

Approaches to Implement Spirituality in Business*

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Current managerial discourse and practices are dominated by the pioneering ideology of neo-liberalism, which translates to individual self-interest. This mode of functioning results in socially and environmentally dysfunctional organizations. The root cause of this phenomenon is the organization's narrow focus on profitability and short-term pursuits. Strategy is short-term and narrowly focused and excludes aspects of business that benefit from longer term thinking such as competitiveness and sustainability. Integrating a spiritual perspective and cultivating spiritual qualities and vision in the individuals making up an organization leads to broader, long-term focus and fosters business competitiveness and sustainability. One approach to implementing spirituality is Practical Compassion, an approach drawn from seers, sages and ancient wisdom. This article discusses a down to earth and practical approach to implementing spirituality in the corporate environment. We will explore implementation (and measurement) of this approach by use of some of the popular performance measurement frameworks and models. The aim is to conceptualize, develop, and foster the use of a 'spirituality scorecard' as a tool to implement spirituality. We explore the methods and implications of integrating this approach in some of the world's leading corporations by demonstrating use of the spirituality scorecard.

Introduction

Today's business world moves at a scorching pace. Along with that, the expectation and demands of

various stakeholders of the business are growing just as rapidly. This puts managers under great pressure and stress to meet the ever-increasing expectations of stakeholders and challenges of

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business. Stakeholders include peers, employees, suppliers, customers, competitors, government, society, environment, and so on. Business can have various motivators and goals. The neo-liberal model of Chomsky (1998) tends to put profit before all of the more qualitative dimensions of business. Much to our detriment, this pursuit of self-interest is all-too-often the rational and ultimate goal of individuals (Rocha and Ghoshal 2006) and underlines much of the managerial dialogue and practices. The foremost economic notion is that human beings are sane, self-interested, sovereign actors. This has been the predominant ideological framework of managerial discourse and practices. While it might be exhilarating and lead to the enrichment of a few select individuals, such managerial practices have adverse social and environment effects. Furthermore, the internal culture of the organization is directly impacted from such one-sided, dysfunctional ways of doing business. The positive aspects of internal organizational culture such as energy, vitality, trust, transparency, and value-creation are diminished or lost entirely. In addition to sabotaging the positive aspects and outcomes of corporate culture, this phenomenon leads to increased stress, tension, impaired decision-making ability, lack of energy, employee dissatisfaction, lack of trust, and increased risk, greed, and fear. On the external front customers, society, competition, environment, market interest groups become defensive and vigilant. There are some institutions that are developing ways to monitor these adverse consequences. In turn, they create ways of managing them by creating regulations to protect the environment and consumers, protecting the economy through anti-trust laws, Sarbanes' Oxley Act and IPCC (Intergovernmental Panel for Climate Change) are a few examples of this.

This leads us to the conclusion that modern-day business challenges cannot just be met with knowledge-based tools, technical strategies and processes dealing merely with the physical realm. Developing only the materialistic aspects of one's personality offers inadequate aptitude and tools for meeting life's demands and managing stress. Are we not to deduce from this that a different approach to management discourse and practice is warranted? Can spirituality through the higher ideals and larger vision of life purpose it represents and the means to living a balanced life provide an answer to this dilemma? And on a more bottom-line level, can a spiritual model of business lead to better performance and results in business? The answer is yes. Quatro (2002) found a high correlation in Fortune 500 organizations between higher organizational spirituality scores and better business performance. Jim Collins (2001) argued that companies that made the leap from good results to great results and sustained those results for 15 years attained extraordinary results, averaging cumulative stock returns six to nine times the general market in 15 years following their transition. Lips-Wiersma and Nilakant (2006) provide several compelling examples of companies that had strength enough to break out of the standard 'neoliberal doctrine with its exclusive focus on value creation and for shareholders' and give weight to their social principles. The superior performance of companies integrating corporate sustainability and spirituality in their business strategies is evidenced by some key financial parameters. 'In the first half of 2000, the average ROE of companies in the DJSGI World Index' averaged 14.89 per cent against 8.43 per cent for those on the DJGI Index. Likewise for the average ROI (DJSGI: 11.09 per cent vs. DJGI: 7.37 per cent) and average ROA (DJSGI: 5.81 per cent vs. DJGI: 3.63 per cent),²

