and its Director of Training. It is our hope as chaplains that we may receive the go-ahead for delivering this presentation some time during the next twelve months.

This, then, is where we have got so far in encouraging the application of spirituality and spiritual values in QinetiQ. I hope that this account will encourage readers of this journal to feel it worthwhile to make a similar attempt within their own organizations. But I close with a word of caution. I think it is most important to take people along at a pace that they indicate they are comfortable with. Too slack a pace and people will become bored or impatient; too quick a pace and people may be put off the exercise altogether.

Appendix: A typical Spirituality at work conversation note

Meaning Making at Work 3: "Good Work"

Centre

Breathe deeply, relaxing any tension you may discover in your body. Closing your eyes if you wish, choose a sacred word or phrase from your own spiritual tradition to centre yourself. Say the word/phrase silently to yourself as you inhale and as you exhale.

Check in

Can you share something about the action step you chose as a result of a recent conversation? Or, what has been most life-giving or life-draining about your work recently?

Focus and Reflect

In his book *Good Work*, E.F. Schumacher (of *Small is Beautiful* fame), spells out three purposes for human work - guidelines to "good work" - in the following fashion:

- First, to provide necessary and useful goods and services.
- Second, to enable every one of us to use and thereby perfect our gifts, like good stewards
- Third, to do so in service to, and in co-operation with, others, so as to liberate ourselves from our inborn egocentricity.

Applying spiritual values in QinetiQ

This threefold function makes work so central to human life that it is truly impossible to conceive of life at the human level without work.

Native American José Hobday recalls her father saying:

“Try many things. When you find what you love, do that. Then figure out how to make a living with it.”

The Bhagavad Gita (Hindu scripture) declares: “I am not doing any work”, thinks the person who is in harmony.”

Connect and Respond

- To what degree do you consider yourself, and the organisation you are part of, to be doing “good work”, as measured against Schumacher’s three criteria?
- What does the idea of work as stewardship

mean for you?

- What do you make of the idea of working with others as the means of “liberating ourselves from our inborn egocentricity”?
- Do you find yourself in the happy situation of loving what you do at work?
- The quotation from the Gita suggests that work can sometimes be so good that it doesn’t feel like work at all. Have you ever had that experience? When? In what sort of situations might that experience occur?
- For most people, their work isn’t as “good”, or as consistently good, as they would like it to be. What steps would you recommend, or could you take yourself, to improve the quality of work where you are?

Bless

Offer the person on your left a word of hope or blessing.

Eight Tools for an Enlightened Business: what it looks like in practice

by *Georgianne Lamont*



Responding to organisations in crisis

‘We need your help. Our people have gone through painful restructuring and are now cynical, sceptical, disillusioned and defeated.’ These were the words of an HR director of a large government department, but these same words are echoed by countless people in organisations throughout the world. Cynicism, scepticism and disillusionment are deep cancers that can corrode an organisation. They undermine performance, contaminate relationships, and suck out the life force of a workplace.

“We have 30% absenteeism but must deliver a service that outstrips our competitors.”

“We must achieve 15% growth but our people are exhausted; we have to get more from less; how do we do it?”

Many organisations are in crisis; they are required to do what seems impossible, to get more from people who are drained and have no more to give.

The process of reflection outlined below enables organisations to address what appear to be impossible situations. These tools, which

are essentially tried and tested spiritual tools, give people the means to tap into the hidden reserves that lie buried within them - the inexhaustible reserves of the human spirit.

How it works in practice

Over the last 15 years we have worked with many organisations but I should like to focus on a recent example, Broadway Tyres, a small company of 35 people in the wholesale tyre distribution industry. It comprised a highly successful and expanding sales force, warehouse and distribution team. The question was how to keep the family feel and the buzz through the process of expansion.

My first visit to the Tyre Company took me to the MD’s office. Phones were ringing constantly and the MD appeared stressed and irritated that no-one was answering them fast enough; he was frustrated by the apparent lack of ownership among the staff; the unanswered phones represented lost sales. The MD was dissatisfied and wanted to find a way for his staff to break through to a higher level.

A year later phenomenal changes had taken place. The staff was passionate about the business, they were working as an interdependent team, sales had gone up,

Eight Tools for an Enlightened Business: What it looks like in practice

absenteeism had fallen, profits were up 60%, the company had grown in numbers and people were happier.

So what had happened?

The business had had the courage to create a space to ask questions, to reflect, and draw on the human spirit and apply this to business issues. Below are some of the steps through which we moved together.

