

Leadership, Spirituality & Education

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Title: Spirituality in the Workplace: an investigation of chaplaincy experience in the UK

1. Executive Summary

Aims:

To establish firstly, in the climate that exists in many working environments today, of VUCA (Volatility, Uncertainty, Complexity, and Ambiguity) whether individuals are more likely to seek answers on "meaning" and issues of "spirituality" than hitherto. Secondly, based on the initial results, to explore the experience of chaplaincy in the workplace in dealing with the issues of "spirituality" and "meaning in life" that arise.

Theory:

The theory and observation of stress related to environment inside and outside the workplace is well established. The combination of influences today on the individual has been encapsulated within the acronym VUCA. Studies in the last 100 years have shown that such pressures in the workplace have led individuals to question "what's it all about?" On occasion, such questioning has led to raising issues of "Spirituality" and "Meaning in Life". In line with much current literature in the field (see below), by "Spirituality" we mean the need to have a sense of integration in life; connectedness with self, others, the natural world and the transcendent: "Meaning in Life" is understood as the search for a sense of belonging which gives shape and direction to life.

Method:

Over past decades, within the UK, chaplains have been appointed in a variety of organisations for a range of reasons that have changed over time. Chaplains have habitually been engaged by institutions such as the military, hospitals, prisons and education as part of the establishment. Chaplains, often placed in the past by churches, who traditionally operated as trusted mediators and commentators in the old heavy industries have largely disappeared and have often been replaced by multi faith chaplaincies in service industries such as retail and public sector bodies in an increasingly diverse UK. An oft repeated contemporary rationale for the appointment of chaplains has been 'the wellbeing agenda' and the employer's 'duty of care'.

It is postulated that issues of "spirituality" and "meaning" are most likely to come to the attention of chaplains in the workplace situation. The experience of such chaplains was sought in Phase 1 in relation to the aims and theory above by structured questionnaire followed by data analysis (results below). Based on the initial analysis, Phase 2 was initiated by using further dialogue and structured interviews to obtain case study material giving more depth to the data analysis, and further, to add to existing studies on the changing role of chaplains in today's work places. Recommendations for necessary changes flow from this work. The data is based on the experience of individuals and therefore is anecdotal and it is a study at a point in time, since a longitudinal study is not possible in this case.

Findings and Conclusions

Phase 1 Quantitative data from structured questionnaires

Questionnaires based upon the Aims and Theory above were sent out to a range of workplace chaplains within the UK and 25 completed questionnaires were received and analysed. Such chaplains represent a wide range of workplaces from prisons, courts and police to health organisations, education and local government to industry. Many respondents have had long experience of chaplaincy ranging between 5 and over 20 years (average 9.3 years); 64% operate within multi faith chaplaincies. Many chaplains report many incidences of issues of spirituality and meaning in life being related to situations and influences both from inside and outside the workplace. Whereas VUCA, as defined above, undoubtedly has impact (particularly within Health, Education, Prisons and Police) - 45% of chaplains reported that there was greater interest in "Spirituality", and 58% reported greater interest in "Meaning in Life"; however, several chaplains report that quite apart from external influences, personal crises within the lives of individuals are often seen as the cause of questioning of such fundamentals.

Phase 2 Qualitative data from structured interviews

We were fortunate to gain the cooperation of 23 workplace chaplains (7 overlapped the respondents in Phase 1) in participating in hour long telephone interviews. The locations where the chaplains are based were all in the UK and centred around the Midlands and East of England. In terms of faith and denomination 10 were Church of England, 6 Baptist, 5 Methodist, and 2 Free Church. Regarding involvement in sectors in the economy, 20 work in the public sector, (8 in Health; 5 in Education; 2 in Prisons; 1 in Fire Service; 4 in Local Authorities) and 3 in commercial/charity sectors.

The practice shows a rare degree of consistency being applied across the varying sectors and organisations, bearing in mind that there is no 'national' standard or formula for workplace chaplaincy. It is very clear how dedicated our chaplains are to supporting staff and others through the crises in their lives; and equally how much their achievements and contributions are 'hidden from view'.

Pattern and nature of chaplaincy work. The majority of chaplains saw the model of their work as a focus on 'well-being' and 'pastoral' and the mode as 'being there' or 'loitering with intent'. Although the focus for chaplains is on the individuals they are relating to, they are often integrated into the structure of the organisation to such a degree as to have influence on policy and strategy and sometimes in a role of mediation. They are often seen by management as having 'antennae' or sensitivity on mood and morale. However, chaplains are at pains to maintain the position of being in a trusted, neutral role. In contrast to some practice in the US they are not seen as an extension to human resources functions or with a focus on employee engagement and productivity except in the sense of helping individuals through difficult or stressful times.

Chaplains in public service organisations such as health, prisons and education will either have access to, or work within, multi- faith teams.

Definitions of 'spirituality at work'. The locus could be summarised as: connectedness/belonging/meaning and direction in life/hope, meaning and purpose/transcendent
Chaplains often experienced that people were looking for connectedness, belonging and affirmation.

How do chaplains feel about such encounters? Chaplains are almost universally energised and feel privileged to be involved in this way, and, also can see positive results of the pastoral counselling work that they are able to do. Naturally the work is not without its frustrations as the origins of 'VUCA' or, separately, personal crises cannot be wished away in terms of their impact on individuals.

Chaplains were able to share, anonymously, examples of how they encountered 'spirituality at work' and many of those quotations are included below in the Analysis of Interviews. The stories show graphically the enormous added value of the role of chaplain in these organisations.

Recommendations for change

The views of chaplains have shown that their work is often undervalued, or not even seen, by churches because their place of work and their mode of working doesn't fit with congregational or parish ministry. The gap in ownership and dialogue requires action by both churches and chaplains.

It is clear, that chaplains still need support, even though this study indicates that they do have a level of recognition. In Health and Prison settings, there is often peer group and team support, however, the lone chaplain in the Fire service, Police, Education or industry, for example, requires external and peer support. The chaplain's entrepreneurial approach could provide a model for churches.

Chaplaincy budgets within organisations have been squeezed in austerity periods. We recommend that the role of chaplains in the 'culture of compassionate care' is properly valued by employers.

Mental health in the workplace can relate to issues of spirituality and many employers are in denial about the size of the problem. We recommend that employer policies on chaplaincy provision, spiritual and mental health needs of employees are integrated and pro-active solutions found.

Employers in many cases recognise and value the work of chaplains. However, with the demise of manufacturing and heavy industry, 'industrial' chaplains are much more rare and the service industries have not inherited the practice. The private sector presents an untapped field of application and improvement.

When employers consider the 'well-being' and 'duty of care' agenda in their policy and practice formulation they should give greater consideration to the spiritual and mental health needs of their employees. Clearly, the current attention is patchy and many more employees could benefit from chaplaincy, as could the organisations and businesses that suffer due to neglect in this vital area.