David Vogel (2005) after a very comprehensive literature review concludes that there are indeed cases of companies that have gained a competitive advantage from being responsible. At the same time he argues that corporate spirituality or practical compassion is much beyond and above corporate social responsibility. Sisodia et al. (2007) argue for conscious capitalism as a concept superior and more wholesome than CSR. Conscious capitalism incorporates all stakeholder concerns rather than just shareholders' concern, higher purposes, reconciles caring and profitability requires genuine transformation and has holistic, ecosystem view of organization as a complex adoptive system. They found companies adopting conscious capitalism have superior performance and higher likelihood of sustainability. Lips-Wiersma and Nilakant argue that companies must go a step beyond current CSR conceptions and practices—at times even limiting their profits—and focus on what they call the 'highest purpose', a spiritual one, in order to promote a sustainable and just future.

It appears that the metaphysical realm (spirituality) does offer superior aptitude for meeting the challenges of the modern business climate. Leading corporations are realizing the change and shifting from neo-liberalism to humane perspectives and in doing so contribute to making the world a better place to live. The number of corporations integrating ethics, values and human, social, environmental, and global concerns into their culture is skyrocketing. Perspectives such as corporate social responsibility and workplace spirituality are a reflection of the current trend to overcome the negative consequences of neo-liberalism. To date, most of these perspectives are an effort to combat the negative effects of our short-term and greed-based corporate policies through making changes to our business behaviour.

While this will help to raise the consciousness and improve the lives of people involved in business and those who are actively and passively affected by business practices, spirituality offers an entirely deeper and more holistic means of overcoming our shortcomings.

To improve the lives of employees, managers, and society at large, it would make sense for business to shift its focus from tactical and business knowledge management to what is called Righteous Knowledge Management. Righteous Knowledge Management is a redefinition of Knowledge Management. It is a means of encompassing managing knowledge from within (Righteous), in tune with the inner voice (spirituality or self-knowledge). Righteous Knowledge Management provides an intrinsic means to take responsibility in an organization and in the ecosystem at large. Knowledge about spirituality and awakening of spiritual strengths leads to excellence in corporate decision-making, interpersonal relationships, and culture and thus enables vibrant and sustainable businesses. Spirituality means enlightening ones' thoughts, emotions, and intrinsic lower impulses.³ It brightens the intellect and brings about sensitivity towards fellow beings and the grace of nature. It develops altruism and prudence in our choice of direction so that progress will not be focused only towards increase in luxurious comforts and worldly profits; it does not lead to channelling wealth and power into the hands of only a privileged few.

The remaining part of this article discusses one of the approaches to introducing spirituality into corporate culture. Practical Compassion (Lips-Wiersma and Nilakant 2008) stems from the deep, inherent wisdom of humankind. It is a view intrinsic to individual thinking and can be traced to ancient wisdom, religions, and the philosophies of seers and sages. Practical compassion can be described

as a tranquil blend of bliss and meaningfulness. There are many approaches leading to this deep, connected state, which is part and parcel of our higher potentials. We will examine the pathway of practical compassion with various corporate performance measures and frameworks. The aim is to foster implementation of spirituality in business through popular tools in vogue. Four different performance measurement frameworks are utilized here to create a Spirituality Scorecard—a tool for implementing, managing, and measuring business competitiveness and sustainability.

Performance measures and framework are an important control tool that assist managers in tracking the implementation of business strategy by comparing actual results against strategic and objective goal (Simons 2000). Performance measurement and management systems operationalize and cascade down the organizational objectives for people and parts at various levels of organization hierarchy. The performance measurement system serves the following objectives (Simons 2000; Otley 2002; and many others).

1. Communicate the strategy and goals of business and the performance drivers important to achieve those goals
2. Provide framework for ensuring that adequate resources are available for the achievement of long-term goals and strategies
3. Specify the cause and effect relationship between business goals and profit
4. Provide yardstick for systematic growth in the key performance indicators
5. Establish and monitor short-term profit goals
6. Establish framework for allocating resources to build long-term organizational capabilities

In a nutshell, performance measures help unite people and parts of organization with its vision,

strategy, and values. Therefore to implement spirituality in business an appropriate performance measurement framework serves as a good tool to integrate spirituality in planning, goal setting, budgeting, and performance evaluation and compensation.