Step One - A diagnostic

First of all we used a diagnostic tool that looks at 20 facets of the organisation that are often ignored and yet which play a vital role in its well-being. Is there humility within the leadership? Is there beauty in the company? Is there trust? Is there a sense of purpose? These questions about intangible qualities are generally hidden. The language does not exist to ask them let alone allow for their significance. If these intangible qualities such as trust are absent there is often an unspecified malaise. When this goes undiagnosed it remains there and undermines performance. Our diagnostic in this company showed that the people valued the humility of the leader but wanted more celebration.

Step Two - Creating a Space

We created the best possible environment for people to be open to transformation. We wanted a space that offered a sense of possibility and anticipation. We took all the tables out, removed the clutter of overhead projectors and television, created a circle of chairs, provided music, delicious fruit and refreshment and did those many small things that are needed to transform a room into a special space, a place that invites openness and dynamic reflection.

Step Three: the Eight Tools of Reflection

We then taught the team the eight tools of reflection. There are many spiritual tools to help human beings make sense of their experience. The eight outlined here are the tools that we have found have particular everyday application within mainstream, secular organisations.

Stillness: This is the ability to be present, to be still, to be empty. Within ten minutes of arriving at the training programme these action packed people from the tyre company allowed themselves to become still. This is the most revolutionary tool and the most practical. It helps people to become fully present. People who had become wound up and tense over difficult work phone calls learnt to step back

and become aware of their breath, become present rather than trapped in distress.

Listening: Very little of what passes as listening is really listening; most of the time we are rehearsing our reply. This tool requires people to listen with their ears, their eyes and an open heart in order to hear the meaning behind the words. When people at Broadway Tyres sat down and listened to each other they began to hear what it was that made each person tick, to see who they were as individuals.

Story: This tool is the ability to tell one's story and to show the meaning of what otherwise may appear as disconnected facts. It brings a sense of past, present and future to a company. When people were able to listen to each other's story they could understand why people were working in the way they were; why at times they snapped or why they needed support. When the 35 strong company heard how it had started out with just two of them they began to realise the effort that had gone into creating the jobs that they now had.

Encounter: This tool is the ability to meet others with openness to change and to be changed. People talked whole-heartedly with each other, were able to learn from each other and face up to conflicts and differences in order to resolve them.

Celebration: This tool is about being able to be thankful, have fun, delight, appreciate each other, find the positive, recognise the strengths within each other and the company, build in acknowledgment. This enables each person in the company to be valued and work from their strengths. People at Broadway Tyres discovered qualities in themselves that they had not known were there and on that basis volunteered to do work that they would not have ventured to try otherwise. They grew and in the process the company grew. They also had a lot of fun because for most of them a day without fun was not a day worth living.

Grieving: This is our capacity to acknowledge suffering and loss, to empathise with others; to express the grief; let go and move on. When there is no space for grieving then gripes and grumbles rumble away trying to get recognised and being pushed under. There is dissatisfaction but no way of voicing it safely. Enormous quantities of time are lost with people complaining and getting stuck in the complaining. When people were able to safely express where things hurt in the organisation they were able to see the issue clearly and decide to move forward. Like any company they had conflicts, disagreements and

Eight Tools for an Enlightened Business: What it looks like in practice

unhappinesses; unlike many they took time to acknowledge and deal with these.

Visioning: This is our ability to imagine the future, to picture it and to allow the vision to shape and create the present. When BWT applied this tool they opened up to possibilities of growth that they had not considered. They quite literally 'saw' a new warehouse. On the strength of that vision and with the new confidence that had grown through applying the other tools the MD was able to set up the warehouse and increase sales by 42% in a year.

Journaling: This is the use of a personal notebook to take time to reflect on and explore experiences, voice fears, vent anger, ask questions, give thanks, highlight the good and park and transform the negative.

Step 4: Measure the Result

One of the fallacies of the materialist, rational paradigm is that the intangibles do not carry value. So it has been important to measure the results of this approach of working with the intangibles.

In the work outlined above our intervention comprised a diagnostic and three sessions of workshops followed by monthly mentoring and top-up training 9 months later. The result was rapid expansion with a 42% increase in sales, 60% increase in profits, absenteeism cut from 30% in the warehouse to around 2%. The results were measurable and brought a high return on investment.

The General Manager, Guy Beck, describes what happened.

The process has been able to help people reassess their self-imposed limits - both on themselves and their colleagues. The training has helped us to have confidence in ourselves and a belief in the abilities of the group collectively. Our staff now treat each other with more respect and more patience. The general tone of the dialogue is now geared towards achieving results by encouragement and understanding. Lines of communication are now conducted openly and productively. Long-standing habits are being questioned and changed. I am finding our staff happier and more fulfilled. They enjoy themselves more and give every impression they can achieve tasks that they would have run away from before the training. Put simply, the process enhances the good things that we had at Broadway, coupled with the introduction of vibrancy, belief and enthusiasm, which we need to take us into the future with confidence.

