LEARNING TO LEARN ABOUT SPIRITUALITY: A CATEGORICAL APPROACH TO INTRODUCING THE TOPIC INTO MANAGEMENT COURSES

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> There is no concept more familiar to us than that of spiritual energy, yet there is none that is more opaque scientifically. . . . To connect the two energies, of the body and the soul, in a coherent manner: science has provisionally decided to ignore the question, and it would be very convenient for us to do the same. Unfortunately, or fortunately, caught up as we are here in the logic of a system where the within of things has just as much or even more value than their without, we collide with the difficulty head on. It is impossible to avoid the clash: we must advance.
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> —P. T. de Chardin (1959, p. 62)

The enormous, recent attention to matters of the spirit in both the academic and practitioner communities is shifting management thinking away from its traditional models and paradigms toward a wholly new spiritual imperative (Albom, 1997; Bolman & Deal, 1995; Chappell, 1993; Delbecq, 1999; Greenleaf, 1973; Neal, Lichtenstein, & Banner, 1999; Palmer, 1998; Polanyi, 1958; Wagner-Marsh & Conley, 1999). This movement has serious

implications for business school educators: They can no longer avoid confronting the need for teaching about spirituality in their courses.

There has been noticeable, widespread agreement that to train students for effective business practice, it is *necessary but not sufficient* to address the traditional subjects of values, goals, motivation, and ethics in management courses. The spiritual imperative is that management education must engage students in self-discovery about the inner energies of the soul, their connections to personal and professional development, and their contributions to social and economic evolution. In short, it is no longer adequate for business faculty to teach techniques of the profession and neglect the larger historical, social, and ethical issues that undergird it (Cavanagh, 1999).

Although the literature on spirituality in management and the management of spirituality has burgeoned, noticeably little has been written on teaching about spirituality in management courses or in business organizations. The sad result is twofold. First, business school faculty enter the classroom lacking adequate tools for enlightening and developing students' fuller potential. Second, business school graduates enter the work world with serious deficits in their understandings of their personal and professional values, their inner driving forces, their short- and long-term purposes in life, and the ways in which spirit and body contribute to the growth (or death) of social organizations and society. We believe that teaching about spirituality in management courses is not as daunting a challenge as it appears at first glance—it is simply the problem of teaching personal knowledge.

Teaching about spirituality means helping business students through a process of self-enlightenment about their innermost sources of energy, their deepest personal values, a sense of their transcendent purpose in life, and what paths they might take to gain such self-awareness and meaning. The spiritual imperative means that each student must uniquely answer questions like the following: What does it mean to be a spiritual person? What is spirituality? What are its causes and consequences? How does spirituality develop, and when? To the extent that students successfully tackle those questions, they might then proceed to explore the following: How might I express and develop my spirituality in my future professional role? What do spiritually oriented business organizations expect from and provide to their employees? What are the strategic and cultural differences between spirit-oriented and

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traditional business organizations? Where in industry do I belong to make my greatest professional contributions?

Teaching personal knowledge—teaching *about* spirituality—means helping our students to learn how to learn about a profoundly important phenomenon that defies any definition by outside experts (such as their teachers). But management faculty's lack of expertise on the subject of either their own or their students' spirituality in no way prohibits teaching what they need to know about it. This is the paradox of spiritual development: Those who think they are not learned are often the greatest teachers, and those who think that they *are* learned often have little to teach.

The crux of the problem is partly a matter of interpretation in answering the question, What is spirituality? The definition of *spirituality* is so diverse across individuals that management students and teachers will never attribute the same meanings when they use the same word in the classroom. But this is a highly functional ambiguity when used in a context of inquiry! Similarly puzzling is the question of how spirituality develops. To explore that problem, educators and students must contend with the irony that people who are very different from each other may be spiritually similar, and those who are spiritually similar may have followed very different paths to reach their common ground.

In light of the above paradoxes and conundrums, in this article we propose to teach students about spirituality by changing our usual professional focus away from the course content (i.e., spirituality per se, which is for all intents and purposes unknowable) and instead toward the instructional process that enables students to learn how to learn about their own spirituality. From that base springs the opportunity for learning about, and honoring, others' spirituality both in the classroom and the workplace.

