The Potential of Spirituality for Treatment
of Organizational Trauma

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ABSTRACT

The spiritual approach in dealing with organizational trauma is still relatively uncommon in business management literature. This chapter attempts to show the complexity of the problem through getting over the traditional framework of managerial psychology as defined by modern Western thought. Inspired by the holistic concept of man, the author transcends the usual managerial horizon and introduces a new perspective, which touches on the problem of the meaning of work within the context of the purpose of human life. The description of traumatic experiences in an organization is connected with feelings of guilt, the crisis of the concept of justice, the problem of forgiveness, and finding the inner energy to overcome the trauma and huge disappointment. Organizational trauma may develop into a personal and organizational crisis. This chapter tackles the potential of spirituality (human faith and hope) that gives a new meaning to life and work. Spirituality is connected with some religious systems. It can be instrumental in finding an appropriate treatment.

Keywords: Personal Crises, Pastoral Psychology, Transcendence, Holistic Consideration, Religious potentials, Faith, Hope, Meaning.

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INTRODUCTION

The phenomenon of organizational trauma is a frequently discussed topic in the academy, and it is also demanded for practical help among managers and entrepreneurs. This chapter describes the ongoing discussion about possible psychological and practical personal assistance, with an emphasis on the potential of spirituality for understanding and treatment of organizational trauma. The following pages explain the spiritual perspective of a human being and also offer suggestions for practical application of spiritual help in the form of pastoral psychology. Since the spiritual context of trauma is a very complex issue, the following paragraphs draw attention to basic anthropological thinking and different demonstrations of a traumatic experience within an organization.

Professional literature refers to the phenomenon of trauma primarily as a psychological and psychiatric problem, which has a certain bearing on functioning of the affected organization through the affected staff. However, managerial literature almost never relates the topic of trauma to spirituality. The nature

of organizational trauma can become such a huge managerial problem that the organization has to discontinue its activities. Anngwyn St. Just (2006) warns organizations about negative consequences of broken relationships and threatened organizational system. Therefore managers and employees should exhaust all possibilities of its treatment, including the spiritual dimension. Managers need to be able to understand the problem and help each other or at least refer the employees affected with trauma to professional and complex help. Most managers and entrepreneurs may not be sufficiently and adequately trained to do so. Yet, employees affected by organizational trauma still expect to be helped.

Generally, a traumatized person believes that it is a task of an *expert* to help them. But it is important to realize that a human trauma is not a merely general HR or health issue, to be dealt with in a purely psychological or medical way. An organizational trauma involves a whole range of symptoms, which make up an integral whole. The problem of organizational trauma is primarily an anthropological one, with physical, psychological, social and spiritual impact, and in an organization also with organizational and managerial impact.

The following pages examine a wide range of traumatic impact in terms of our understanding of anthropology within a holistic perspective, which includes the spiritual aspect of a human being. Logically, spirituality is also related to a specific understanding of religious concepts, which is understood in this study as the next level of spiritual potential. The spiritual and religious perspectives may cause specific problems based on the common understanding of economy and management. Therefore, this chapter explains the limitations of the Western scientific thinking, while also offering a new perspective by considering organizational trauma and its treatment in terms of spirituality. an Because human spirituality not only entails a great positive energy but also some dangerous strains, one of the paragraphs is dedicated to this important concern. Finally, this chapter discusses the necessary post-traumatic growth.

The author uses his own pastoral and managerial experience acquired during the last twenty-five years in HR departments of international companies. The study of pastoral psychology and management theories provides a rich inspiration to consider spirituality as a way to help traumatized people in an organization.

A BASIS FOR DEALING WITH ORGANIZATIONAL TRAUMA

Organizational trauma poses a challenge for managers and their team members, who have to cope with the complexity of its symptoms. This chapter focuses on organizational trauma and will not touch on the other specific types of trauma, e.g. trauma in a clinic environment, HIV trauma, family crises, post war symptoms (Vietnam, Persian Gulf) or the situation in New York after 9/11, which have been very well documented and systematically researched even from the perspective of spirituality and pastoral psychology (Swain, 2011).

Definitions

There are many definitions of the word *trauma*. The etymological meaning of the original Greek word is *wound, damage* (Wiktionary). In order to define organizational trauma generally, so that it applies to a very negative experience in an organization, let us describe it first according to Hughes, Kinder & Cooper (2012):

"The organizational trauma is a result of critical events happening in an organization. Organizational trauma expresses itself in a response of the members of an organization to the set of negative circumstances demonstrated by different traumatic effects depending on diagnostics."