Conclusion

At the moment many organisations are exhausting themselves by being cut off from the assets that lie within them. There are, however, tried and tested processes for reaching down into the resources that are there, in order to release them into the everyday life of the workplace.

Using the eight tools of reflection requires courage because it goes against the usual culture of busyness and complaint. It is brave to sit down with a colleague and simply to be still and open up to that stillness within. It makes one vulnerable to listen with an open heart to another. It involves commitment to run counter to our 'put-down' culture, to push away negativity and instead to celebrate and give thanks. It is taboo to grieve; the word scarcely exists outside of the context of death. And yet without grieving the pain of life is left stranded and unrecognised with no room for the response of compassion. It takes bravery to dare to vision, to allow hope to return. It is much easier to go along with what is, and edge slowly forward holding tight to the status quo. One risks no disappointment when shielded in a cynicism that precludes hope from lifting its head.

To dig down, to explore, to apply these tools of reflection will invite into the workplace something that is almost impossible to put into words. You know it when you see it; you can almost smell it when you walk in. It has a hum about it. As someone said on one of our open courses, "Something's happened and I don't know what it is." Broadway Tyres was able to recruit exceptional people because when they walked in for interview they could sense that this place was somehow different. Every great organisation has it; it is a quality that is indefinable and is connected to our source, deep within. It changes nothing and it changes everything.

Georgeanne Lamont is Managing Director of Lamont Associates and author of The Spirited Business (Hodder & Stoughton 2002).

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The Methodist Hospital

by Richard Barrett
of Richard Barrett
Associates



Quantifiable cultural transformation at one of the Top 100 hospitals in the United States elevates employee and patient care, and other measures to astounding levels of performance.

In 1997, the board members of The Methodist Hospital in Houston, Texas committed to revitalizing the mission of the organization with a renewed focus on creating a spiritual caring environment, and they wanted to make it measurable. Achieving this goal became a truly transforming exercise for all facets of the hospital's operations. Using Richard Barrett and Associates (RBA) values-based Cultural Transformation Tools(r) (CTT), The Methodist Hospital has experienced an unprecedented cultural change that is bringing its vision of spiritual caring to reality - with quantifiable benefits to employee satisfaction, patient care, health and safety, and the bottom line.

Initiating a cultural journey at a large, complex, urban hospital

Rated as one of the "Top 100" hospitals in the United States, The Methodist Hospital is a Christian organization established by the United Methodist Church. This four-hospital system in the Houston area has over 9,000 employees, including hospital and corporate staff. As a faith-based hospital, the concept of spiritual caring has always been an integral part of its existence and operations.

According to Cindy Vanover, Project Director of Spiritual and Values Integration, defining the difference between one's perception of spiritual caring and the reality is something that is not easily measured. "How can you know if you have a spiritual environment of caring?" she asks. "What does it look like? We had come up with a mission statement. But how do you measure its impact? If you can't measure it, then you don't really know if it exists. That's when we started looking for a way to measure it."

Measure culture to assess alignment between mission, values and day-to-day work

In 2001, The Methodist Hospital began a more "formalized" cultural transformation and values assessment exercise, beginning with the establishment of five core values under the acronym ICARE (Integrity, Compassion,

Accountability, Respect and Excellence). RBA's Cultural Transformation Tools were then used to conduct the first values survey. "We felt the tools would provide a baseline to understand where we were versus our mission statement and core values," explains Vanover. "It gave us an idea of how people at the hospital saw the ICARE values and demonstrated them in their work...or not."

Words create worlds: unlock the meaning of values to support aligned thinking and action

The values survey provided quantifiable mapping of the gaps that existed between personal, current and desired cultural values. While this provided an all important baseline, the real value says Vanover is that the results from the survey provided a tangible path they could follow. "Once the first values survey was done, the next step was understanding what to do about it. There is no point measuring something if you don't do anything with the information you are given. The words selected by survey participants have special meaning. We need to unlock that meaning, share it with all parts of the hospital so common understanding and definitions emerge. Collaboration on values-based behaviours and attitudes, as well as performance benchmarks, gives clear focus and direction to ensure alignment."

"While it's easy to implement change where there is a close match between personal and desired cultural values, the real challenge is working on those areas where they don't match," she adds. "Working towards matching values is critical. Where a person's values match your organization's, you have a happier, more productive environment. Where they are exceedingly different, people are miserable."

The CTT Values Survey begins with the creation of values templates. The values templates are lists of approximately 80-100 values/behaviors. There are currently over 4,500 words and phrases in the CTT database. Two templates are used - a personal values template that is used to map the values that are important to employees in their lives, and an organizational values template that is used to map the values of the current and desired culture of the organization. The personal template differs from the organizational template in that it does not contain

The Methodist Hospital

organizational type values. It only contains individual, relationship and societal values. The organizational template contains all four types of values.