How can we lead our students to examine and make sense of diverse spiritual pathways and ideas? The solution is to balance disorder and order. For example, first, we recognize that shared interpretation of information is not a prerequisite for different people's agreement on actions ("disorder"). Thus, in organizations, ambiguity may facilitate agreement on actions by allowing different units to believe whatever is necessary to achieve consensus (Huber, 1991). Second, we recognize the need for a common conceptual framework that allows students to explore their own and others' spiritualities in a creative and respectful way ("order").

To meet the educational challenge, this article proposes a categorization of approaches to achieving spirituality. The categorization scheme—or typology—has been suitable for teaching students with wide-ranging beliefs about the what, how, and when of spirituality, but without our advocating any single approach. The intent of our typology is to (a) enable students to reflect

on the nature of a spirituality that may be similar across individuals but that derives from very different sources; (b) address and acknowledge the intensely personal nature of the subject; and (c) promote acceptance of difference, appreciation of a need for privacy, and a clearer understanding of how one's religious path may or may not be spiritual, whereas one's spiritual path may or may not be religious. Ultimately, we endeavor to engage students in deliberations about their future professional development and contributions in a world where it is increasingly common to observe conjunctions between spirit and management.

Thus, our intention in this article is not to introduce a definitive model of spirituality but rather to offer a useful model for teaching and learning about it and its diversity. In our view, a useful model is one that frees students to learn how to learn about their own and others' spirituality, and enables instructors to surface and develop their own unique spiritual viewpoints. We also will discuss how to use the model, and we will include an exercise that relies on it.

Categorization of Methods of Achieving (i.e., Ways of Experiencing) Spirituality

The paths to spirituality are at least numerous and perhaps endless.[1] Despite the complexity, we have recognized the growing demand in business and academe for common ways of thinking, speaking, and writing about the subject. Thus, we have developed a preliminary mechanism for categorizing the types of paths that diverse people may take toward their own spiritual development.

By *type of path*, we mean the precise nature of one's approach to spiritual development. An approach includes experiences aimed at attaining, sustaining, enhancing, improving, or somehow radically transforming one's spirituality.

The path types differ on two dimensions: (a) the extent or depth of self-reflection and (b) the extent and quality of participation with others who are external to self. For simplicity of concept development, these two dimensions have been combined into a single ordinal scale in Figure 1, but a reasonable argument could be made that they are, in fact, distinct measurements. Figure 1 is intended primarily as a springboard to help students begin to think about the mere notion of categorization as well as what elements might comprise their own schemes.

By *choice of path*, we mean the uniquely personal way in which people find a fit between their needs for spiritual growth and an approach that works

Mystical $\leftarrow$ Personal $\leftarrow$ Ritual $\rightarrow$ Group-Participative $\rightarrow$ Ecstatic

Figure 1:   Categorization of Spiritual Path Types

for them. For example, sometimes individuals choose or even create the path taken. Sometimes they are directed, perhaps by family or culture, onto a path that they follow for a lifetime. Often, however, they accidentally stumble or experiment their way onto a particular type of path.

The key personal characteristics that explain how and why individual seekers might find themselves on a particular type of path include stage of the life cycle; personality attributes; and, in some cases, one or more critical incidents. In summary, as shown in Table 1, an individual's choice of a spiritual path can be defined by two basic properties: (a) the type of path and (b) a set of key personal characteristics.

Spiritual Path Types: A Preliminary Categorization

Different paths are assigned to the categories shown in Figure 1 based on the kind of social action that they involve: a combination of orientation and activities. The categories are distributed on an ordinal scale that ranges from an intrapersonal to an outward emphasis. The dividers between categories are intended to establish gradations of difference from the center of the scale to each end of the continuum. These path categories are presented in order but are not otherwise quantified. Finally, one type of approach to developing spirituality does not preclude participation or belief in others (cf. Alderfer, 1972; Maslow, 1987). Each of the five path types is described below.