The Why and What of Spirituality in Business

One can find plenty of studies advocating positive benefits of spirituality in business.⁴ The debate is not whether to implement spirituality but how to implement it. While it would be beyond the scope of this article to review many studies advocating spirituality or consciousness⁵ or higher purpose in business, it would be appropriate to enumerate the benefits of bringing spirituality into business (Quatro 2002; Sukumarakurup and Neck 2002; Twigg and Parayitam 2006, etc.):

1. Spirituality in the workplace leads to well being of individuals, organizations, society, and the entire ecosystem.
2. Spiritual values and attitudes have positive effects on personal life and job performance.
3. Spiritual values and vision implies working with more than just the body and the mind; it encourages individuals to bring individual talents and the uniqueness of their spirit to work.
4. Part of spirituality is to cultivate a larger way of being and connection to higher or inner states of consciousness and potentials. The greater vision and connection to the whole engenders broad, all-encompassing understanding and thought, which improves decision-making ability and leads to better decisions.
5. Friendlier work place.

6. Organizations having a high level of workplace spirituality outperform those without it by a significant margin.
7. Personal development and positive experiences for employees such as intuition, creativity, honesty, trust, personal fulfillment, and commitment.
8. Studies show that workplace spirituality enhances organizational performance and long-term success.

In order to facilitate understanding of spirituality, let me cite from contributions of a revered spiritual teacher and prolific author, Pt. Shri Ram Sharma. He has enumerated the following 12 spiritual traits⁶:

1. **Self-awareness:** Realization and harnessing of the treasure within, the inner potential. The Creator has provided us with the most precious gift of human-life.
2. **Strength of will:** Be alert and decisive. Have quick reflexes, no procrastination. Courage of conviction.
3. **Visionary attitude:** Farsighted, long-term goals towards future of organization with pinpointed aims and objectives. Keep pace with developments, anticipate.
4. **Holism:** All views comprehended as interconnected. Holistic thinking implies the idea that all the properties of a given system cannot be determined by the sum of its parts alone. The system, as a whole, determines how the parts behave.
5. **Sensitivity:** Sympathy, empathy, and concern for others. It is very necessary for team building. Corporate responsibilities are to be considered as organic extension of social and family duties.
6. **Celebration for diversity:** Search unity in diversity. Accept and embrace others too. Be accommodative of new ideas. Flexibility in decision making.
7. **Listen to your heart:** Have your own say. Don't follow the crowd or majority. Be enterprising, Be creative, be positive.
8. **Stick to the fundamentals:** Constant reasoning, rational thinking. Can we do something new and how? Remain open to healthy criticism.
9. **Ability to refrain:** Learning the ability to stop yourself from doing something traditional. Reassess the situation from time to time. Learn from past mistakes.
10. **Blessing in disguise:** Make adversities your source of power. Consider hardship as a form of penance. An exam to prove your capabilities.
11. **Modesty:** I am superior to many, I am inferior to some but still I can do something. Develop basics for self-criticism. Humility—let us foster and understand our true place in this world.
12. **Revert back:** Selfless service to society at large, besides your system.

Implementing Spirituality

Now that we have determined the multiple benefits of spirituality in business, we will describe different approaches to incorporate spirituality in business. How can spiritual traits be integrated in the people, parts, and processes of the organizations?

The first step is to conceptualize and define spirituality for the organization. Since time immemorial it is believed that human beings have two universal needs: happiness and meaning. All activities of human conduct, whether economic or

non-economic, are expressions of those two fundamental needs. For over 5,000 years, our religions, wisdom traditions, philosophers and sages from different religions of the world have proposed the same solution to reconcile these two needs. To arrive at perfect union of happiness (bliss) and meaning (fulfillment), individuals need to rise above their petty desires, which are the very tenant of neo-liberalism (Frankel 1956). *Compassion* is the key for achieving this lofty goal. Compassion gives us understanding of other's suffering and motivates us to put an end to cruelty, envy, greed, pride, and hatred. *Commitment* is an implicit part of compassion. It implies neither acting nor thinking in ones own self-interest. Commitment involves making sacrifices in order to pursue values such as social justice and environmental protection. So, for the business context, compassion and commitment involve performing business activities and decisions that keep in mind social justice and environmental protection. Practical Compassion⁷ is conceptualized as an effort to pursue an ideal of commitment within the practical confines of everyday corporate life.