2. Background and context

2.1 What is VUCA?

Volatility, Uncertainty, Complexity and Ambiguity

A universal feeling shared in business, government, academia and even the voluntary sector is that of being overwhelmed by demands on time and experiencing lack of resources. People are worried about not living up to their responsibilities, they are bombarded by emails, meetings, and expectations that seem almost impossible to meet. They experience increasing demands from multiple directions, with challenges that do not stop growing, in size and scope. It is unlikely that they have heard of VUCA, but all suffer from it. It represents probably the biggest challenge to leadership of organisations today.

The concept of VUCA is reported to have originated with the US Army War College in the early 90's to refer to the multilateral world emerging after the Cold War, being characterised as more Volatile, Uncertain, Complex and Ambiguous than ever before. (hbr.org/2014/01/what-vuca-really-means-for-you)

In business and government the VUCA concept was seen to be apt after the global financial crisis of 2008 and 2009. Since then although the primary effect has been on the business world, the effect of VUCA has spread throughout other sectors exacerbated by the austerity policies implemented by governments and funding crises experienced in the voluntary sector.

Characteristics of VUCA

Volatility: brutal increase in change in four dimensions; type, speed, volume and scale of change.

Uncertainty: as a result of volatility we are unable to predict future events (the 2016 experience of Brexit and election of President Trump are pertinent examples!)

Complexity: Widespread confusion, with no clear connection between cause and effect, affects all organisations.

Ambiguity: in forming opinions and decisions we are beset with a plethora of multiple meanings and a lack of precision, quite apart from the distortions of 'facts', 'alternative facts' and 'fake news'

This research concentrates on chaplaincy in relation to the effect of such destabilising factors on individuals in the workplace. Clearly those with a religious belief that is characterised by 'certainties' may be able to insulate themselves to some extent from these external influences, but in such stressful situations others may raise such questions as "what's it all about?" and "what is the meaning in life?". Hence our research into whether issues of "Spirituality" are being expressed in the workplace today and what is the effect of such issues being shared and discussed.

2.2 What do we mean by 'Spirituality'?

Our starting summary of this subject which almost defies definition is: (Linda Woodhead 2005)

"The need to have a sense of integration in life; connectedness with self, others, the natural world and the transcendent"

Michael Joseph writing in "Faith in Business" in 2000 (2.), quoted by Howard,S and Welbourn,D in "The Spirit at Work Phenomenon" 2004 (p 45) having researched the opinions of a wide range of people involved in the workplace expresses the view that there are four dimensions of spirituality:

- Connection with God, or the Divine or a higher power;
- Connection with others;
- Connection with and awareness of self;
- Connection with nature and the environment.

Howard and Welbourn from their researches within the Spirituality at Work (SaW) network agree with Joseph but prefer a different order:

- Connection with self
- Connection with others
- Connection with nature
- Connection with higher power

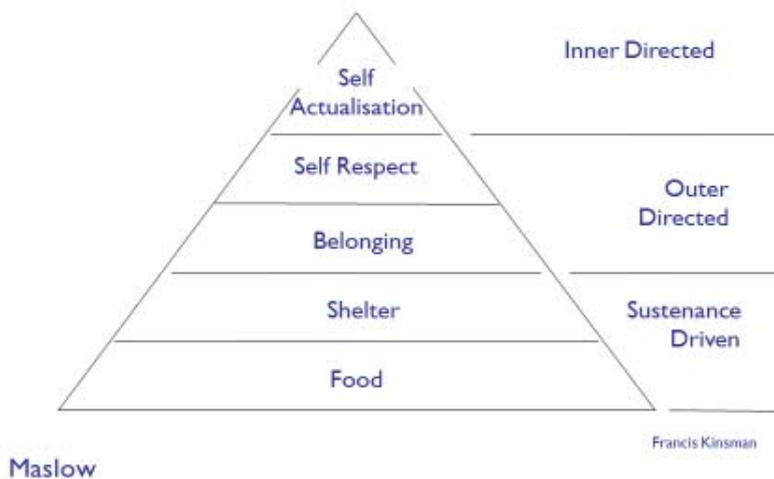
2.3 Connection of Individual Spirituality to Organisations and their Growth

From observations made in business and government over the past five decades the latter progression rings true. In 2003 the results of a three year research study into business sustainability was published (Morton, *C By the Skin of our Teeth*) where 40 chief executives and chairmen of companies and public sector organisations were interviewed on how confident they were on whether their organisation would still 'be in business' in, say, three years' time.

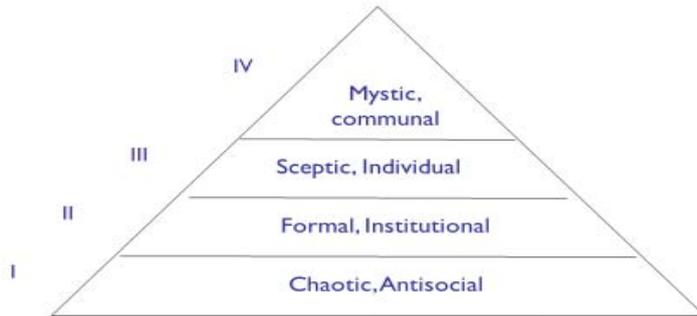
One particular area of study concerned the contribution of the human resource and leadership development, and firstly, there was universal agreement on the latter being a function of the first two bullet points above – 'connection with self and others'.

Secondly, parallels were made between the aspirations in business of the individual (typified by Maslow's hierarchy of needs – also the work of Francis Kinsman) and stages of spiritual growth (Scott Peck) to establish a connection between physical and spiritual development.