Ritual, in the center of the scale appearing in Figure 1, refers to direct or observational participation in prescribed, ceremonial, routine activities or behaviors, such as recitation of text or prayer for major holidays or events (e.g., deaths, births, marriages, etc.). Vis-à-vis spirituality, ritual is defined as participating in a detailed method or procedure faithfully or regularly, including the ceremonies and rites of religious service or practice, or rites used in place of worship. We suggest that for many people (in either Western or Eastern traditions), this is how their spirituality begins developing. Ritual can be performed individually, in a small group, or as part of a large group of relatively anonymous people. An example of nonreligious ritual in the United States is a large group of people standing while an assigned individual sings (with amplification) the national anthem at the beginning of a sporting event.

TABLE 1
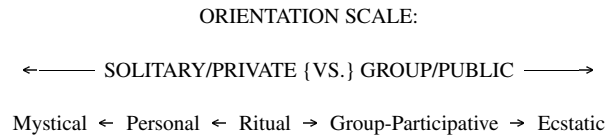**Properties of Spiritual Path Choice**

Spiritual Path Types	Personal Characteristics
Mystical	Stage of life
Personal	Personality
Ritual	Critical incidents
Group-Participative	
Ecstatic	

The category to the left of Ritual is labeled *Personal*—a path of self-study and reflective experience. The category to the right of Ritual is labeled *Group-Participative*. It embodies a spiritual path emphasizing emotion generated through a group experience, such as chorus singing, chanting, a pilgrimage, or a T-group. There are also manifestations of lifestyle choices (such as dietary practices) in both the Personal and Group-Participative types of paths.

The movement from the Ritual to the Personal path type indicates an increased level of self-reflection. In practice, a Personal approach may translate into pursuing a more logical understanding of the meaning of scripture, more reflection on personal experience, or increasing self-study and the reading of philosophers. It may also mean choosing to act, outside of ritual occasions, with some specific behaviors or values. Thus, one's spirituality develops in an increasingly individualistic way.

The movement from a path emphasizing Ritual to a path focused more on Group-Participative activity represents pursuing the feelings of connection that arise when we share experiences and traditions with others. In practice, it may involve sharing a song or physical activity, discussion of a highly personal or religious nature, or working toward a highly valued and common goal. It may also mean becoming increasingly committed to continuous participation in the group. Thus, the person operating in a Group-Participative mode develops his or her spirituality in a more institutional way than someone on a Personal or Ritual path.

As a seeker progresses farther from a Ritual path onto a Personal path or, in the extreme, onto a Mystical path, Figure 2 indicates that there is possibly *less* social interaction (i.e., more solitary experience). That is, one engages in an increasingly *more solitary* experience when following a Mystical path. In contrast, as a seeker progresses from a Ritual path onto a Group-Participative path or, in the extreme, onto an Ecstatic (charismatic) path at the opposite end of the continuum shown in Figure 2, there is *more* social awareness or

ORIENTATION SCALE:

←———— SOLITARY/PRIVATE {VS.} GROUP/PUBLIC ————→

Mystical ← Personal ← Ritual → Group-Participative → Ecstatic

Figure 2:   Individuality Orientation

interaction (i.e., a less solitary experience). Thus, the paths labeled as *Mystical* and *Ecstatic* are direct opposites of each other on a dimension reflecting the difference between physical and mental seclusion from others and the deeply intrapersonal connectedness that a seeker feels with a group that is following a guide's pathway (e.g., group chanting, group meditation, speaking in tongues).

The centrality of Ritual in Figure 2 also implicitly reflects differences in the seeker's states of reliance on the material versus the immaterial. A Ritual type of path is characterized by reliance on a grounding in measurable, observable activities, as the best guide for belief and action, that is, the *material*. It holds that action, rather than reason, emotion, or spiritual revelation, is the prime source of knowledge.

In contrast, both the Mystical and Ecstatic paths (at opposite ends of the continuum and equidistant from the central "Ritual" path) are characterized by transcendent states of being; the *immaterial*. They involve experience that lies beyond the ordinary range of human perception, that is, independent of the material universe or in other words, transcendent.