Practical Compassion: Road Map to Spirituality

The second step is to define the highest purpose of the organization. This facilitates a shift from self-interest through enlightened self-interest to commitment. Commitment in this context means the extent of an organization's willingness to forego self-interest in order to commit to goals that benefit the common good. A more rational approach could be purpose, defined as creating value in every relationship and transaction the business makes. For instance, Samsung, the Korean conglomerate, defines its purpose as

'*A better world is our business*'. Chevron, the energy giant writes *Human Energy*. Another example is of General Electric's mission *to bring good things to life*. These mission statements reflect the kind of commitment we are talking about for the context of business. These statements are indicative of how progressive organizations incorporate common good into their purpose statements.

The Practical Compassion framework is a tool to enlighten the organization's aptitude to focus on

1. the inside and outside of the organization and
2. action and reflection.

The combination of these two dimensions is expressed in four pathways towards practical compassion (Lips-Wiersma and Nilakant 2008).

1. Internal–Reflective: The 'Character Pathway'
2. Internal–Active: The 'Human Development Pathway'
3. External–Reflective: The 'Oneness Pathway'
4. External–Active: The 'Response Pathway'

Implementing a Character Pathway

Character is an organizational value on the continuum of serving self-interest (image) or common interest (virtue). The organization can strike a tradeoff and may decide to what extent they would like to serve the collective interest vs. their immediate interests. Mr Henry Ford, founder of Ford Motor, capped a 15 per cent return on investment (ROI) as their financial objective, an example of disciplined self-interest. Higher returns generated by efficiency and good management are

passed on in the form of reduced price to customers. This defines Ford Motors as a virtue-based company. Furthermore, the price reduction makes their cars more affordable to customers, which leads to an increase in sales. Strong corporate culture and values are exemplified by the credo that appeared in Johnson & Johnson's (2005) annual report: 'We believe our first responsibility is to the doctors, nurses and patients, to mothers and all others who use our products and services'. J&J's credo was acid tested during the Tylenol Crisis in 1982 in which seven people died after ingesting poisoned Tylenol capsules. This was due to tampering with the product, which occurred outside the premises of company. Even though it was proven that the company was not responsible, they recalled the product and also undertook a massive publicity campaign to inform health professionals and the public of the steps they were taking to prevent such tampering in the future. They spent over US\$ 100 million in response to the Tylenol crisis.

The Balanced Scorecard (Kaplan and Norton 1996) is a performance measurement framework that enables to implement character amongst people and parts of the organization. The four perspectives of the balanced scorecard, namely, Internal Business Process, Learning and Growth, Customer, and finally, Financials drive the organizational culture and character to serve broader interest. The scorecard assumes a cause and effect relationship, which means that good financial performance is seen as a consequence of serving the broader and balanced interests of employees, suppliers, and customers. At the same time, a balanced scorecard confines managers to focus on long-term and short-term perspective. The earliest application of a broad-based and balanced performance measurement system can be traced to General Electric Company in 1952 (Caplan and Anthony 2004).⁸ The GE used

performance measurement on eight key result areas for its business and functional units, ranging from profitability to personnel development and employee attitude to public responsibility.

Implementing a Pathway to Human Development

Empowerment is part of the pathway to human development. Giving limited freedom to employees to perform only the specific job assigned to them serves limited self-interest. On the other hand, true liberty permits employees to develop and explore that which is of benefit for the greater whole. In order for an organization to encourage human development, it must understand the difference between limited freedom and true liberty and move in the direction of true liberty. True liberty is complex, it implies that employees at all levels have liberty and may participate or have a say in strategic decision and are encouraged to take part in the company's management, social responsibilities, and all other activities at an appropriate level. Evolving from limited freedom to true liberty is a commitment of the organization and requires re-educating employees into a new culture. Adopting a policy of true liberty empowers the individuals that make up an organization. This leads to increased enthusiasm, which helps them develop their capacity to participate in an increasingly complex business world. The case in point illustrating a higher level of human development is taken from the company 3M. 3M's famous '15 Per Cent Rule' empowers employees to spend 15 per cent of their work time on projects of their own chosen initiative.