Organizational trauma is usually affected by many factors we cannot influence. But what we actually can influence by spiritual means is individual trauma. In order to understand an individual trauma in an organization, a formal concept of trauma, formulated by the Substance Abuse and Mental Health Services Administration (SAMHSA), will be of interest:

"An individual trauma results from an event, a series of events, or a set of circumstances that is experienced by an individual as physically or emotionally harmful or threatening and that has lasting adverse effects on the individual's functioning and physical, social, emotional, or spiritual well-being." (SAMHSA, 2014a).

SAMHSA (2014b) also uses a broader definition of trauma as *"a sudden and forceful event that overwhelms a person's ability to respond to it, recognizing that a trauma need not involve actual physical harm to oneself; an event can be traumatic if it contradicts one's worldview and overpowers one's ability to cope."*

In summarizing the first three definitions of trauma mentioned, we can say that a trauma is a very serious and long-lasting wound for individuals as members of groups and whole organizations. It is so serious that reasonableness and rationality as such do not suffice to solve it because traumatized people facing the critical reality are not capable of communicating pragmatically. This is caused mainly by the tendency of some people to suppress the tragic event (into their inner world) and deny it (before the outer world). Naturally, traumatized people do not believe that their colleagues would be able to understand them and that the organization would not lose its reputation. The result of a traumatic experience is regression, isolation, attempts to rationalize, but after these attempts fail, personal isolation, feeling of powerlessness and a shock of self- and world-understanding ensue. Organizational trauma is actually a rift in interactions between individuals as team members and their social environment.

The following definitions show the direct effect of the individual trauma on an organization in which the traumatized person works. A trauma is described as:

"...a stressful event or situation of shorter or longer duration with an exceptional threat of a catastrophic scale, which would cause deep despair to almost everybody" (Dilling & Freyberger, as cited in Paterno, 2012, p. 3).

The American sociologist Kai Erikson makes a distinction between *individual trauma* and *collective trauma*. Every individual trauma of any of the employees can have very negative effects on the organization, considering the *wounded* person who cannot be effective or responsible in his/her working position any more:

"By individual trauma I mean a blow to the psyche that breaks through one's defenses so suddenly and with such brutal force that one cannot react to it effectively… They suffered deep shock as a result of their exposure to death and devastation, and, as so often happens in catastrophes of this magnitude, they withdrew, feeling numbed, afraid, vulnerable, and very lonely."

"By collective trauma, on the other hand, I mean a blow to the basic tissues of social life that damages the bonds attaching people together and impairs the prevailing sense of communality. The collective trauma works its way slowly and even insidiously into the awareness of those who suffer from it, so it does not have the quality of suddenness normally associated with trauma. But it is a form of shock all the same, a gradual realization that the community no longer exists as an effective source of support and that an important part of the self has disappeared."

The last quotation of Erikson combines the individual trauma with the collective trauma as follows:

"'I' continues to exist, though damaged and maybe even permanently changed. 'You' continues to exist, though distant and hard to relate to. But 'we' no longer exists as a connected pair or as linked cells in a larger communal body" (Erikson, 1976: *Everything in its Path. Destruction of Community in Buffalo Creek Flood*, pp.153–154, as cited in Saul, 2009, p. 3).

- **Reasons and Consequences of a Trauma**

The previous definitions were concentrated on individual trauma; the last four selected definitions will help us understand the essence of organizational trauma. To sum up, there are many reasons why organizations face trauma:

- Personal failure, failure of human morals (corruption).

- o Organizational failure (wrong decision of management, bankruptcy).
- o Technological disaster (e.g. BP Company in the Gulf of Mexico 2010, Fukushima 2011).

The concrete effects on the organization can be as follows:

- o Loss of human resources for effective and stable organizational process (personal crises, disease, accident, death).
- o Necessity to recruit new employees.
- o Necessary restructuring of some departments or the whole organization.
- o Tragic consequences when a traumatized employee commits suicide (cases from recent years in the Chinese company Foxconn, French Telecom and others).
- o Disruption of the organization due to disruption of relationships with customers and suppliers.
- o Destruction of the company or its technology and equipment by disasters (natural, industrial, financial, terrorist).