Transcendence on the Mystical path is experienced as an intensified movement away from common thought or experience (e.g., the Ritual path), which therefore represents a step toward the supernatural. The Mystical path involves increasingly more self-reflection than the Ritual or Personal paths. Eventually, the self is not considered, at least not as a conscious choice. The mystic may take two different means to that un-self-conscious end. First is the inward-looking or *introvertive* type of mysticism wherein the mystic becomes progressively less aware of his or her environment and self as a separate individual; this is the farthest remove from ordinary experience. It stands in contrast to the *extrovertive* or outward-looking type of mystical experience in which items of nature are not lost to consciousness and are seen with unusual vividness.

Transcendence on the Ecstatic path is experienced as a movement away from the common thought or experience of the Ritual path toward a state of emotion so intense that one is carried beyond rational thought and self-

control. It involves the states of trance, frenzy, or rapture. It is usually characterized by the perception that one is "standing" outside of oneself. Not unlike the Mystical approach, the activities of the Ecstatic approach free seekers from their secular experience and sense of self—hence, the commonality in Figure 2's polar opposites. On the other hand, there is a distinctive private versus public aspect to the introvertive mystical path compared with the ecstatic path, although mystics also may experience ecstasy.

In addition to, and congruent with, increasingly transcendent approaches to spiritual development, as one moves from the left side of the continuum shown in Figure 2 (Mystical) to the right side of the continuum (Ecstatic), one's outward-directed feelings or emotions are increasingly part of the transformational mechanism. That is, one's spiritual approach becomes more *public* in its orientation. In contrast, as one's approach moves closer to the far left end of the spectrum (Mystical), the development of an inward-focused, intuitive understanding of one's spirituality is increasingly the transform- ational mechanism. Thus, one's spiritual approach becomes more *private* in its orientation.

ADDITIONAL DIMENSIONS

One of the strengths of the preliminary categorization shown in Figures 1 and 2 is that scholarly critiques of it continue to generate dimensions or aspects to add to the schema. Invariably, their suggestions reflect our colleagues' own learnings or approaches to spirituality. We therefore believe that our schema offers opportunities for others (e.g., our fellow educators) to add their own unique perspectives in teaching about spirituality in management courses. Moreover, it suggests that our schema can be used by students in the same way. These results were intended by our deliberately simplistic design of the categorization scheme appearing in Figure 1. In this fashion, we introduce the mechanism of "a categorization of approaches to spiritual development," thereby making unnecessary any formal or detailed explanation of spirituality per se or its development.

Factors Affecting Individuals' Choice of Path

In the classroom, we introduce Figure 1 to stimulate students' thinking about, not *the* categorization, but categorization as a tool or mechanism as well as *their* categorization scheme.[2] Then, as other dimensions of spirituality arise through discussion, we map a new vertical axis (reflecting the students' dimensions) onto our horizontal axis (the categorization scheme of Figure 1) and encourage students to explore the points of intersection

			APPROACH			
		Mystical	| Personal |	Ritual	| Group-Participative |	Ecstatic
D e g r e e [of self-monitoring]	Hi				X	X
	Med		X	X		
	Low	X				

Figure 3:   Approach Type Versus Degree of Self-Monitoring

		Mystical	| Personal |	Ritual	| Group-Participative |	Ecstatic
A c t i v i t y	Reflection	x	x	x	x	x
	Meditation	x	x	x	x	x
	Study	x	x	x	x	x
	Observation		x	x	x	x
	Prayer		x	x	x	
	Discussion			x	x	x
	Song		x	x	x	x
	Dance				x	x

Figure 4:   Approach Type Versus Physical Activities Approach

between the two axes. To illustrate this method of instruction, Figures 3 and 4 provide a few examples of combining the preliminary categorization scheme with another dimension of human nature. We have used Snyder's (1979) construct of self-monitoring (Figure 3) and our own scale of Physical Activities (Figure 4) as illustrative rather than exhaustive examples of the exciting, self-enlightening kind of student discussion and debate that by definition achieves our original purpose: to introduce the topic of spirituality into management courses rather than to attempt the daunting if not impossible challenge of teaching spirituality per se.