Grants are provided to fund individuals or teams to pursue embryonic new product ideas or concepts. 3M foster a 'promote from within'

culture, where individuals can achieve career development and advancement consistent with their initiative and work contributions. Movement within the company is encouraged and expected. Autonomy is an important part of the culture and is reflected in a wide variety of mechanisms including the dual ladder structure that allows technical and professional people to develop their careers without sacrificing their focus on research and other professional interests. Tuition refund for higher education in relevant disciplines to employees, Mentoring Initiatives and Job Transition Assistance program supports 3M employees looking for jobs outside 3M, are some of the hallmarks of employee empowerment. Various Surveys empowers employees to express themselves in complete confidentiality.⁹

The other cases in point are institutes of higher learning like IITs and IIMs,¹⁰ where the faculty is empowered to experience true liberty in their research and learning. Faculty participates in both academic and administrative activities and are part of all-important decisions related to managing the institutes. Pathways to human development have higher relevance and suitability in knowledge-based organizations, where human input is the largest added value of the organizations' output. The pathway to human development is a source of competitiveness and organizational spirituality for such businesses.

There are a plethora of performance measurement tools and models that enable implementation of the Pathway to Human Development. The Human Capital Index (HCI) methodology developed by Watson Wyatt (2002) that relates the human capital score with shareholder value is one such model. Superior human resource practices improve the value of human capital and this in turn

builds the business strength and thus shareholder value. Although the measure draws much of its ideology from the neo-liberal context, relating HCI to Value Creation from the triple bottom line (discussed later in this article) on economic, social, and environment provides a spiritual perspective.¹¹ The Human Capital Scorecard derived from the organizational Balanced Scorecard measures human capital management activities such as acquiring, maintaining, developing, and retaining.¹² Implementing a human development pathway works along the same lines but measuring different dimensions for example: extent of empowerment, participation in decision-making process, freedom to express and pursue desired career path, and development through mentoring, training, and formal education courses.

Implementing a Pathway to Oneness

Oneness refers to the extent of exclusion or inclusion and the management of the organization's stakeholders. Businesses need to distinguish between shareholders, stakeholders, and the larger ecosystem surrounding a company. An organization that is exclusive will primarily approach stakeholder management as a communication exercise that involves keeping stakeholders informed and soothing possible concerns. An inclusive organization works on the premise of interdependence or oneness and seeks to articulate and develop moral principles and purpose in the organization (Conley and Williams 2005). They embed these principles in their core strategies on a consistent and ongoing basis. Infosys Technologies is a good example of moderate inclusion. Infosys evolved from being a closely held company with the focus on wealth creation for a few to a democratized workplace with shared ownership. They did this by pioneering a wider public and

employee holdings and sharing wealth on a broader spectrum. The newly implemented pay structure distributes the profits more evenly, which encourages employees to spend in a way that benefits other businesses and the local community. The company takes a more responsive and proactive stance in paying taxes and not resorting to tax management. Infosys shares a larger part of the profit pie with human resources in terms of greater investment in human development.

The Indian cooperative Amul is a classic example of the higher end of the spectrum of oneness. Amul is popularly referred to as 'the white revolution' in India, because their philosophy of larger inclusion helped them make milk widely accessible throughout the country. Its greatest strength lies in cooperative culture, cooperative networking, market acumen, and respect for both the producer and the consumer.¹³ Amul is committed to bringing value to all their stakeholder relationships and has democratized their approach to capitalism in the following ways:

1. Suppliers: The farmers and milkmen who bring in milk from remote villages and towns are not only suppliers but also co-owners of their cooperative organizations. They receive the best prices available for the raw milk they produce and also share profits in the form of dividends.
2. The milk cattle: Amul invests in creating facilities and delivering hygiene, diet, and other care for their cattle.
3. Customers: The price and availability of milk and milk products is remarkable. They are reasonably priced and distributed as thoroughly and widely as possible. Amul's approach has created a revolution in the very supply-chain for milk and milk products making milk available at the

best prices across the nation. Even during lean and flush seasons, the price remains stable. This is unlike other commodity products where prices still remain volatile and intermediaries resort to profiteering. Whereas since 2004 in India most of the commodity prices have gone up manifold, the rise in the price of milk has been modest due to Amul's efforts.