The purpose of the customization is to make sure the values/behaviors that are available for selection correspond to the culture of the organization.

Once the personal and organizational templates have been created, and the list of demographic categories have been chosen, a website is set up where employees can take the values assessment. The time it takes to complete a values assessment is between 10 and 20 minutes.

Employees are first asked to check the demographic categories that apply to them, and then they answer three questions. The questions usually take the form of:

Which of the following values/behaviors most represent who you are, not what you desire to become? Pick ten (from the Personal Template).

Which of the following values/behaviors most represent how your organization currently operates? Pick ten (from the Organizational Template)

Which of the following values/behaviors most represent how you would like your organization to operate? Pick ten (from the Organizational Template)

The wording of the questions can be amended slightly, but the purpose is always to collect individuals' values, current culture values, and desired culture values.

From orientation to retirement to impeccable patient care: Entrenching values into the culture

Following the results of the first values survey, The Methodist Hospital began developing programs to integrate further the five core values into the hospital's value system. This included the creation of training programs on the core values for all staff - an initiative that continues to be part of all new employee orientation.

Extensive effort was put into clarifying and integrating definitions of the core values for the different units within the operation. This entailed a workgroup commitment process in which every unit under the leadership of its manager, engaged in team meetings devoted to generating value definitions. Posters were created for team members to include specific behaviors in their daily work life that would demonstrate that value.

Respect: What does it really mean and look like according to all employees?

"It was a way to help them - and us - understand what our values really looked like," says Vanover. "How would you know respect was there, for example? We realized that every unit had its own personality, so what demonstrates respect for a biomedical engineer for example may not be the same as for a nurse or an accounts payable person. We wanted individual teams to come up with their own agreed upon behavior plan to demonstrate their commitment to each value."

Entrenching cultural transformation an ongoing process

Since the first values survey, The Methodist Hospital revisits the process annually using the CTT system. With each iteration of the survey, the hospital can not only monitor improvements in the cultural value gaps, but also drill deeper into specific departmental issues as the project evolves.

"CTT is the measurement tool we use to create dialogue," says Vanover. It gives words that people can use to describe their reality. Words that can lead to a stronger mutual understanding. But the process never ends. Even though we are seeing amazing alignment at the overall level, some individual units can have unique problems. Sometimes you find two identical units on the same floor can generate completely different results. Now we can take the results and go to those units to help generate dialogues and get to the core of what may be wrong and find ways to fix that."

In 2003 and 2004, the hospital engaged RBA's trainers to deepen and broaden the integration of the seven levels of consciousness model (see page 4) throughout the system and help ensure buy-in, explain the program and integrate the values. The Methodist Hospital has now completed four annual values surveys that continue to show progress in the alignment of personal, current and desired cultural values. Richard Barrett says "the commitment by The Methodist Hospital to a values-based culture is truly exemplary. The annual assessment continues to show a strong values alignment that improves year by year. We are proud to have been part of this success story."

Happy employees = happy patients and other tangible benefits

Now that the process has become an integral part of the hospital's culture, Vanover says the board members and leaders have seen a

The Methodist Hospital

number of tangible benefits. These include improved worker and patient health and safety, happier staff, reduced number of errors, and better access to training talent - all of which can translate in cost savings and greater efficiency. In addition, the survey results are used to conduct behavioral-based interviewing to ensure that new hires are aligned with the cultural values.

"The survey helps us identify those individuals that embody the values. These are the ones who can be an invaluable resource in helping train others. After all, management doesn't always speak the same language. One may be better than another at initiating or promoting cultural transformation. In addition, any research will tell you that if employees are happy, so are the patients. There is a very strong correlation between the two. And that ultimately translates into bottom line benefits." One of the impacts of the values initiative has been to reduce staff turnover from 24 percent in 2002 to 15 percent in 2004. Vacancy rates went from 6.7 percent to 3.1 percent over the same period.¹

¹ Workforce Management, True Believers at Methodist Hospital by Mathew Gilbert, <http://www.workforce.com/section/09/feature/23/94/27/index.html>

An ongoing journey driven from the top

According to Vanover, the process of values integration is never completed. Future plans

include additional coaching of managers and directors based on the Values Survey drilldown, continuation of aligning HR processes with values for the entire employee life cycle, and engaging physicians, medical students and residents.

Vanover says the key to the success is the buy-in of the executive team. "Not only do our employees take part every year, but so do our board of directors and CEO council. They continue to provide budget support and encourage everyone to take part, including participating in new employee orientation sessions. People have a keen radar and can tell the difference between slapping up a poster as part of a public relations program and what people really care about and mean."

This Top 100 Hospital in the United States is not only attracting patients, The Methodist Hospital is also attracting leaders from other hospitals around the world to understand a new cure for traditional ills that deeply challenge many health care organizations and the entire system.