In addition to, or in place of, using Snyder's (1979) self-monitoring construct as shown in Figure 3, we suggest interfacing the spiritual-approach categorization scheme with other organizationally relevant personality variables, such as locus of control, Type A and Type B personalities, need for achievement, need for affiliation, need for power, and learning styles. We also suggest using more macro-level variables such as ethnicity and national culture. We further consider personality characteristics and their relation to

spiritual development in the next section of this article. In Figure 4, we explore the relationship between some of the many physical forms that spiritual practice may take, for example, reflection, meditation, study, observation, prayer, discussion, song, and dance. Each or several may be part of a set of similar or highly differentiated spiritual approaches.

In addition to the illustrative list of physical activities shown in Figure 4, we suggest that students and faculty generate what they consider to be valuable or interesting dimensions of the vertical axis as a first step in beginning to think about the nature of their unique approaches to spiritual development.

PERSONAL CHARACTERISTICS

Stage of Life

Other things being equal, a seeker's spiritual progress can occur through any one of the five path or approach types (shown in Figure 1) with equal effectiveness. However, in the United States, many, if not most, people, start their spiritual journeying with a religious practice centered in the Ritual approach. We assert that this starting point is age related. For example, it is possible to experience tremendous spiritual growth on a Ritual type of path, especially for very young children (e.g., Sunday school) or beginner-level parents. On the other hand, we would expect seekers to be following a more Personal approach to spiritual development by the time they are in the decade of their 40s or 50s. We would also suggest that greater following of the Group-Participative path could be expected when one is of college age (e.g., the Greek system, athletics) or graduate school (e.g., T-group training, professional group socialization, etc.).

Most important, we do not anticipate or propose a direct correspondence between the seeker's stage of life and any particular one of the five spiritual approaches that we have elaborated in this article. However, within our own experiences and traditions, we have observed a tendency for people to begin spiritual development at a point toward the center of the categorization scheme shown in Figure 1 and then to shift more to the right or left on the continuum, that is, outward from the center, with increasing age. In sum, we conceive of stage of life as a situational factor that might influence tomorrow's choice of spiritual approach and that to some degree helps explain what path one has followed in the past. To help our students understand the potential impact of age on spiritual development, we would suggest that they access resources such as Hesse's (1951) *Siddhartha*, a compelling story of spiritual development through a great diversity of paths followed by an Indian prince who ultimately became the first Buddha.

Personality

Selecting the way one achieves progressively more mature levels of spirituality is often not a conscious decision; we believe it is based, in part, on the personal style or personality of the individual. Conventional wisdom continues to hold that human development is a function of the interaction between nature and nurture. Spiritual development, too, is dependent in large part on one's personality attributes, and it is generally accepted that personality influences the seeker's choice of spiritual path in both unconscious and conscious ways.

The spiritual-path categorization scheme shown in Figure 3 suggests that just as with variations in intensity of a seeker's self-monitoring style, individuals also differ in other personality characteristics. Thus, some people are more introspective and self-examining than others, some people prefer a more participative versus solitary emotional experience, and so forth. In general, we are enthusiastic about students' experimenting with various tools of inquiry into their personality-spirituality linkages of the kind shown in Figure 3. Thus, earlier in this article, we suggested encouraging students to use or map their knowledge of their scores on such standard personality assessments as locus of control onto the approach-type continuum shown in Figure 3.[3] Using this display to explore the linkages (or nonlinkages) between the nature of one's personality and one's spirituality can stimulate provocative insights about students' worldviews and behavior patterns.

Incidents of Life Experience

Spiritual development may be dramatically shaped either by a significant life event *and/or* incrementally through a succession of smaller events. For example, Wiesel's (1960) and Frankl's (1959) Holocaust experiences incorporate both kinds of transformations. In other situations, one's spirituality grows very slowly through years of religious practice, and still others may develop their spiritual nature through a lifelong faith that is not connected to a particular discipline or religion. The commonality across quantum and incremental transforming events is that their impact requires people to reach inside of themselves toward an inner force that they cannot explain in traditional, nonspiritual terms.

Absent a language to express their growthful experience, what is left is a supremely personal spiritual vocabulary. Whether the seeker articulates ideas and feelings as his or her self-contained spiritual nature or as a driving force outside of the self depends on the nature of the life experience and the individual's preexisting belief system.