4. Competition: Amul controls a substantial market share of milk and milk products and have maintained the price level lower than general price level increase. Despite its dominant position Amul has not exploited competition and customer through the pricing game.
5. Community development and welfare: As a cooperative organization, Amul spends a considerable part of their profits on community education, hygiene, development, and welfare activity.
6. The cooperative regulations permit any cooperative organization to pay upto 15 per cent dividend to shareholders. The undistributed profits are reinvested in the company reserves' larger interest. The reserves thus created augment the financial strength of the business for the long-term good of all the stakeholders.
7. Society and environment: Cooperatives are founded on the principle of democratization of wealth and welfare. This classifies cooperatives as having a high level of inclusion. They invest in improving the work environment and the social status of their providers.

The Accountability Scorecard¹⁴ is yet another popular measurement tool. It is a stakeholder-based approach to assessing organizational

performance. It focuses on assessing how well the organization integrates and responds to the needs and requirements of its stakeholders. It seeks a balance too, but not between financial and other measures of performance but rather to balance the relationship between the organization and its key stakeholder groups. The Accountability Scorecard prototyped and developed at ETS (Educational Testing Services, US) have five major sections. Each section represents the perspective of one of the major stakeholder groups. The five perspectives are as follows:

- Customers
- Employees
- Suppliers
- Stewards
- Society

The scorecard is aimed at building mutual influence and accountability. Business owners and managers are also members of the society in which they live. Furthermore, the products and outputs from business are for the use of people in the society and the value created by business is inherited by generations to come. Therefore, it makes sense for businesses to incorporate the principles of oneness by maintaining a value-creating relationship with all possible stakeholders thus creating wealth and welfare for the larger community as well.

Implementing a Response Pathway

Corporate response is on a continuum from serving self-interest (doing a minimum to address business needs) to serving the interests of others (do a maximum to serve the needs of humanity and the planet). This approach emerged due to pressure and activism that arose over environmental and

social dysfunctions in certain sectors such as energy, mining, chemicals, liquor, and tobacco. It has become increasingly clear that these industries would have to reduce and compensate for the negative impact of their operations on the environment and society at large. Businesses that practice according to a philosophy of self-interest need to compensate for or, even better, change their environmental and social impacts in order to adhere to new norms and expectations and thereby ensure their survival. Many organizations address the issue of sustainability by focusing on renewing and replenishing. For instance, reducing the pollution, resorting to environment protection, planting trees, social development activities, and so on. Quite a few models or indexes are used to define and measure corporate response. The Triple Bottom Line or Sustainability models focus on generating environmental, social, and economic gains. The Dow Jones Sustainability Group Index seeks to meet financial market demands for an inevitable index to benchmark the performance of investments in companies that are striving to become more sustainable.¹⁵ These indices and models can be used to help companies embrace the Response Pathway to Practical Compassion. In response to governmental regulations and social expectations, more and more Fortune 500 companies have been doing sustainability reporting.

In India, ITC (Indian Tobacco Company) has adopted the Response approach and also discloses its performance and activities on triple bottom-line, environmental, social, and economic fronts. One of its venture called WOW, the wealth out of waste programme, the company endeavours to collect recyclable dry waste like paper, plastics, metal, and so on, from household. Waste paper recovery in India is a poor 14 per cent compared to 70 per cent in US and Europe. ITC launched

WOW in 2007 to inculcate the habit of segregating waste and increase the level of recycling garbage is a perfect example of triple bottom line approach. People get extra income as they get paid at their doorstep, Rs 4 and Rs 2 per kg of paper and plastic, respectively. The company (ITC, paper business) gets raw material that is cheaper by Rs 1000 per ton. Municipalities get 30 per cent reduction in solid waste generation and could save on collecting and transporting waste to landfills. Government gains as communicable disease decline as during disasters such plastic and solid waste chocks the drains. Environment is preserved and higher waste recovery means lesser use of natural resource and enhanced greenery.