Richard Barrett runs Richard Barrett Associates and Corporate Tools Inc. and is a member of Spirit in Business (www.spiritinbusiness.org). He can be contacted at: richard@corptools.com www.corptools.com

Visit to the Tomasso Plant: an enlightened organization

by Judi Neal, Ph D. She is the Executive Director of the Association for Spirit at Work in the USA



I just returned from a conference and plant tour in Montreal, Canada, sponsored by the Tomasso Corporation. This is a highly successful food processing plant that is very consciously and methodically implementing spirituality in the workplace. J Robert Ouimet, Chairman of the Board of the holding company that owns Tomasso, is very dedicated to the idea that economic well-being and human well-being go hand in hand.

The organization has several "Integrated Systems of Management Activities" (ISMA) that it practices for the purpose of increasing human well-being. One is called "A Gesture". Two or three times a year, the management team goes together to serve food to the poor. After the meal, they sit with the people they have served and get to know them. When they return to the plant, they meet to talk about

what the experience meant to them. Recently, other people in the plant have asked if they can come, and the Gesture is expanding. Anyone who wants can attend, and they go during working hours and it is considered paid time.

Another unusual practice is that anytime someone is let go from the company, regardless of the reason, the manager who dismissed that person calls them up a few weeks later and asks to have lunch with them to see how they are feeling. Although it is usually pretty uncomfortable, the company feels that this practice is very important because they want to treat everyone with dignity and caring, even people who are let go. Once a year, all the people who have been laid off or dismissed are invited to come back to the company for a lunch in the management team room. Sometimes they ask to visit people in the plant

Visit to the Tomasso Plant: An enlightened organization

to say hello, and they are always allowed to do that.

There is a very beautiful room called “The Quiet Room” that is available for anyone who would like to pray, meditate, or just sit in silence.

The company also has created a “Spiritual Support Team”. It began with just a few managers and a couple of Board members. They got together once a month at the same time each month, for the purpose of making contact with the Transcendent. They do not ask God for anything for themselves or for the company, they just spend time connecting with the Transcendent, whatever that means for them. They also discuss what it means to live by spiritual values in the workplace. Over time, other employees have asked if they can join the group, and are always welcome.

For me, one of the most interesting things about this company is that they do not have a “program”, they do not have a consultant, and they have not implemented any training. They see this process as one that will take years, and

they are intentionally going very slow and letting things emerge organically.

Robert Ouimet is traveling all over the world to share information about the management philosophy of his company, and is especially interested in visiting college campuses and addressing students - who are the leaders of the future.

For most information, you can read a summary of his dissertation from the University of Friborg, Switzerland. You can find it at www.ourproject.com.

Dr Ouimet has generously agreed to fund an award that André Delbecq and I proposed, called “The Promising Dissertation Award”. Each year, up to six awards will be given to doctoral students who have valuable and interesting ideas for dissertation research that is about management, spirituality, and religion. I will be posting more information about this award on the ASAW website, once we have the final details on the application process.

The Association for Spirit at Work website is: www.spiritatwork.org

Tales of artful work

by Dick Richards from South Africa

Ted was teaching art at a small college that found itself in a money crunch, decided to pare its art department, and eliminated Ted’s job. With one-year-old twins at home, and prospects for another teaching position dim, he went to work as an illustrator for a financial services company. Thus began Ted’s climb up the corporate ladder. It led him to a General Manager’s position.

In his early years as a manager, Ted did what he saw other managers doing. He behaved as if he knew everything his subordinates and bosses expected him to know, and he struggled to maintain control. He believed that success as a manager required him to relinquish the playfulness that made for success as an artist in favour of a more pragmatic and serious approach to his job.

But he missed being creative in his work.

After ten years of what he now calls, “masquerading as a manager,” he realized that he knew at least as much as his peers. Since he also knew that he did not know all the answers, this meant that his peers also did not know all the answers. Everyone was masquerading!

Ted determined to find a better way to manage, a way that acknowledged his playful creative bent, and allowed him to end his masquerade. He drew on his experience as an artist to re-invent himself as a manager. One major aspect of that experience was to respect his own ignorance.

Ted said, “Ignorance was a normal and real part of my art experience. From ignorance came experimentation and playfulness. It was fun to be ignorant! However, the business world does not look kindly on GM’s who openly admit to ignorance.”

His first challenges included convincing his own staff, and the corporate officers, to accept that a senior manager ought to be able to admit to ignorance. Eventually those around Ted saw that admitting ignorance allowed others to experiment, share their own knowledge, take more ownership of their work, make mistakes and learn from them, participate in problem solving, and communicate more of their own beliefs and values. In other words, admitting to ignorance was empowering. Ted not only opened his work to his own artfulness, his approach allowed others to open to theirs.