Intensely Personal

If one's approach to spiritual development depends in large part on the combined influence of one's particular stage of life, idiosyncratic personality, and distinctive critical life events, then one's choice of path is not merely unique but also intensely personal. Thus, we may be able to resonate to another's experience, we can often see the results of it, and above all else we can respect it, but we can rarely if ever completely understand or vicariously experience another individual's spirituality. These concerns prompt the crucial question: What are the implications of bringing intensely personal and unspeakable knowledge into a social setting that functions on the principles of information sharing (such as work or a management course)?

This is the paradox of teaching about spirituality in management courses. The more transcendent a student's or faculty member's spiritual experience, the more untranslatable and incommunicable it becomes to the other classroom participants. Thus, the profound knowledge that the individual brings to share with the educational group is paradoxically inexpressible in a public setting. The seeker is thus left feeling that "the more I know, the less I can say about it." (Does that also imply that "the less I know, the more I can say about it?") How are we to manage the paradox? In other words, what is the way out of the problem of ineffability in a class exploring spiritual development?

The solution may be found in guiding the students' focus away from *thinking* about spirituality and toward doing. That is, we would direct students' attention to *the approaches* (paths) and orientations (solitary and private vs. group and public) that have shaped their development. To the extent that students can clearly articulate the approaches and paths embedded in their spiritual journeys, they will be influencing their classmates toward spiritual innovation—that is, creating their own action models that, if taken, may invoke similar yet unique ineffable moments of spiritual experience and growth. We endorse students' storytelling, but we press them for an understanding of *process* as well as outcomes, and this understanding includes the catharsis of sharing stories in the classroom.

Using the Categorization in the Classroom

The challenge of teaching about spirituality is to manage the paradox of teaching personal knowledge. The very discussion of their spiritual nature makes many students uncomfortable. Moreover, by logical necessity for many people, discussing spirituality involves discussing religion. All of these complications have the potential to lead students away from inquiry and into

argument or advocacy. Their discomfort can be so intense that merely raising the subject of spirituality may shut down students' listening abilities.

We therefore recommend that it is important to start any classroom discussion of spirituality with a clear statement that (a) distinguishes spirituality from religion, (b) promotes broad acceptance of the notion that spirituality emerges from a great diversity of sources, and (c) respects individuals' needs for having their personal and private spiritual experiences as and how they choose. The effective use of the categorization scheme for classroom learning pivots on the instructor's skill in leading the initial conversation about the difference between spirituality and religion.

THE DISTINCTION BETWEEN SPIRITUALITY AND RELIGION

Religion and spirituality are simply not the same phenomenon. Religion is a personal or institutionalized system grounded in a set of beliefs, values, and practices. In contrast, spirituality (regardless of what qualities one attributes to it) is a personal state or manner of being. Hence, religious practice may moderate one's spirituality, or religious practice may itself be moderated by one's spirituality. In addition, religion is neither a necessary nor sufficient condition for spiritual development. Likewise, spirituality is neither a necessary nor sufficient condition for religious practice.

The essence of our approach is that in teaching students to explore the concept of spirituality, there does not need to be any discussion of religion except to define it as a phenomenon that is distinct from spirituality.

ACCEPTANCE OF DIFFERENCE

One of the intended results of using the approach described in this article is the classroom promotion of both equality and equity of spiritual experience and "standing" among students. In other words, students (and faculty, too) must accept the possibility that people at different stages of life with unique personalities and histories may nevertheless attain nearly the same quality and/or quantity of spirituality. Such acceptance implies wisely respecting another person's choices without criticism of the features of the other's path. This openness to different views helps students to gain both understanding and practice regarding the difference between knowledge and wisdom: To be knowledgeable is to have awareness of what you do know, but to be wise is to have awareness of what you do not know. Attainment of classroom equality and equity diminishes the probability of students attempting to convince others of the correctness or incorrectness of particular choices of paths and enables inquiry rather than advocacy to guide learning.