Link Individual → Organisation



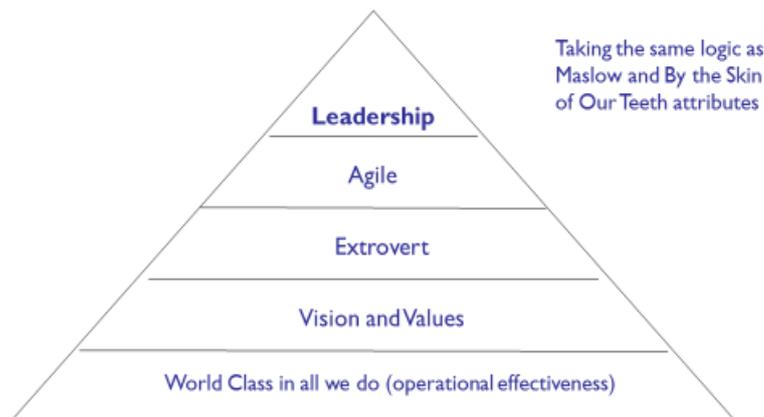
Four Stages of Spiritual Growth



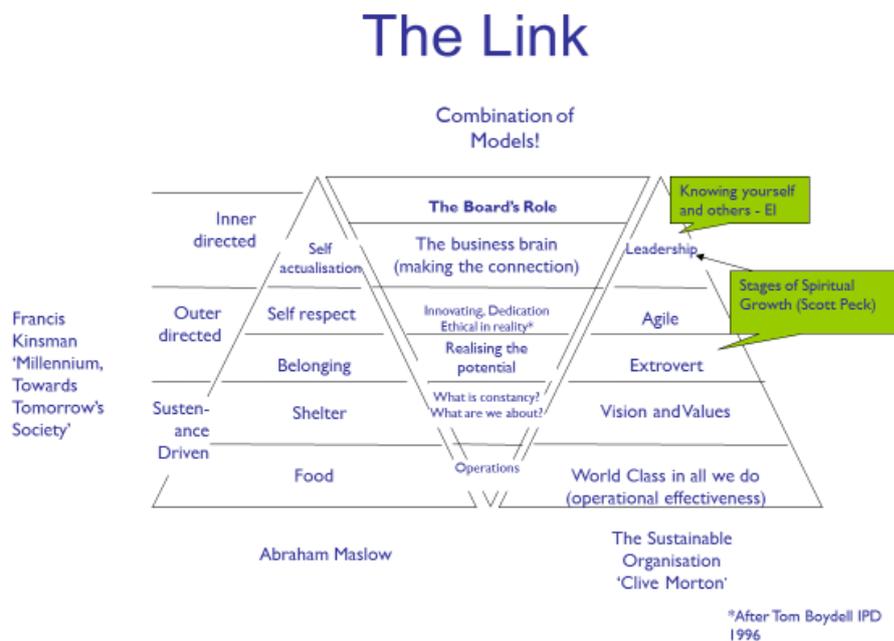
Scott Peck

The research into business sustainability allowed development of a 'hierarchy of needs' for the organisation using the progression from an agreed base that every business needed to be 'world class' to survive; through the need for 'vision and values' in the organisation; thence to the need to 'look outside' or become 'extrovert'; which the evidence led to the next need for 'agility'; the organisational pyramid then naturally needed to be topped by 'leadership'.

Hierarchy of Needs for the Organisation?



A further development was then possible by relating two of the pyramids above to the job of management in the organisation, with a focus on developing the link between individual and organisational development:



Hence in business sustainability and development we can see the potential holistic link with spirituality.

This shows that the place of the individual within the organisation is not necessarily as a disposable component, but a vital 'cog in the wheel' whose presence can be articulated as of greater value in terms of connectedness and meaning. Hence, the more leadership is in touch with the spiritual side of their being, the more open they are to 'connectedness', perceiving other perspectives and embracing partnership inside and outside the organisation. (Morton, C *By the Skin of our Teeth*).

Connecting with Self

We are indebted to the work of psychologists in the West for today's knowledge on self. Freud discovered that we have an unconscious mind capable of influencing our conscious behaviour. It is interesting to note in this context of 'Spirituality' that Psychotherapy literally means from the Greek 'to nurse the soul'. Freud's successor, Carl Jung explored the importance of the spiritual in finding meaning and hope in suffering. Jung (2006 p 235)

2.4 Why involve Chaplains?

Over past decades, within the UK, chaplains have been appointed in a variety of organisations for a range of reasons that have changed over time. Industrial chaplains who operated as trusted mediators and commentators in the old heavy industries have been replaced often by multi faith chaplaincies in service industries and public sector bodies in an increasingly diverse UK. An oft repeated contemporary rationale for the appointment of chaplains has been 'the wellbeing agenda' and the employer's 'duty of care'. (see Ballard 2006; Torry 2010; and Cope & West 2011)

It is postulated that issues of "spirituality" and "meaning" are most likely to come to the attention of chaplains in the workplace situation. The experience of such chaplains was sought in Phases 1&2 in relation to the aims and theory above by structured questionnaire followed by data analysis

3. Findings and Discussion

Phase 1: Quantitative data from structured questionnaires

Questionnaires based upon the above were sent out to a range of workplace chaplains within the UK and 25 completed questionnaires were received and analysed. Such chaplains represent a wide range of workplaces from prisons, courts and police to health organisations, education and local government to industry. Many respondents have had long experience of chaplaincy ranging between 5 and over 20 years (average 9.3 years); 64% operate within multi faith chaplaincies. Many chaplains report that they encounter issues of spirituality and meaning in life related to situations and influences both from inside and outside the workplace. Whereas VUCA, as defined above, undoubtedly has impact (particularly within Health, Education, Prisons and Police) - 45% of chaplains reported that there was greater interest in "Spirituality", and 58% reported greater interest in "Meaning in Life"; however, several chaplains report that, quite apart from external influences, personal crises within the lives of individuals are often seen as the cause of questioning of such fundamentals.

Chaplains instanced that the greater interest in spirituality and meaning in life surfaces with added pressures and never 'feeling on top of the work', leading to questions like 'what's it all about' or when people they encounter meet a crisis, whether prompted by VUCA or a personal issue, and they ask "how did you come to faith? Where do you get your support from?". The widening gap between rich and poor creating a sense of desperation amongst the latter seems to open up new spiritual insights (a.k.a liberation theology). Chaplains point out that there is minimal spiritual education or foundation for the majority in today's secular, materialistic society. Islamophobia is seen by a few as making people more open to Christianity, as a benign alternative spirituality.

Events that impact on people range from uncertainty in the workplace, budget cuts involving redundancy, working away from home through to personal crises such as marriage breakdown, illness of self or close relative/partner, bereavement – particularly if it is unexpected such as in cases of suicide which can be devastating to the wider community as well as close family. Chaplains find themselves in demand in such situations.

Chaplains can find themselves dealing with opposite ends of the spiritual spectrum. A mental health chaplain quoted a case study he had done for reflective practice on a patient with OCD who was diagnosed with 'scrupulosity' ie 'seeing sin where there is no sin' and extreme feelings of guilt from an 'overzealous' religious background, resulting in not believing in forgiveness. The chaplain worked with the therapist supporting the patient complementing each other's skill set and experience.

A police chaplain found the adoption of a US model of chaplaincy in the police force more stimulating where she worked as a forensic nurse in custody, which lead to more in depth conversations about spirituality with officers. This example is in parallel with an instance in Phase 2 below where a Minister in Secular Employment (MSE) worked full time in industry in H&S but as ordained clergy. The police chaplain also instanced the impact of change on both officers and detainees. Officers who used to work hard towards retirement (their 'promised land') now worry that they either won't make it physically and emotionally or pensions won't materialise – hence ask is there a 'deeper meaning' to life? Detainees, on the other hand, face unprecedented benefit and statutory support cuts together with sanctions and feel increasingly 'thrown away' by society – they are then more open to "a message of a God who loves them, who can give them a sense of security and self-respect"

A chaplain in an Immigration Removal Centre found much more interest in spirituality from residents and, unexpectedly, the spell in the centre turned lives around and refocussed on things of faith.

A chaplain to seafarers befriended a seaman who had earned very good money, but now with decline his security came under threat. With uncertainty, he wants to see the difference the 'Almighty' can make. He is looking for certainty instead of money. What is of eternal value?

A mental health chaplain reports that a patient who has rebuilt his identity while in hospital, changing his name and reconsidering his sexuality, has, in advance of his move to the community, begun to worship at a local church, becoming part of its fellowship. Chapel and choir were very important to him while a patient, so he is transferring his religious belonging in advance of his physical move.