All work is art. However, the ability to do any particular work artfully rests on the attempt to bring the whole self to the work. The whole self includes dimensions that are physical, mental, emotional, and spiritual. Art is SELF-expression, the expression of all four dimensions. If the self is not present in the work, there can be no art. When we bring new aspects of ourselves to our work, aspects that we have kept in hiding, we move closer to artfulness, as Ted did.

Moving closer to our own artfulness also moves us closer to engaging the passion and commitment our organizations so sorely need to succeed at complex change efforts, to commit to visions and values, and to maintain high levels of quality and service.

Bill, while not trained as an artist, also re-invented himself as a manager by bringing more of himself to his work.

"I got where I am by kicking butt," he told me. Bill was a fifty-five year old senior executive of a Fortune 50 computer and office products company. Bill is not the kind of manager who typically asks a consultant to help him with his management team, so during this meeting, our second, I was curious to find out what was on his mind. I knew his reputation; the marketing manager on Bill's executive team had described Bill as "abusive."

"I'm the guy the company puts in situations that are failing," Bill continued. "I've been successful at turning those situations around. Mostly by just plain old butt-kicking."

"What is different this time?" I asked, meaning, "What do you want from me?"

He replied, "My boss told me that, if I want to move to the next level, I have to find another way to be. Butt-kicking alone isn't enough. But I don't have a clue what else to do."

As Bill talked more about his style, he referred to it as a "tough love" approach, and I got a hunch.

"How were you with your kids?" I asked.

He chuckled sardonically. "Pretty much the same way I am with my management team. Tough love."

"How about your grand-children?"

Bill brightened. "A totally different story," he said. "With my grandchildren, I don't take complete responsibility. That leaves me free to enjoy them and help them learn."

Hunches often produce wonderful dividends.

"Do you suppose you could take that approach with your management team," I suggested. "Don't take complete responsibility. Allow them to share responsibility with you. Enjoy them as people. Help them learn."

Bill was able to do that, pleasantly surprising those around him. He was promoted a year later.

The roles we are assigned or assign ourselves, and are rewarded for, often become prisons, hemming us in, preventing us from employing the fullness of who we are, and who we are capable of being. This seems especially true of work roles, because we are so very attuned to the external rewards attached to our work. We try to conform to the role so that we will achieve the reward. In the process we sacrifice large parts of ourselves, and too often work artlessly, without passion and commitment.

Bill later confessed that he was uncomfortable with his harsh style. It left him feeling isolated from those around him. He had given up expecting to develop lasting relationships in his work, given up expecting the work itself to be joyful. His work was a chore. He enjoyed only the results.

Bill had succumbed to believing there was a certain way for him to be, and he forfeited the flexibility inherent in bringing his entire self to his work. He brought only the "tough love" father to his work, and not the playful, nurturing grandfather. He did not allow himself to be an artful manager.

A third tale of artful work is about Ellen, who had an idea for a new revenue source that the company she worked for might pursue - a new profit center. She was the Accounting and Information Systems Manager for a large sports and entertainment complex. Her efforts to convince others of the merit of her idea seemed futile; no one seemed interested.

Six months earlier, Ellen and the other senior executives of the complex had held an off-site meeting during which they created a vision for the organization. Ellen felt committed to the vision, but noticed that none of the other managers spoke of it after the meeting. She had taken her cue from the others and not spoken of their vision.

Ellen decided to go public with her commitment. During a meeting when she presented her idea, she spoke of the vision, her commitment to it, and talked about how her idea moved the organization towards realizing the vision. Ellen's idea became a thriving new profit center.

We are all assigned roles by our families, our educational institutions, and our workplaces. We also assign roles to ourselves. These roles often restrict us, limiting our creativity, our artfulness, and our personal potency. Ellen, like Ted and Bill, decided to bring more of herself to her work. None of the three of them underwent any major personality change. They merely decided to shed restrictive roles or challenge restrictive organizational norms, and to bring more of themselves to their work. They decided to be more self-expressive, more artful in their work.

The best thing we can do for ourselves, if we want to be more artful and effective at our work, is ask ourselves these two questions:

1. What aspect of myself do I value and enjoy that I do not currently bring to my work?
2. How might I bring that aspect of myself to my work?

And, the best thing we can do for one another is to see who the people around us ARE and quit assigning roles to one another. If we could do that, it would make it easier for all of us to bring ourselves to our work, to truly transform our work into art, and to celebrate ourselves as the self-expressive, creative beings that we are.