NEED FOR PRIVACY

To the degree that people's spiritual experiences are ineffable, their ideas about it may be quite fragile. This concern has its roots in cognition: If we cannot articulate something, it may not seem real to us (or to anyone else). Whatever feeling or perception may have resulted from our spiritual experience may be destroyed or damaged by our failure to articulate when challenged or when a listener dismisses our inchoate ideas and statements. Therefore, we must create a safe context for learning by setting boundaries around what is discussible and undiscussible in the classroom. We encourage students to explore their own beliefs and perceptions not by talking about themselves but, instead, by talking anonymously about people who are not present, thereby exercising and developing the vocabulary that they need to express their own beliefs about spiritual development. To the extent that instructors can establish such a respect for privacy, they are also simultaneously promoting the acceptance of difference; the two go hand in hand and are both linked to the ineffable.

We believe that students learn to learn about spiritual development to the extent that their instructors effectively manage the paradoxes of teaching personal knowledge. All paradoxes depend on the presence and balancing of two opposing thoughts, ideas, or propositions that are held in mind simultaneously and equally to convey a more illuminating insight than either factor alone can achieve. To help students develop awareness not only of the choices and paths inherent in their spiritual development but also the paradoxical nature of their long-term progress, we offer the exercise that is shown in Exhibit 1.

Exhibit 1
Example Exercise for Classroom Use

PART 1: INSTRUCTIONS TO STUDENTS

Think about a time when you may have been feeling particularly spiritual (use your own definition). It often helps to visualize the memory as in remembering a dream. Think about the point on the continuum (shown in Figure 1) where that spiritual episode may have developed as well as what real activities or experiences helped to create it. Write down what you think might have happened. Keep this private.

Teacher's note: It is important that this portion of the exercise come first. But it is equally important that participants know in advance that it will be kept private and that you will honor that.

PART 2: INSTRUCTIONS TO STUDENTS

Think about someone you know or have met whom you believe to be a very spiritual person. This individual might be a relative, someone with whom you share worship, someone of your faith, or someone with whom you just came into contact. Think about the point or points on the continuum (shown in Figure 1) where that person's spirituality may have developed and how that would translate into real activities. Write down why you consider this person to be very spiritual. Write down what you think might have been his or her approach. Be prepared to share what you have written in subsequent discussion.

Teacher's note: Conduct group discussion about Part 2 only. It is important that participants know in advance that this portion will not be kept private.
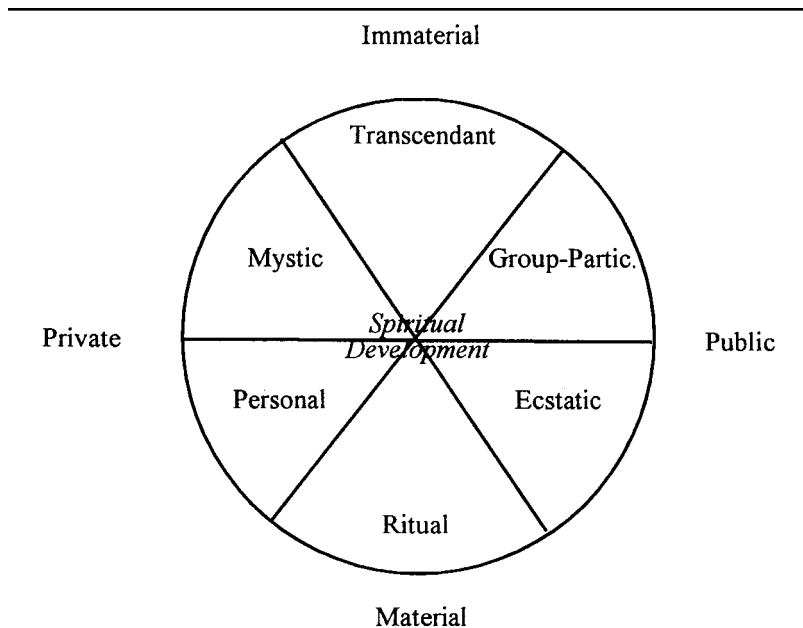
Start by asking participants where on the continuum (shown in Figure 1) their subject (the person about whom they wrote) comes out, in their opinions. The younger the students, the more likely they will have examples in the center or at the extremes of the continuum in Figure 1, but in a typical group of undergraduates, there is usually a normal distribution of example types.

Next, ask the students to share something about the nature of their subject's spirituality. It is important to emphasize that students are discouraged from sharing their subject's religious affiliation unless they feel it is essential—because it is the spirituality of the person, not his or her religious affiliation that is important. Lead to a discussion of what makes a person spiritual from common factors that occur in the descriptions.