4. Phase 2: Qualitative data from structured interviews

We were fortunate to gain the cooperation of 23 workplace chaplains (7 overlapped the respondents in Phase 1) in participating in hour long telephone interviews using a structured questionnaire detailed in Appendix 2 of this paper. The locations where the chaplains are based were all in the UK and centred around the Midlands and East of England. In terms of faith and denomination 10 were Church of England, 6 Baptist, 5 Methodist, and 2 Free Church. Regarding involvement in sectors in the economy, 20 work in the public sector, (8 in Health; 5 in Education; 2 in Prisons; 1 in Fire Service; 4 in Local Authorities) and 3 in commercial/charity sectors.

The detail of the responses is collated below and the practice shows a rare degree of consistency being applied across the varying sectors and organisations, bearing in mind that there is no 'national' standard or formula for workplace chaplaincy. Certainly, in sectors such as Health, Prisons and Fire Service there are statutes, protocols and guidelines that drive consistency, however, even in these cases much is left to local application and the discretionary effort of the chaplain. It is very clear how dedicated our chaplains are to supporting staff and others through the crises in their lives; and equally how much their achievements and contributions are 'hidden from view'. Based on our sample, it is rare for the sending church authorities to sufficiently value and integrate the work of chaplains into the church organisations. Support for workplace chaplains typically comes from colleagues in their local chaplaincy teams and appreciation (see below) from the recipients of their ministry. However, since many of the recipients are transitory (eg in Health and Prisons) such feedback on the effects of chaplain support is lost.

Pattern and nature of chaplaincy work. The majority of chaplains saw the model of their work as a focus on 'well-being' and 'pastoral' and the mode as 'being there' or 'loitering with intent'; one chaplain described it as "the 3 'P's – Presence, Profile and Prayer". Another related the model to the Northumbria Community leitmotif of "Availability and Vulnerability" to get alongside people. Although the focus for chaplains is on the individuals they are relating to, they are often integrated into the structure of the organisation to such a degree as to have influence on policy and strategy and sometimes in a role of mediation. They are often seen by management as having 'antennae' or sensitivity on mood and morale. However, chaplains are at pains to maintain the position of being in a trusted, neutral role. In contrast to some practice in the US they are not seen as an extension to human resources functions or with a focus on employee engagement and productivity except in the sense of helping individuals through difficult or stressful times.

Chaplains in public service organisations such as health, prisons and education will either have access to, or work within, multi- faith teams.

Definitions of 'spirituality at work'. Our chaplains both referred to the established definitions from literature and added their own interpretations.

The results in 4.1.4 below underline the difficulty of describing the spiritual. There are many definitions, which mean different things to different people, and are strongly held.

For the purposes of this research we have summarised the multiplicity as:

connectedness/belonging/meaning and direction in life/hope, meaning and purpose/transcendent.

In terms of how spirituality is expressed in conversations with chaplains in the workplace, there was an inevitable variety of experiences. The typical mode was for conversations to open on the immediate pressures that staff or others were experiencing, and to then for such dialogue to deepen into the underlying fears, worries, anger and traumas. Chaplains often experienced that people were looking for connectedness, belonging and affirmation.

How do chaplains feel about such encounters? Chaplains are almost universally energised and feel privileged to be involved in this way, and, also can see positive results of the pastoral counselling work that they are able to do. Naturally the work is not without its frustrations as the origins of 'VUCA' or personal crises cannot be wished away in terms of their impact on individuals. One chaplain said how disturbing it was to see the impact of work stress and uncertainty on individuals. In extremes, chaplains were dealing with suicides and potential suicides, together with supporting those affected by such traumatic situations.

Chaplains were able to share, anonymously, examples of how they encountered 'spirituality at work' and many of those quotations are included below in the Analysis of Interviews. The stories show graphically the enormous added value of the role of chaplain in these organisations.

4.1 Analysis of interviews. (answers collated in relation to questions in Appendix 2)

Spirituality in the Workplace: an investigation of chaplaincy experience

Location of chaplaincy services:

Various in UK, mainly Midlands and East

Faith and denomination: *10 C of E; 6 Baptist; 5 Methodist; 2 Free church*

4.1.1 The pattern and nature of your chaplaincy work

(a) In which sector do you operate? (eg. public, commercial, or charity)?

20 in public sector and 3 commercial/charity

(b) and what area (e.g. police, agriculture, retail)?

8 in Health; 5 in Education; 5 in City centres/Local authorities ; 2 in Prisons; 1 in Fire Service;

2 MSE (ministry in secular employment) in commercial/charity sectors

(c) How is it exercised? (eg. Regular visits, surgery, referrals, random encounter).

Some chaplains (13) have statutory obligations, ie Prisons, Fire Service and Health and some are at the behest of employers - in Local authorities (4) and in Education (4); and 2 on the initiative of Churches.

Key words: presence/ random encounter/ 'loitering with intent (or purpose)'/ referrals, appointments/regular visits/hospitality

(d) Do you follow any particular model(s) of chaplaincy work? eg Prime focus on: 'well-being'/ 'pastoral'/ 'being there' for all, working from a Christian base/ offering the hand of Christian fellowship/ 'missional'?

The 3 'P's' – Presence, Profile and Prayer/well-being/ pastoral (counselling)/spirituality - expression of meaning and hope/working from a Christian base/being there/availability/curiosity/listening, not judging/not 'under cover'/holistic not religious/encounter/mindfulness/improving working conditions/all about relationships/operate at all levels/person centred/open to others needs/meet where people are/work with personal and professional pressures/statutory duties/being seen as a trusted, neutral person.

(e) Do you form part of a multi-faith team? If so which of the model(s) in (d above apply?)

Multi faith (or access to) in Health, Prisons, Education otherwise not

(f) Is your role purely as above in dealing with individuals or also related to the economics of the organisation? ie with a focus on achieving employee engagement/productivity?

Chaplains are often integrated into management teams in Health, Prisons, Education, Fire Service, local authorities and some enterprises, particularly in the areas of training (induction, stress management etc), but retain independence and neutrality. Example quoted of Naval Chaplains who assume the rank of those they are relating with. Some are involved in grievance and disciplinary procedures as 'independent persons'. Management often recognise Chaplains as having 'antennae' on morale in the organisation. Can act as a 'check and balance' on management decisions. Emphasis on trust and confidentiality. None see their focus on employee engagement/ productivity per se, except in the sense of helping individuals through difficult or stressful times. Chaplains see the need for a caring presence in times of uncertainty.

4.1.2 Relations to the workplace

(g) Are you formally recognised or is it an informal acceptance?

All chaplains in this survey happened to be formally recognised by an appointing authority – eg they are employed in Health, Prisons etc and even where they are voluntary there is a form of appointment and/or recognition.

(h) Is your presence in the workplace accepted by: employers, workers, unions

All chaplains enjoy acceptance in the workplace, and clearly earn the respect of those they interact with. Some have formal recognition with trade unions where they exist.