Dick Richards is an organization change consultant, coach, and author. He has worked with over fifty organizations of all sizes, in business, social service, health care, government, and education, in more than a dozen countries, to develop leadership, teamwork, and customer service, and to implement strategy. He is the author of the award winning Artful Work, and of The Art of Winning Commitment. Dick's web site is at www.theclearspace.com

America, A Proselytizing Society

by Eric B. Dent,
Ph.D.

Americans have a history of sharing and being generous. If we find something good in life, we want to tell others about it so that they can share in the goodness. For a few weeks I kept track of all the ways that I was proselytized by people I encountered. I was told, often passionately and emphatically, that I should

- Send my kids to a particular school(s)
- Become a fan of a certain sports team(s) (I was really harangued about this)
- Buy a specific type of car
- Do Pilates, the South Beach diet, and the Atkins diet (do I really look that fat?)
- Read a particular book(s)
- Shop at a certain online site(s)
- Take shag dancing lessons
- Invest in a particular stock
- Go see a certain movie
- Eat in a new restaurant
- Have laser surgery on my eyes

It would take about two more pages to list everything I was proselytized about in just a few weeks. The point is that we are constantly bombarded with advice and recruiting by our family, friends, business colleagues, and others. This proselytizing is simply part and parcel of American discourse. We accept it and we've learned how to deal with these unsolicited

recommendations. Sometimes the advice of an overbearing mother or friend who lost 100 pounds on the South Beach diet strains our patience. Still, we make adjustments accordingly, perhaps, tuning out mom or eating donuts in front of the friend.

There is one dimension of life, though, in which some people believe proselytizing should not be allowed, especially at work - religion (Mitroff & Denton, 1999). Some even say that it is offensive for one person to mention the goodness she has found in her faith to another person. Offensive is a term that should be reserved for the haranguing we receive when moving from one hotbed of ACC basketball to another! Are we really so thin-skinned, fragile, and impressionable in one realm of life that we can't hear about someone's religious beliefs but we can hear about their political, sports, shopping, restaurant, and child-rearing ones? I'm not afraid. Tell more your religious beliefs. But, please, don't tell me how much weight you've lost and what diet I should be on.

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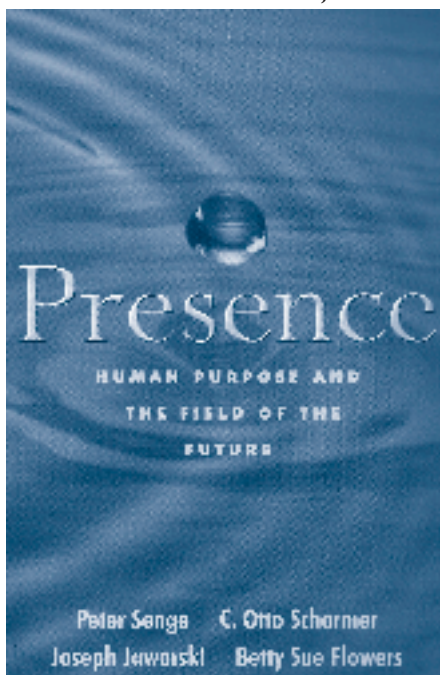
Presence

Human Purpose and the Field of the Future

By Peter Senge, C. Otto Scharmer, Joseph Jaworski, Betty Sue Flowers

*Review by
Alan Harpham*

*Management
Consultant and
member of the
Editorial Team*



If you read and enjoyed 'Synchronicity' by Joseph Jaworski, a lovely and wonderful book, or have read anything by Peter Senge the author of The Fifth Discipline amongst other titles he has written, you are likely to enjoy Presence.

This is now available in the UK as a paperback at just under £15, a considerable saving on the original hardback version available only from their web site www.presence.net. However the latter did, and probably still does, get a free downloadable copy of their handbook - The Presence Workbook written by Joseph Jaworski, Adam Kahane and C. Otto Scharmer to go with the book.

The book focuses on the development of a new theory about change and learning. The style of the book is also unusual consisting of alternating chapters of conversations between the authors about their own experiences in life over a period of a year and a half, interwoven with chapters

exploring the ideas and theories deriving from these experiences about how profound change occurs.

As one might imagine with such an impressive group of writers their experiences extend into working with a group of scientists and social and business entrepreneurs and leaders numbering some one hundred and fifty in total. Much of their personal journeys are intertwined between working with groups drawn from this total group and their own individual journeys. For example Joseph Jaworski describes a deeply spiritual experience he had in the wilderness, echoing some of his earlier work with the American Leadership Forum.

The four were drawn to this project from different directions:

* Peter Senge from his earlier work of organisational learning and his encouragement

of developing organisations to collaborate in order to accomplish changes that would be impossible for them to achieve individually.

* Otto Scharmer from his work in the latter days of the cold war to establish networks of relationships across the East-West divide of Europe.