In 2008, the company disclosed its contributions to the environment, social development, forestry, rural life, the greater community, and so on. While profits were modest, the bottom line on environment and social front was noteworthy.¹⁶

Integrated Framework: Spirituality Scorecard

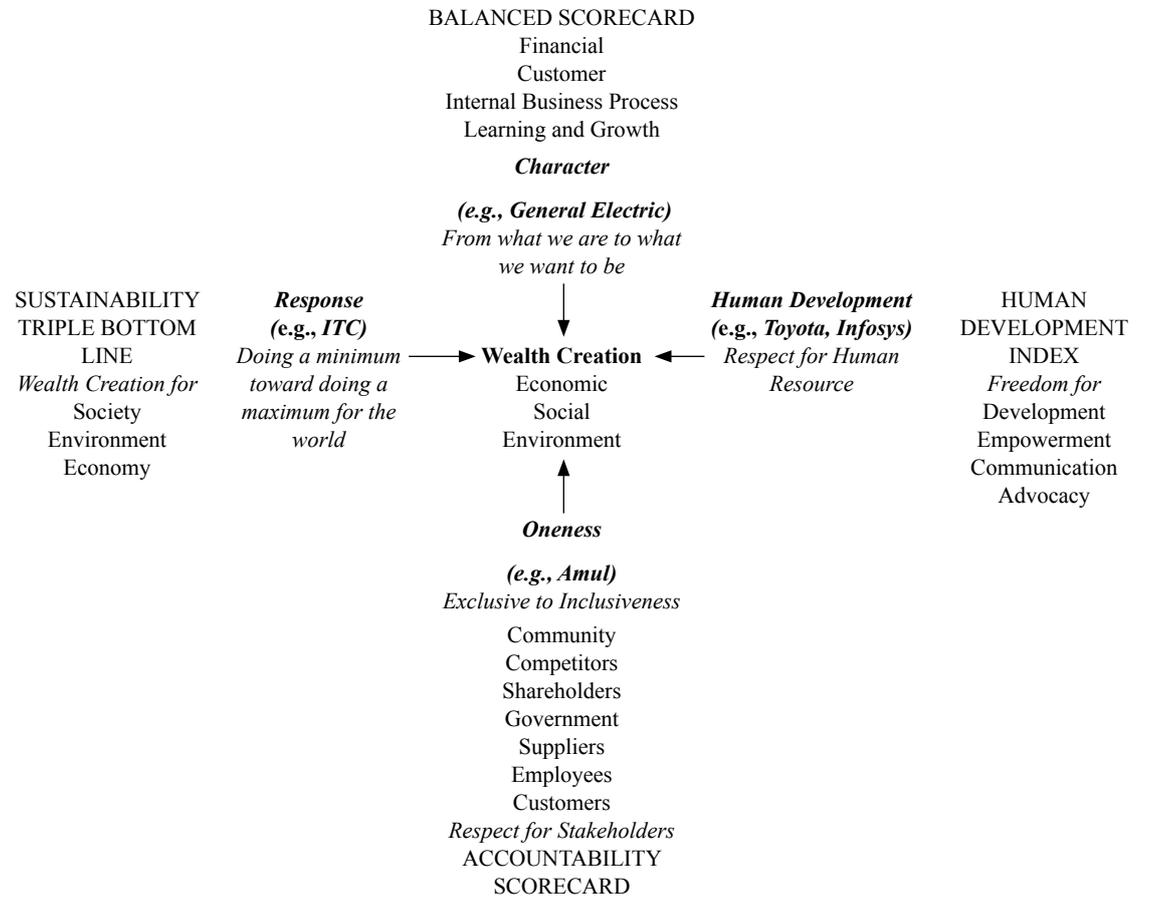
Integration of the performance measures and frameworks discussed with reference to various spirituality pathways can produce a set of scorecards for measuring spirituality in organizations. These scorecards can be used as tools to implement different pathways of practical compassion and spirituality (see Table 1). As illustrated in Table 2, the organization can pursue any of the four pathways to embrace spirituality. The objective is thus to create wealth (center of Table 2) for world at large. The wealth creation can be described in three forms—social, environmental, and economic—popularly known as triple bottom line or people, planet, and profit. There are four pathways and possible