4.1.3 Faith bases/relationships

- (i) **Are you authorised formally by an ecclesial body or are you acting out of and as part of your personal ministry?**

All chaplains interviewed in this study were ordained by their ecclesial body.

- (j) **In what way do you see your work as: Christian; interfaith; open?**

Chaplains interviewed, start from a Christian base but all declare themselves as open in their approach to employees, patients, prisoners etc in their organisations.

Do you relate to those of other faiths or none as well as those professing Christianity?

All stated that they related to those of other faiths. There was general agreement that the role of chaplain in the workplace does not include proselytising.

4.1.4 Spirituality in the workplace

- (k) **How would you define 'spirituality at work'?**

Key words: *conduit of love and heart/conscious of being 'God's eyes and ears'/seeing the bigger picture/inherent in each person and each can access/quest for affirmation and meaning/"where am I in all this?"/making sense of life/connectedness/treating people as whole people/opportunity to bring a faith-world view to work, tasks and relationships/believers see spirituality as relationship with God – others experience it but don't know where it comes from/related to well-being/an expression of belief system and practice/"what it means to live out your faith and belief in the workplace"/bridge between current reality and spirit/variable with ebb and flow/quest more acute in times of uncertainty/spirituality demonstrated by caring/work is a spiritual experience in that it changes values, identities, hopes and dreams/in health, recognition that in recovery there are spiritual needs such as hope, forgiveness and strength/interconnection of body, mind and spirit – 'essence'/finding hope and meaning in connectivity/letting personal spirituality and faith inform morality in practice and relationships with colleagues/finding ways of expressing Christian values in secular society*

Quotes:

"for some, it's an experience of something larger than oneself. A connection to nature, our deeper humanity or life itself. For others, it's faith, a belief in God, a higher power, intelligence or mind. And still for others, it's about becoming more 'conscious' – and contributing to the "consciousness shift" that's happening in our world."
lay minister at Peterborough Cathedral

“people interpret and understand spirituality as:

- *Giving meaning and direction to their life, sometimes described as their ‘journey’*
- *Their religion or faith*
- *A way of understanding the world and their place in the world*
- *Belief in a higher being or a force greater than any individual*
- *A core part of their identity and essential humanity*
- *A feeling of belonging or connectedness*
- *A quest for wholeness, hope or harmony*
- *A sense that there is more to life than material things”*

Cambridgeshire and Peterborough NHS Foundation Trust (C&PNHS FT)

This trust takes much effort to have a completely inclusive approach, as expressed in its handout:

“what we mean by ‘spiritual’: The spiritual dimension tries to be in harmony with the universe, strives for answers about the infinite, and comes especially into focus in times of emotional stress, physical and mental illness, loss, bereavement and death. This desire for wholeness of being is not an intellectual attainment, for it is no less present in people with learning disabilities, but lies in the essence of what it means to be human.”Drawn from:

“In every human being there seems to be a spiritual dimension, a quality that goes beyond religious affiliation that strives for inspiration, reverence, awe, meaning and purpose, even in those who do not believe in God, the spiritual dimension tries to be in harmony with the universe, strives for answers about the infinite, and comes essentially into focus in times of stress, physical and mental illness, loss, bereavement and death”
Murray and Zenner (1989)

“Sensitive relatedness”

Sallie McFague (1988)

“relational consciousness”

David Hay & Rebecca Nye (1998)

– as opposed to the conventional wisdom of “possessive individualism” eg knowing only through physical senses; in competition with other humans; and value via possession – things, power, and property.

- *Finding meaning, purpose and fulfilment in life, suffering and death*
- *Finding hope and the will to live*
- *Belief and faith in others seeing (encountering) God*

E Kubler Ross (1998)

)

In your conversations with people do you feel there is an element of spirituality and how does it express itself?...

This varies – often as a product of sharing “life is a struggle” and a conversation about faith may emerge/open questions, explore, helps to sustain hope. Run spirituality and well-being courses/Often hidden and not immediate/can come when people are in crisis, searching for rest and peace/can open up on hopes, fears and desires – searching for connectedness and belonging. Need to be alert.

At Olympic Park a prayer room opened up – Muslims used first, this encouraged Christians to follow/

Essentially in caring relationships – listening/sharing spirituality in different ways/“how can I change my life?” – often a long haul, and Fowler’s ‘stages of faith’ apply/ use Northumbria Community model of ‘availability and vulnerability’ to build bridges. Much prayer/folk seeking spirituality and meaning

Sharing deep fears and anger about work, family and health; meeting with Christians and other faiths/

Using ‘mindfulness’/ sharing meditation and quiet times/Christian services give opportunity for sharing

People looking for affirmation – about who they are? What they do? What difference they have made? To be valued and know their worth in the bigger scheme of things when it is difficult and dispiriting.

Can sense the working of the spirit in silence and wonder in the school/people are searching for connectedness and belonging which are spiritual attributes.

(I) How do you feel about the results of such encounters?

Positive, feel well received and appreciated/privileged to have the opportunity to use gifts and to be given trust and confidence/deeply encouraged/rewarding to have deeper spiritual conversations, but sometimes scary – challenging to find the spiritual resources to fit/encouraged by the vocation but frustrated by the repetition of issues/positive and sure prayer leads to change and action, but experience can be harrowing especially being close to deaths and such things as marriage breakdown/humbling experiences and often surprise encouragement/very positive, then encounters build a climate of safety for people to grow and blossom as never before/some go from nothing to exploring faith and commitment/learning about creativity and expression – helps patients recover/sharing on spirituality can boost morale/create new living relationships/ this is about relationships and we need to let the recipient set the agenda

Are there instances where making a spiritual connection has made a difference?

Often difficult to say – individuals, when there is feedback, are positive/good conversations, instances of healing and people turning their lives around/thanked for being ‘oasis’ in a busy day and a lifeline/people say they benefit, but is this as a result of being in touch with spirituality, psychological improvement or emotional stability?/made a difference through prayer – rediscovering faith/conversations followed/example of female patient nearing death, chaplain contacted estranged daughter re funeral arrangements, achieved reconciliation and the daughter had a deeper conversation about spirituality.

Bigger problems for some chaplains are getting through management apathy, where it exists, also and with churches and denominations that often do not see the value of chaplaincy as against congregational and parish structures.

Have such encounters been rewarding or perhaps disturbing?

Personally highly rewarding/about healthy relationships/often encounters ‘blow me away’ ending in prayers (with permission) and hugs!/affirming, personally and professionally giving confidence in vulnerable and loss situations/can be challenging/can be disturbing when you see the effect of work stress and uncertainty on individuals/you are there in good times and bad/conversations on spirituality can have the effect of transformation/disturbing -young people in prison have often been betrayed – eg given crack cocaine at age 10 by mother/situations hard to deal with eg consoling a mother whose son has committed suicide in prison/there are risks in both directions – given horrific stories of abuse – prisons are largely mental health settings/good evidence

that dealing with spiritual issues helps with healing/patients are transient and particularly in A&E disturbing (often family) issues surface and the chaplain is in the mode of ministry of reconciliation/much emotion and feelings of guilt around abortions where the chaplain has to forget theological adherence.