* Joseph Jaworski from his experience as a lawyer, an entrepreneur, the formation of the American Leadership Forum - a national network for developing servant leaders using the 'Outdoors', and later his responsibility for scenario planning at Shell.

* Betty Sue with her lifelong interest in the power of stories to shape the reality we experience. A professor of English Literature she too has worked on scenario planning at Shell.

However the thing they all shared in common was the experience of extraordinary moments of presence and its consequences. Separately and together they have participated in some of the truly great change moments of the last Century, such as took place in South Africa and Europe.

Together they have come to believe that the core capacity needed for accessing the field of future possibility is presence.

They first thought of presence as being fully conscious in the present moment. Then they saw it as deep listening, of being open beyond one's preconceptions and historical ways of making sense. They come to see the importance of letting go of old identities and the need to control and making choices to serve the evolution of life. Ultimately they came to see all these aspects of presence as leading to a state of 'letting come', of consciously participating in a larger field for change.

Through their interviews they have discovered similarities to shifts in awareness that have been recognised in spiritual traditions around the world for thousands of years. For example in Christianity such shifts are associated with 'grace' or 'revelation' or the 'Holy Spirit'. Taoist

Presence

Human Purpose and the Field of the Future

theory speaks of the transformation of vital energy into subtle life force and spiritual energy, the quietening of the mind that Buddhists call 'cessation', where the normal flow of thoughts ceases and the normal boundaries between self and the world dissolve. Each religion describing this shift a little differently but all recognise it as being central to personal development and maturation. They conclude that understanding presence and the larger possibilities for change can only come from many perspectives - from the emerging science of living systems, from the creative arts, from profound organisational change experiences - and from directly understanding the generative capacities of nature.

As they say in the book, by blending their theory and their story they hope to encourage others to join in the journey with curiosity, scepticism, and vulnerability. But they promise no answers!

Nonetheless for me this was a huge learning experience in a very presentable and enjoyable way. All that remains now is for you to read it and start or continue your journey in the knowledge they share.



Yochanan Altman

The Editorial Team

Yochanan Altman, who is Professor of International HRM and Comparative Management at London Metropolitan University. Yochanan is a Chartered Psychologist and holds a doctorate in business anthropology. He has been editing the *Journal of Managerial Psychology* for the past eight years and is an editorial board member of four other journals. His interest in the role of spirituality in management is long standing. JMP was the first academic journal to devote a special issue to the topic, in 1994 and a second special issue was published in 2002. He is also editor of the new academic Journal of Management, Spirituality and Religion. This title reflects the name of the latest interest group stream of the US Academy of Management Conferences. See www.jmsr.com

Alan Harpham, who is a management consultant specialising in programme and project management and its links to the management of change. Alan has a portfolio of business interests and is chairman of the APM Group - an accreditation body in partnership with the Treasury for PM qualifications, director of P5, the power of projects - a management consultancy, and executive coach for Subject Matters - a Conference and Exhibition organiser. He is also a director of a dormant consultancy, SOAR - Spiritual Organisations and Reality with David Welbourn and others. He is chairman of Workplace Ministry Hertfordshire and Bedfordshire, and a former chairman of MODEM, St Albans' Ministerial Training Scheme and St Albans and Oxford Ministry Course.



Malcolm Grundy

The Ven Malcolm Grundy, who is Director of the Foundation for Church Leadership and a former Archdeacon of Craven in the Diocese of Bradford. He has been Senior Chaplain of the Sheffield Industrial Mission, Director of Education and Community for the Diocese of London and Team Rector of Huntingdon. Before coming to his post as Archdeacon he was Director of Avec, a training and consultancy agency. He was founding Editor of Ministry and is a Non-Executive Director of G.J. Palmer, owners of the Church Times. In addition to contributing to MODEM's first three books, he is the author of a range of books on social and educational themes. He is a member of MODEM and a former chairman.

Revd David Welbourn, who is an industrial chaplain with the Surrey and North-east Hants Industrial Mission. Currently he is chaplain to QinetiQ, a UK science and technology commercial organisation specialising in defence research. David has written numerous articles on 'faith and work', was editor of ICF Quarterly and a member of the editorial team of its successor 'Faith in Business'. He is an author of three books and his most recent is 'The Spirit at Work Phenomenon' - a real anthology of the subject, published by Azure/SPCK in July 2004. He is a member of MODEM's leadership committee.



Alan Harpham



David Welbourn

MODEM is a national and ecumenical Christian network which seeks to initiate authentic dialogue between exponents of leadership, organisation, spirituality and ministry in order to aid the development of better disciples, communities, society and world.

Modem's website:
www.modem.uk.com

A MODEM is a device to facilitate two-way communication and we aim to facilitate communication between those interested in leadership, organisation, spirituality and ministry, between leaders and organisers in the Church and secular worlds by finding a common language.

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