- **Complex Challenge for Organizations**

Reasons as well as consequences of trauma show the complexity of the trauma phenomenon. In anthropological terms, trauma relates to psychosis and emotional wounds of individuals, teams, managers, and naturally even their families (Kleber, Figley & Gersons, 2013).

The responsibility for a trauma lies on the side of the organization management, employees and the social environment. An individual employee can be held responsible because of his/her failure, which influences the organization. The organization can be held responsible because of its failures, which influence the employees and their immediate families and friends or the whole region. A trauma represents a very intense crisis and sadness for both parties. They lose the ability to communicate, the sense of trust and social safety. The worst scenario of organizational trauma is connected with catastrophic events, near-death experiences of some individuals, hazards to life, injury and fear. We have to agree with many scholars (Dutton, Frost, Worline, Lilius & Kanov, 2002) who confirm that the phenomenon of organizational trauma is very complex and therefore it poses a big challenge to the survival of an organization.

- **Complex Challenge for the Leadership**

Key leadership qualities are based on the ability to have a vision, to analyze the current situation, to search for solutions and treatment, to choose the right procedures, to innovate, to be flexible, to communicate in crisis, to recognize priorities and show new ways out of critical situations, etc. (Covey, 2000). In this chapter, we also include the ability to understand and assist in solving one of the most difficult problems – organizational trauma (Argenti, 2002). Argenti describes some critical situations and gives advice to leaders on how to uplift the morals and strengthen communication channels in the organization, bear in mind the safety of employees, while not neglecting the main business operations. The whole decision-making processes during any crisis are based on specific *non-technical* skills.

Our short overview of related perspectives shows that the subject has an interdisciplinary character (Blüm, 1983; Figley, 2012). The complexity of trauma in an organization therefore cannot be grasped only by several selected traditional disciplines. Managers are typically well trained in solving different financial, economical, material, technical and informational issues. Business schools prepare future managers for business strategy, effective production, and project management. But the process of trauma treatment depends on a different set of skills. In critical organizational situations, the management needs to have good analytical skills, communicative competence, social and emotional intelligence (as described in classical textbooks on leadership). Another very important skill is spiritual intelligence (Zohar&Marshall, 2000). Zohar and Marshall aptly define spiritual intelligence as:

- o an ability to believe in special values which are the strongest motivation,
- o an ability to be spontaneous at important moments in life,

- o an ability to have a complex vision with the capacity to transcend the visible situation and accept the vocation to serve,
- o a tendency to ask about reasons and a specific kind of independence based on one's own worth.

It is not necessary to think immediately about religion but certainly about virtues of humility, compassion and positivism. The perspective of managers is typically physical and empirical. The owners of companies and top managers expect that every problem will be solved in some way, preferably quickly (e.g. with some pills, short holiday for the individual and some steps of crisis management for the organization). However, organizational trauma originates in a deeply negative human experience and disappointment experienced in an organization. The manifestation of organizational trauma is described as a physical, psychological, social and spiritual disease of the whole human being, which has a tendency to resign oneself to anything in a critical situation within an organization (Briere & Scott, 2006). This individual form of trauma has a tremendous impact on the whole organization and its function.

The author agrees with Frommberger (2014), who defines trauma as a specific disease which pertains to a completely different category than medicine and psychology can handle. This approach is supported by Saul (2009), who explains also the relationships between team members and groups, their style of communication, and the organization's credibility among other partners. It may happen that a management which is otherwise technologically well-equipped and financially skilled encounters the human beings affected by an organizational trauma almost unarmed. Every manager will try to solve the crisis using some steps of problem solving. All this needs a certain level of staff rationality and discipline. But in the case of an organizational trauma, people can be so profoundly shocked that according to Cottis (2008) they are even emotionally unable to cooperate with the management and finally prevent any intended therapy, which would have to be based on the ability of intellectual communication.

A very strong example of practical leadership was provided by Mayor Rudi Giuliani in New York City after the 9/11 terrorist attacks on the World Trade Center. He earned the reputation of a good leader thanks to his decisive position. He acted immediately in favor of the sufferers, he was empathetic, followed his natural instincts, provided maximum support and hope to the people, and addressed the long-term consequences for the whole district. In such situations, even death and its meaning for future generations is an important topic (Miller, 2011). Interestingly, the spiritual and religious perspective did play a big role for Giuliani in treatment of the American trauma after the terrorist attack (Saul, 2011).