Table 1
*Practical Compassion Pathways
and Performance Measurement Framework*

<i>Pathways</i>	<i>Performance Measurement Framework</i>
Character	Balanced scorecard
Human development	Human Capital Index, human resource accounting
Oneness	Accountability scorecard
Response	Triple bottom line, Sustainability
Practical compassion	Spirituality scorecard

performance framework that will lead business to the center-wealth creation objective. Table 1 relates spirituality pathways with prevailing performance framework and demonstrate that it would be possible to implement those pathways with available performance framework. Once competitive advantage and key success factors are identified, as can be seen in the Table 2 and explained later in the article, the business can select the suitable pathway as a next step of defining and implementing organizational spirituality. Corresponding performance measurement frameworks can be used as a sturdy tool to implement spirituality. For example, Toyota and Infosys considered human resource development as the key to their business success, and therefore the human development pathway is seen as a good prescription to embrace spirituality and reach the center-wealth creation. Similarly for Amul, satisfying multiple stakeholders brings competitive advantage and therefore oneness is the best-adapted pathway to spirituality and wealth creation. ITC used response to its advantage to embrace spirituality and do well for the world. In 1950s GE aggressively expanded and decentralized its management with the help of performance measurement that was balanced and incorporated eight different and well-defined key result areas to ensure the business unit focus

Table 2
Spirituality Scorecard
Implementing Practical Compassion Pathways



Source: Table developed by the author.

from inclusive perspective. The character pathway is the key to GE’s Success. Organizations may endeavour to embrace all of the pathways over a period of time to reach highest level of spirituality. The integrated spirituality scorecard developed in Table 2 illustrates how a company can use different performance framework to implement

different spirituality pathways. Progressively a company can implement each of the pathways. Spirituality—companies begin by selecting one of the four pathways according to the organization’s priorities. The approach selected is then implemented with use of the suitable performance measures or framework.

Conclusion

This article demonstrates, theoretically and practically, the concept of integrating spirituality and business. The question is not whether business should adopt a spiritual view but rather how to operationalize and implement spirituality in the corporate context. Practical compassion is one of the approaches that bring spirituality into business. The article discusses approaching spirituality for organizations through four different pathways of practical compassion: character, human development, oneness, and response. The pathways to practical compassion can be implemented with a

variety of performance measurement frameworks and models. We gave some examples of spiritual pathways and related performance frameworks in practice in some of the companies discussed. Spiritual pathways and performance measures can be integrated and modelled in the form of a spirituality scorecard. Generally, when a business wishes to pursue the direction of integrating spirituality, they will choose to start with one of the practical compassion pathways. Over time all the pathways can be implemented and the related performance measurement framework is a useful tool for this.

NOTES

1. Launched in 1999, by Dow Jones, the Dow Jones Sustainability Indexes (DJSI) are the first global indexes tracking the financial performance of the leading sustainability-driven, socially responsible AND ethical companies worldwide.
2. John Prestbo (2001), Chief Editor, Dow Jones Indexes; DJSI Web site at www.sustainability-index.com.
3. See Acharya (2007).
4. Please refer to (a) Quatro (2002), (b) Sukumarakurup and Neck (2002), and (c) Nandram and Borden (2009).
5. For details, see the Conscious Capitalism Institute Web site at www.cc-institute.com.
6. Please refer to http://corporateexcellence.awgp.org/?spiritual_traits/
7. See Lips-Wiersma and Nilakant (2008: 51–73).
8. R.H. Caplan and R.N. Anthony (2004), ©Harvard Business School; Case 11–6, General Electric Company; found in Robert N. Anthony and Vijay Govindraj (2004), *Management Control Systems*, XI ed. (TMH).
9. Web site of 3M, www.3M.com, Official Web site of Company © 2008.
10. IIT's Indian Institute of Technology and IIM's Indian Institute of Management are the institutes of excellence promoted by the Government of India.
11. Several Fortune 500 companies employ measures such as Triple Bottom Line.
12. See <http://www.amanet.org/performance-profits/editorial.cfm?Ed=202>
13. See <http://www.amul.com/>
14. See Fred Nickols (1996).
15. See <http://www.sustainability-index.com/>
16. Annual report for 2007–08 of Indian Tobacco Company Ltd.

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