At Addenbrooke's Hospital, Cambridge in 2015, in a quest to obtain quantitative data on encounters, the chaplains created a 'conversational content tool' (CCT) to capture outcome measures. Over six weeks 1042 encounters were studied and categorised according to belief system: in 63% interactions, no belief system was stated or identified during the encounter, in 4% encounters patients actively declared they were non-religious and in 33% interactions religious belief was declared.

The conversational content of 237 of the 'non-religious/belief unstated' encounters was captured using the CCT, yielding evidence of considerable identification of spiritual distress symptoms (anxiety, fear, isolation, anger, guilt, hopelessness, sadness, loss and grief, tears), spiritual conversations, life story reminiscences and hospital experiences. Improvements in the patients' perceived emotional state and their acceptance of prayer and follow-up appeared encouraging and appropriate.

The results of the post-chaplaincy visit survey for patients in Addenbrooke's show positive results: Helpful = 62%; Supportive = 76%; Brought comfort = 52%; Helped me reflect = 33%; Helped share worries = 38%; Helped express feelings = 29%; 86% said would welcome another chaplaincy visit.

Mary Hanna, Chaplain at C&PNHSFT in the research for her MA at University of Winchester concludes:

"The research has shown that staff contain and nurture spiritual growth on behalf of the organisation and in spite of the complex changes necessitated by political and financial imperatives. The patient voice, it has been shown, finds expression in the language of 'hope', 'love', 'meaning' and 'purpose' and in so doing gives expression to the spirituality of mental health services."

Several chaplains shared issues concerning needs of affirmation in their roles from both the ecclesial bodies that commissioned them in the role and also the employers where they serve. One commentator summarised the dilemma concisely:

"the longer I stayed in the role the more I realised that I should never look for affirmation from the churches and their leadership...I am a minister of the Gospel. This is shaped by the baptism dynamic of dying and rising in continual motion. The church gave me, as chaplain, a vehicle for this ministry, but that is all. It is the Gospel that gives my ministry its worth. It is the HR structures of the various organisations in which chaplains work that should encourage self-worth."

(m) Could you possibly give some anonymous examples, possibly with verbatim quotes, of how you have, in your opinion, encountered 'spirituality at work'?

At the Olympic Park dealt with building workers who had been service personnel in the military who were often troubled by 'ghosts' of the past. They were often looking for absolution to come to terms with the horrors they had experienced and you have to know your own limits and beyond pastoral counselling and trying to deal with spiritual issues it was helpful to refer onto specialist help.

The department store manager had been thinking of talking to the city centre chaplain about how he was feeling about his work and had taken a few minutes to get some fresh air and 'bumped into' the chaplain. The manager was shocked and considered the 'chance' meeting a spiritual experience!

A coffee bar worker had a dream overnight about meeting the chaplain to talk about some difficult life choices – and the next day the chaplain walked in! Whilst not a Christian he attributed his dream to 'God'.

A city centre chaplain was asked by Muslim colleagues whether they could use the (Christian) prayer room – readily agreed and led to greater dialogue.

Talking with a staff member struggling with psychological/stress issues: "I am a spiritual person....can you suggest some spiritual resources to help me manage things.." Discussion with staff member about how she helps her partner manage depression....encouraging him to see 'the good things' of life and to take time to be 'in the moment'

"He sent you, you're a little angel!"

Senior teacher, married later in life for the first time, had argument with spouse, couldn't cope; both sought help after support from chaplain and now are happily travelling to church.

H&S director of major contractor (colleague of interviewee) had been trying to introduce standards on handling and supporting those with mental health issues said on a webinar "the built environment is a special thing, it is what we do. I would not want to change what makes us great and (encourages) people to come in (to the industry) but we can modify by introducing a culture of care and respect and love for those around us. Love is a strong word and not many builders would want to have a conversation about loving people. We can have all of this (the tough side of industry) and still care for others"

Chaplain in Fire Service called in to the station to be told that 'someone needs you, but is shy' Met in private, and heard of a friend's suicide; had time of prayer (with permission). Years later, met the young man at a rugby match.

"I remember you – you were there when I needed you most!"

Chaplain had telephone call. Staff member spoke in tears about his wife and children who had left him. Chaplain drove him around to see the relevant authorities, ending up at the GP surgery. He was clearly near to suicide, but averted.

Chaplain befriended a Bulgarian immigrant, who was not in any sense 'religious', but who was open to 'spirituality'. Following the support from the chaplain, some years later it surfaced that the immigrant was organising pilgrimages to Bulgaria!

Young people today are not brought up in a climate of religion or faith, and have to find their spiritual selves and for those in detention, they may not have encountered respect before. The chaplain's input by getting alongside, showing respect and love can engender change.

One lady, in prison for the first time, had an expensive drug habit which she funded by 'working on the streets', then was successively in and out of prison and was very candid with the chaplain "I'm getting too old for 'the game'. Think I'll concentrate on shoplifting!" Eventually discharged after further offences and wanted to 'turn her life around'. After dialogue with the chaplain she found an accepting church to belong to where she turned over a new leaf. Rang the chaplain to say "now found lovely church that have embraced me and include me in their activities – please ring the vicar about me!" The chaplain did so and found the vicar really supportive and loving – the lady is now off drugs and off the streets.

Chaplain taken aback by a female prisoner who asked "when I pray, who do I pray to? Who is this Father, Son and Holy Spirit?". He was not expecting such a profound question, and he found this inspirational and this led to a deeper conversation. You cannot separate the person from the spiritual.

Baptist chaplain, in informal clothes, was asked by a female prisoner "Father, do you do blessings?" after a non-committal response she elaborated "this rosary belongs to my cell-mate and she wants it blessed" Tricky stuff for a Baptist, but the chaplain heard words coming into his head "this is not about you, this is about her". So, the chaplain went with her (and the rosary) to the cross on the wall of the chapel and said prayers.

Female patient whose daughter had committed suicide was in risk of serious depression. Spiritual care opened hope and forgiveness and companionship in her wilderness. Staff also ask for spiritual support as they encounter patient suicide and subsequent inquests.

The majority of patient encounters are with those that do not state a religious affiliation of any kind, yet the conversations are rich in the expression of spiritual distress, questions of meaning, spiritual journeying and reminiscence.

Chaplains can be an oasis in an area of need. In one hospital spirituality came out in the sad occasion of an attempted suicide where staff felt badly affected and the chaplain was there to give spiritual support. "the bosses didn't come down to be with us, but you did!" The chaplain prompted management to the need and eventually they did come. At a staff well-being event the chaplain was sought out to talk about pressure points and to deal with grieving. One non-Christian sought a spiritual encounter when besieged by pressure and stress.

In a mental health unit the chaplain had been seeing a patient, a young man, for 3 years or so. He was very well read in for example, philosophy. The chaplaincy relationship is hugely important to him, and he says he is on a spiritual journey. He has built relationships, which he couldn't have managed before, and now is moving towards a new hospital environment, more open, a step towards being back in the community.