THE SIGNIFICANCE OF HUMAN SPIRITUALITY FOR THE TREATMENT OF TRAUMA

The word *spirituality* comes from the Latin term *spiritus*, which is understood as an inner energy directed inside, a thought-oriented personal power. Milan Balabán explains spirituality as an intention of human activity (Balabán, 2012). In Hebrew thinking, *spirit* (*ruah*) is conceived as *breath* or *wind*, i.e. dynamic force in motion – even if everything else became paralyzed. In Hebrew the word *ruah* is feminine, which suggests something fertile, maternal and life oriented. Similarly, the ancient *wisdom* (*sapientia*) was worshiped as a goddess because of her spiritual orientation. It is a pity that in contrast with the very dynamic original meaning of human spirit, the Western understanding of spirituality is often reduced to a static psychological description of human psyche.

Human Spirituality in an Organization

Spirituality views the world, including life and work in an organization from the perspective oriented to the complex meaning and long term goals of human work in a complex (universal) way.

Max Weber (2003) suggests that not only organizations and companies but also capitalism itself has its *spirit*. He understands the *spirit of capitalism* as based on protestant roots. Entrepreneurs and workers are *called* to support and develop their professions and organization in society. Weber's explanations

confirm that entrepreneurs are focused on as effective a creation of values as possible. The *spirit of capitalism* also arises as an important factor in times when the organization is in a crisis.

Spirituality considers the implications of the historical development of an organization which suddenly breaks down during a critical disaster. It assesses the values that transcend material values and rational speculations and looks for possible lessons that can be learned by overcoming organizational trauma. Spirituality follows an outlook for the future and is thus focused on the principle of hope, trust in values and vision of future development, which does not directly depend on a present success. Spirituality offers a way of relating to everything, including disasters and ensuing traumas. The spiritual perspective transcends the horizontal level (social relations) of human existence and leads to the vertical level (relation to the purpose and meaning of life and work in universal and eternal context). S It transcends ordinary personal empirical experience, pure rationality and current feelings or opinions and comments of others. This does not mean that the spiritual person ignores them. The spiritual person is familiar with these perspectives, but at the same time stays critical of them. The spiritual perspective does not accept any cheap answers and rejects superficial solutions.

Hans Joas (2008) points out that spirituality is a universal human phenomenon, which has been unjustly dismissed by modern society and which is now being laboriously rediscovered, but is still subject to many suspicions. Following Carl Gustav Jung, Joas re-describes his concept with a new language and shows that spirituality is a universal phenomenon which needs to be taken into account when dealing with organizational trauma. It is a phenomenon which forms human organizations, whether managers and entrepreneurs realize it or not. If the spiritual perspective is neglected, the organization misses an essential chance to understand and deal with a human individual in a traumatic situation. Our main suggestion is to incorporate human anthropology and spiritual perspective of economy and leadership in managerial education (Kučera, 2015).

The fact that we seek a solution indicates that there is a belief that this seeking makes sense. Even organizational trauma itself does not have to be seen as a no-win situation. The traumatized human beings are undermined, but with this belief they probably will not break down completely. They rebel against the misfortune and quite naturally do not want to become reconciled to it. The trauma causes some difficulties and they are perceived as a threat. But that is one of the results of human transcendence which is value-oriented and is not indifferent to any dimension of trauma. In this perspective, it is important to look for a spiritual context for solving an organizational trauma based on mutual trust.

Limitations of the Psychological Approach

The importance of a spiritual perspective in trauma treatment becomes more obvious when it is compared with the position of classical psychology. The nature of trauma deeply touches on the spiritual dimension, which should be psychologically identified, reflected, and interpreted. But there are some essential differences between spirituality and psychology. Reimund Blühm describes general limits of psychology which can serve us as a starting point for spirituality and pastoral psychology (1983, pp. 35-37):

- Psychology gathers its knowledge mainly through observation, surveys and experimentation. On the other hand, spiritual perspective is concerned with value orientation.
- Psychology strives to understand and describe human personality in categories (an important perspective for psychotherapy, psycho-diagnostics and clinical psychology), whereas spiritual perspective strives to understand human personality in terms of a higher, deeper and long-term spiritual orientation.
- Psychology is a descriptive science about human behavior. Spiritual perspective also summarizes the normative value orientation of human thinking and acting.
- Psychology is concerned with the possibilities of human development; however, it does not define its own solid value system concerning spiritual orientation. Therefore it needs spirituality.
- Blühm says (p. 36) that *psychology* in a narrow sense actually *does not exist*. It is not a unified, closed science which would be able to determine itself. It explores a whole range of other influences on the human's psychological state like motivation, life and work conditions, and

relational processes. But only philosophical and spiritual perspectives endow motivation with spiritual power, its vertical and universal anchor.