PART 3: INSTRUCTIONS TO STUDENTS

Write the answers to the following questions: How are the approaches to spiritual development of your subject and yourself different? How are they the same? Do you wish to be more like your subject? Could you be? What would you have to do differently to become more like the other? What path would you take?

Teacher's note: We use this portion of the exercise as a self-reflective journal entry, shared only with the instructor, but written for the student's benefit. We discourage sharing ideas about personal spirituality among students because for many of our traditional students, this is still a fragile concept. Our comments on such a journal entry are directed at encouraging exploration and reinforcing reflection on, and acceptance of, one's own experience.

Immaterial

Transcendant

Mystic   Group-Partic.

Private   *Spiritual*   Public
                Development

Personal   Ecstatic

Ritual

Material

Figure 5:   A Preliminary Conceptual Framework for Learning to Learn About Spirituality

POSTEXERCISE CONSIDERATIONS FOR EDUCATORS

We have discovered that students will come to realize that the analytic methods represented in Figures 1 and 2 are necessary but not sufficient tools for developing an understanding of their spiritual development. The degree to which students feel a need for more advanced tools depends in part on the level of experience and maturity of the class or group. Should it occur that there is a more advanced, diverse, or complex set of participants and in the instructor's judgment they need to resolve confusion with a more sophisticated representation, then and only then, we recommend using Figure 5, which integrates the concepts that are explored in this article.

Conclusion

Our goal in this article was to offer students and faculty a useful model for learning to learn about their own spirituality and spiritual development. We introduced a preliminary categorization of approaches—a typology of paths—toward spiritual development and a sample classroom exercise that relies on

our conceptual framework of the phenomenon (shown in Figure 5). We also intended this article to help students begin thinking about the mere notion of categorization as a way to develop their critical analysis skills. Our focus has been not on course content but instead on an instructional process that enables both students and instructors to discover their unique ideas about spirituality and its developmental pathways through a creative and respectful process of inquiry, not advocacy.

We developed a conceptual framework of spiritual development (shown in Figure 5) because we are convinced that the time has come for business school educators to take up the challenge of teaching about spirituality in management courses. Teaching merely the techniques of business is no longer sufficient for either individual or organizational well-being. In this article, we have stated that the new spiritual imperative is to engage students in self-discovery about their deepest energy source, the spirit, and how they can develop it to fulfill their and their organizations' larger purposes and meanings. Thus, we believe that there is a legitimate place for spirit in management education even though it is invisible, immeasurable, and ineffable. It is nevertheless indubitable, and we have shown how its development can be taught.

Notes

1. The authors wish to acknowledge the roots of these categories in a variety of religious traditions including, but not limited to, Judaism and Christianity; Islam; Zoroastrianism; Hinduism; Sikhism; Jainism; Buddhism; Confucianism; Taoism; Shinto; Native American religions; and new religions, which include, but are not limited to, the Church of Christ Scientist, the Church of Jesus Christ of Latter-day Saints, and followers of the B'hai faith.

2. To fulfill our mission of providing a nonrestricting typology of spiritual paths in this article, we have chosen not to link our categorization scheme to the works of Underhill (1915, 1955), Otto (1923/1958, 1932/1957), Zaehner (1973), and others. We agree with Underhill (1955) that diagrams can be most useful as heuristics and they are not mirrors of finality—personal experience is the only final thing. We would, however, encourage students to pursue further inquiry into the standard categories of spiritual paths appearing in the work of Underhill, Otto, Zaehner, and others.

3. However, a word of caution is in order regarding our experience with the Myers-Briggs type indicator (MBTI). Although useful in many contexts, we have found that using the MBTI in conjunction with Figure 3's approach-type categorization scheme is exceedingly complex, distracts students from an inquiry mode, directs students to an advocacy mode, and does not generate as much insight as other personality assessment tools. For those educators who are inclined to experiment with the MBTI in conjunction with the continuum shown in Figure 3, we recommend exploring the linkages between approach type and their MBTI preference type rather than individual dimensions of their MBTI profiles.

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