A hospital chaplain had held the hand of a patient she was befriending who later couldn't recall the visit but when he recovered he "remembered I felt the hand of God holding my hand at that time"

A sister of a dying patient wrote: "Sue is now prepared and she knows she is at peace". Another patient wrote "a huge 'thank you for being there at just the right time'"

Another chaplain reported two comments from patients and staff in his experience "I'm glad you came, how did you know that I needed you?" an A&E nurse said when the chaplain walked in "I now know we are going to get through this!"

A chaplain reported the following reactions from staff and patient relatives:

"thank you for letting me get this off my chest. I feel much better now I've spoken to you"

"Oh, the vicar is here, everything will be ok now"

"Oh, thank God you are here, please pray for my mum"

"my mum trusted you. Could you be the one to do her funeral?"

5. Conclusions.

5.1 Phase 1

The 25 respondents in Phase 1 have had long experience of chaplaincy ranging between 5 and over 20 years (average 9.3 years); 64% operate within multi faith chaplaincies. Many chaplains report many incidences of issues of spirituality and meaning in life being related to situations and influences both from inside and outside the workplace. Whereas VUCA, as defined above, clearly has impact (particularly within Health, Education, Prisons and Police) - 45% of chaplains reported that there was greater interest in "Spirituality", and 58% reported greater interest in "Meaning in Life"; however, several chaplains report that personal crises within the lives of individuals are often seen as the cause of questioning of such fundamentals.

In relation to the aims of this paper, we can conclude that in the context of VUCA affecting the UK and the impact of personal crises typically experienced in today's workplaces that individuals increasingly seek answers to 'spirituality' and 'meaning in life'. In today's increasingly uncertain political and economic climate it is reasonable to expect this situation to accelerate.

5.2 Phase 2

23 workplace chaplains (7 overlapped the respondents in Phase 1) participated in hour long telephone interviews. The locations where the chaplains are based were all in the UK and centred around the Midlands and East of England. In terms of faith and denomination 10 were Church of England, 6 Baptist, 5 Methodist, and 2 Free Church. Regarding involvement in sectors in the economy, 20 work in the public sector, (8 in Health; 5 in Education; 2 in Prisons; 1 in Fire Service; 4 in Local Authorities) and 3 in commercial/charity sectors.

The practice shows a rare degree of consistency being applied across the varying sectors and organisations, bearing in mind that there is no 'national' standard or formula for workplace chaplaincy. It is very clear how dedicated our chaplains are to supporting staff and others through the crises in their lives; and equally how much their achievements and contributions are 'hidden from view'.

Pattern and nature of chaplaincy work. The majority of chaplains saw the model of their work as a focus on 'well-being' and 'pastoral' and the mode as 'being there' or 'loitering with intent'. Although the focus for chaplains is on the individuals they are relating to, they are often integrated into the structure of the organisation to such a degree as to have influence on policy and strategy and sometimes in a role of mediation. They are often seen by management as having 'antennae' or sensitivity on mood and morale. However, chaplains are at pains to maintain the position of being in a trusted, neutral role. In contrast to some practice in the US (see Miller, D et al in, *Leadership views on corporate chaplains*, JMSR 2015), they are not seen as an extension to human resources functions or with a focus on employee engagement and productivity except in the sense of helping individuals through difficult or stressful times.

Chaplains in public service organisations such as health, prisons and education will either have access to, or work within, multi- faith teams.

Definitions of 'spirituality at work'. Our chaplains both referred to the established definitions from literature and added their own interpretations.

The results in 4.1.4 above underline the difficulty of describing the spiritual. There are many definitions, which mean different things to different people, and are strongly held.

For the purposes of this research we have summarised the multiplicity as:

Connectedness/belonging/meaning and direction in life/hope, meaning and purpose/transcendent. Chaplains often experienced that people were looking for connectedness, belonging and affirmation. Several chaplains linked ongoing experiences concerning employees' spiritual issues with theories of spiritual growth (eg Scott Peck as in 2.3 above; Fowler, J.W. 1981; Oser, F 1991). Organisations could benefit from valuing that spiritual growth can assist with individual and corporate development.

How do chaplains feel about such encounters? Chaplains are almost universally energised and feel privileged to be involved in this way, and, can see demonstrated the positive results of the pastoral counselling work that they are able to do. It is clear that to gain trust and act in fulfilling ways, it is important, as we see from the examples above, for the chaplain to have no agenda of their own, but to be at the service of others.

Naturally the work is not without its frustrations as the origins of 'VUCA' or personal crises cannot be wished away in terms of their impact on individuals. Further, they are concerned that in many public sector organisations, austerity driven budget cuts have threatened funding of chaplaincy services to the detriment of staff, patients and inmates.

Chaplains were able to share, anonymously, examples of how they encountered 'spirituality at work' and many of those quotations are included in the Analysis of Interviews. The stories show graphically the enormous added value of the role of chaplain in these organisations. Sometimes it would seem that the chaplain is a spiritual presence, that people need to turn to in times of stress; sometimes the chaplain acts as a catalyst between a person and their profound change; and sometimes the chaplain acts as a 'door opened' between a person and his/her own spiritual self.

Other studies show chaplaincy is growing in contrast to decline in the churches. "A very modern ministry" Ryan B (2015) published by Theos concluded:

"On the one hand, there is the story of the decline of UK religion and the triumphant, inevitable march of secularism. On the other, there is the story of chaplaincy, a phenomenon that is spreading further and further across British institutions and organisations.....It is a ministry that is innovative, fitting in with the way British Society is, rather than how religious and belief groups might hope it to be; a ministry that provides real practical benefits and services for organisations on their terms....that goes to where people actually are, rather than waiting for them to come to religion."

6. Recommendations for change

Our studies have added to the literature on modern day chaplaincy such as "Chaplaincy Ministry and the Mission of the Church" by Victoria Slater (2015) in showing the value chaplaincy adds to public and industrial life and the lives of those affected by pressures. The views of chaplains have shown, however, that their work is often undervalued, or not even seen, by churches because their place of work and their mode of working doesn't fit with congregational or parish ministry. The same conclusions were reached in the report on "The Church of England's Involvement in Chaplaincy" 2014 by Todd et al.

Slater comments "across diverse contexts.....contrast in their experience between the entrepreneurial, responsive approach of chaplaincy and the more prescriptive role of parish ministry" (pp 68 *ibid*) . Also see Peter Hayler (2011) "Chaplaincy as Entrepreneurship". The gap in ownership and dialogue requires action by both churches and chaplains.