- Psychology examines processes of human consciousness, feelings and emotions through experiments. Spirituality endows human conscience with a transcendent personal relationship which empowers people to overcome the negative impact of their environment.
- Psychology touches on an analysis and searching of the sense of human potential, whereas spiritual perspective fills it up with a future oriented vision, value and meaning.

A classic example of understanding the limitations of traditional psychology and the potential of spirituality for trauma treatment is the depth psychology of Sigmund Freud. It is primarily his interpretation of the subconscious mind and dreams full of sexual frustrations (2007). In the situation of organizational trauma, this kind of analysis would not be of much help. But Freud's disciples Alfred Adler and Carl Gustav Jung opened Freud's perspective to new horizons. Alfred Adler shifted the attention of classical psychology to a deeper definition of feelings generally, particularly feelings of inferiority. Adler very successfully identifies the role of life and work purpose and the meaning of human community (Adler, 1998). Another very important and critical disciple of Freud was Carl Gustav Jung with his collective unconscious, archetypes and a whole system of psychological symbolism, imagination, intuition, and focus on the goal. This approach is known as teleology (study of purpose or design), which is expressed by human beings in all cultures as well as religions (Jung, 1967).

Adler and Jung were the first to diverge from Freud's dogmatism of concentrating on human libido and sexuality as the reason of psychological failures. Unlike Freudian psychoanalysis, which perceives human subconscious as a disturbing trash dump of frustrations, they see the subconscious as a path to deeper realms of a human being, which can then be reflected in successful life, work and sense of belonging. In fact, Adler and Jung as the first psychologists showed that the *spiritual* perspective of a human being and the *archetypes* play an important role in a person's life and work. Therefore spirituality is very important when dealing with organizational trauma. For the treatment of a trauma, it is also very important to realize that spiritual thinking transcends even Jung's *descriptive* and *relative* methodology and has a courage to open a higher perspective which does not fully depend on human instincts.

The same boundaries apply not only to classical psychology but also to the limits of personal coaching. There are circumstances where even personal coaching based on personal psychology does not help. Clients with traumatic experiences have to be referred to a psychiatrist and also to skilled pastoral psychologists. Many scholars (Heinonen, Lindors, Laaksonen, & Knekt, 2012) describe the circumstances in which clients need more than just psychological advice or personal coaching. These circumstances occur when:

- cooperation with a psychologist or a coach is not efficient.
- the client keeps going in circles around seemingly *resolved* issues.
- the client keeps returning to a topic (e.g. organizational trauma, misfortune, disaster) that cannot be resolved solely by individual coaching methods.
- the client remains obsessed by his/her gloomy past and the coach is not able to orient him/her to the future with new hope and decision.
- the client does not have the capacity for self-reflection and shows limitations of his/her cognitive functions.

These are the reasons why this chapter emphasizes the potential of spirituality for solving organizational trauma after psychological methods have been exhausted.

POTENTIAL OF THE SPIRITUAL PERSPECTIVE

Pastoral Psychology

In every organization, there should be individuals or members of management able to recognize if their employees need spiritual help, which can come in the form of pastoral psychology.

Blüm (1983) describes pastoral psychology as professional and very personal, as spiritual care exercised by spiritually trained psychologists, advisers and pastors. Pastoral care is characterized by encouragement and support of a traumatized person in his/her stressful and traumatic test of faith in life and sense of work. Pastoral care is in general offered in a community of spiritual people or believers (church communities). In the Christian context, we speak about pastoral care based on the belief in God and the human example and teachings of Jesus.

Pastoral psychology follows the principles of hope and accompanies the traumatized people in overcoming their personal crises and tragedies. Pastoral psychology promises a special empathetic working environment associated with high expectations and demands on the personal, moral, but also professional standards of pastoral psychologists or pastors. Pastoral psychology and spiritual help is based on the professional ability to help concrete people in their particular situations.