It is clear that chaplains still need support, even though this study indicates that they do have a level of recognition. As we have seen in Health and Prison settings, there is often peer group and team support, but the lone chaplain in the Fire service, Police, Education or industry, for example, requires external support, integration and ownership within church structures. This should be a dialogue where the chaplain also brings insights from the workplace. The chaplain's entrepreneurial approach could provide a two-way street in encouraging churches to adopt such modus operandi to their own benefit. There are communities of practice for chaplains that should be encouraged, for instance, the Workplace Chaplaincy Mission UK trains and supports chaplains in a great variety of situations in public and private sectors. The Spirituality at Work (SaW) network has for the last two decades supported workplace chaplains via Spirit at Work newsletters, training and mentoring Neal J (2013) (also see Rowson 2014; Ryan 2015; Swift et al 2015; Tacey 2012)

Chaplains have reported that chaplaincy budgets in public sector organisations in the UK have been under threat in recent years. Within the NHS, the Francis Reports on Mid-Staffs NHS Trust in 2009 & 2013 called for a culture of 'compassionate care' and spiritual welfare is seen to be part and parcel of what is needed. In the research that colleagues undertook at Middlesex University in 2013 (Cotton et al) we found that the top down rigid target culture in the NHS 'stifles care standards'. We recommend that the role of chaplains in the culture of compassionate care is properly valued by employers.

The role of chaplains in long term residential care, where the part they can play is somewhat different in terms of encouraging relationships of support, should also be recognised as part of the mix; for example, see Kartupelis, J (2016).

It is acknowledged that issues of mental health in the workplace are a close relation to sensitivities over spirituality needs. Chaplains in differing settings often find their work encompasses both. The Royal College of Psychiatrists have produced a very thoughtful paper on "*Spirituality and Mental Health*" covering such topics as spiritual health care and the place of chaplaincy and pastoral care in relation to psychiatry. (www.rcpsych.ac.uk/mentalhealthinformation) Research carried out into mental health in the City of London (Altman et al 2015) showed that there was very little in the way of resource dedicated to helping employees with mental health problems, often in employments with long hours working cultures. We found that the great majority of mental-health-related difficulties among working people remain hidden; and further that 48% of employed Londoners have experienced a common mental health problem and 43% hid the situation from their employer. We recommend that employer policies on chaplaincy provision, spiritual and mental health needs of employees are integrated and pro-active solutions found.

Employers should take the issue of spirituality in the workplace seriously. In many cases they recognise and value the work of chaplains. However, with the demise of manufacturing and heavy industry, 'industrial' chaplains are much more rare and the service industries have, generally, not inherited the practice. However, employees in these newer industries are still vulnerable to the effects of 'VUCA' and personal crises, and if the public sector has come to recognise the value that chaplains add then the private sector represents an untapped field of application and improvement.

When employers consider the 'well-being' and 'duty of care' agendas in their policy and practice formulation they should give greater consideration to the spiritual and mental health needs of their employees. Clearly, the current attention is patchy and many more employees could benefit from chaplaincy, as could the organisations and businesses that suffer due to neglect in this vital area.

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Spirituality in the Workplace: an investigation of chaplaincy experience

Introduction: Stress in the workplace often leads to sickness, absence, breakdown, career and business disruption. Today's environment has been widely summed up by the acronym 'VUCA' (volatility, uncertainty, complexity, ambiguity) and these conditions are perceived as leading to higher than normal levels of stress. At the same time (perhaps stimulated by VUCA) there are some indications that employees at all levels, in a variety of organisations, are increasingly likely to raise issues of 'spirituality' and to be seeking 'meaning' in their lives, not least in the working context. We wish to investigate whether this is the experience of chaplains in the workplace.

In line with much current literature in the field, by '**Spirituality**' we mean the need to have a sense of integration in life: connectedness with self, others, the natural world and the transcendent.

'**Meaning in life**' is understood as the search for a sense of belonging which gives shape and direction to life.

It would be reasonable to assume that chaplains to people at work, however provided, would be the people with whom issues of spirituality and meaning would surface most readily. As with all broad cultural assertions, this needs to be tested out by investigation through surveys, interviews and case studies, and we are seeking your help in this respect. We would be very grateful if you could complete the short questionnaire below:

A. About yourself. *(please insert an 'x' in the appropriate bracket(s) below)*

1. How long have you been involved in chaplaincy work?

less than a year [] up to five years [] longer [] (provide estimate)

2. In which sector(s) do you operate?

manufacturing [] retail [] finance [] service industries [] government (local or central) []

health [] education [] prisons [] police [] courts [] transport [] other (please specify)

3. What is your own faith affiliation? Buddhist [] Christian [] Hindu [] Jewish [] Muslim [] other [] Please state:

What type of chaplaincy team do you work in? Multi-faith team [] Single-faith [] other [] Please state:

4. Do you find your role in chaplaincy rewarding?

To a great extent [] to some extent [] unsure [] not at all []

Any comment?

B 'Spirituality' and 'Meaning' at work.

5. Do you consider that there is greater interest among those you deal with in '**spirituality**', whether described in religious or non-religious terms compared with, say, two years ago?

Much more interest [] some more interest [] no noticeable difference [] less interest []

Would you, please, briefly:

(i). indicate, as you see it, the main reasons for any change?

(a).

(b).

(c).

(ii). Could you possibly give some anonymised examples that illustrate your experience?

(a).

(b).

(c).

6. Do you consider that there is more or less interest among those you deal with, in **'meaning in life'** as broadly defined above?

Much more interest [] some more interest [] no noticeable difference [] less interest []

Would you, please, briefly:

(i). indicate the main reasons, as you see it, for any change?

(a).

(b).

(c).

(ii). Could you possibly give some anonymised examples that illustrate your experience?

(a).

(b).

(c).

Spirituality in the Workplace: an investigation of chaplaincy experience

Interview stage

Thank you for having taken part in the survey by questionnaire. To deepen the study qualitatively, we are now conducting a series of semi-structured interviews with selected chaplains.

Your name:

Location of your chaplaincy service:

Your faith and denomination:

2. The pattern and nature of your chaplaincy work

- (a) In which sector do you operate? (eg. public, commercial, or charity)?
- (b) and what area (e.g. police, agriculture, retail)?
- (c) How is it exercised? (eg. Regular visits, surgery, referrals, random encounter).
- (d) Do you follow any particular model(s) of chaplaincy work? eg Prime focus on: 'well-being' / 'pastoral' / 'being there' for all, working from a Christian base/ offering the hand of Christian fellowship / 'missional'?
- (e) Do you form part of a multi-faith team? If so which of the model(s) in (d above apply?)
- (f) Is your role purely as above in dealing with individuals or also related to the economics of the organisation? ie with a focus on achieving employee engagement/productivity?

3. Relations to the workplace

(h) Are you formally recognised or is it an informal acceptance?

(h) Is your presence in the workplace accepted by: employers, workers, unions

4. Faith bases/relationships

(i) Are you authorised formally by an ecclesial body or are you acting out of and as part of your personal ministry?

(j) In what way do you see your work as: Christian; interfaith; open?

Do you relate to those of other faiths or none as well as those professing Christianity?

5. Spirituality in the workplace

(k) How would you define 'spirituality at work'?

In your conversations with people do you feel there is an element of spirituality and how does it express itself?...

(l) How do you feel about the results of such encounters?

Are there instances where making a spiritual connection has made a difference?

Have such encounters been rewarding or perhaps disturbing?

(m) Could you possibly give some anonymous examples, possibly with verbatim quotes, of how you have, in your opinion, encountered 'spirituality at work'?