Spiritual Ways of Interpreting Trauma

Right at the beginning it must be admitted that in a critical situation even pastoral workers cannot help immediately. Even a specialist in pastoral care knows that first it is necessary to secure vital functions, soothe the patient, let him/her rest, sleep and recover his/her physical and mental energy. Therapy begins with these fundamental functions and then it unfolds in spiritual development of the traumatized person step by step. The particularity of spiritual care resides in a professional approach of the caring professionals which allows them to see the whole range of traumatic manifestations (Wilking, Biberacher & Volker, 2012). Let us formulate the most important characteristics of traumatized people who need pastoral care:

- Traumatized people seem to be helpless and hopeless. Their physical and mental energy is exhausted and blocked.
- Their confrontation with reality, which is so surprising, shocking and startling for the organization, completely disarms and paralyzes the involved persons.
- The ultimate critical spiritual situation of a traumatic experience we have to be prepared for is that the injured persons find themselves on the border of life and death.
- We have to be aware about the limitations of humanistic psychology, particularly when the traumatized person experiences recurring critical memories and threatening dreams (Rambo, 2010).
- Traumatized people often have the tendency to undermine one's own life and work purpose saying e.g.: *"I did my best, but what was the point in all that? It all went wrong!"*
- Very dangerous is the tendency to lose the vision for the future (nothing matters, a collapse of values) and emphasize personal limits of physical existence and health.
- In the social environment there are limits to cultural acceptance when the person hears certain judgments e.g.: *"You are considered bankrupt, you failed to conform, and you found yourself on the edge of society."*
- Questioning of values – what is the point of any effort?
- A big challenge for spiritual care is loss of motivation and inner energy to search for ways out, for a fresh start or desire for something else.
- A very difficult situation we have to face when the person is sinking into fatefulness with an inclination to say: *"I am out of luck and I cannot influence my tragic destiny."*
- In organizational trauma, we frequently face the phenomenon of burnout.
- A serious challenge for pastors is human indifference, strong sadness, apathy and hate or reluctance to talk about traumatic experiences.
- Finally the traumatized person tries to withdraw, is deeply disappointed, skeptic about everything, and loses all the desire to live and work for the same or perhaps for any organization.

With respect to these points, the intervention of a spiritual therapist is not only needed after the event, but is also desirable before the trauma. A person may be struggling with extreme doubts, be they personal or professional, before an occupational trauma occurs. Spiritual orientation can be built up over the

course of time on the principle of hope and mutual trust in practical acts. It is the spiritual education that can help everybody *prepare* for all situations related to trauma.

Spiritual Characteristics of Organizational Trauma and its Treatment

The spiritual role of a pastoral psychologist is to spend time with the affected persons, listen to them, try to understand them, and hold *them by their hand* before giving any explanations or advice. Pastoral psychology opens some concrete horizons for clients:

- New relationship to hope, renewed trust in the meaning of their life, job and future.
- Strengthening of human values by progressive conversations and involvement by being there for the other person.
- Spiritual conversations can help the affected person to understand that some things also happen without direct personal fault. Pastoral conversation can create awareness that we all live in an environment where there is not only the capacity for good, but also for evil.
- Spiritual accents can facilitate necessary forgiveness for all those involved in an organizational crisis and trauma.
- Encouragement to leave the person's own isolation and meet other people (colleagues, friends, family, church community). Positive fellowship can help to overcome loneliness, natural concentration on feelings of guilt and incomprehension of others.

People respond to trauma in various ways, but the main prerequisites for spiritual trauma treatment are:

- The need to have someone who will be ready to understand all the depths and consequences of the trauma, accept them, have enough patience and, despite all its heaviness, open a new horizon leading to treatment.
- Offering possibilities regarding the meaning of life, transcending common rationality and feelings.
- Offering possibilities regarding the meaning of work, exceeding material and financial values.
- Dealing empathetically with feelings of guilt *("Could I have prevented this? Did I neglect to do something?")*.
- Showing understanding of the evil involved in the organizational accident.
- Searching for a new relationship to the world, to the organization, to the people in the organization (co-workers, management, etc.) and to God.
- Sympathy for feelings of perceived injustice *("Why a certain accident happened, why to me, to us, why here and now?").*
- Inspiring willingness to forgive actors in the tragedy for their possible failures.
- Searching together for a renewed hope and a new perspective for the future.
- Searching for personal faith (in the meaning of life, efforts before any accident, future vision, and the value of human endeavor itself).
- Offering personal attendance and responding to the need of the traumatized person to have someone who will be there, will listen to his/her laments, complaints and questions, and carefully start a new conversation.
- Offering spiritual energy for a fresh start
- Offering a wise combination of humanistic psychology and pastoral psychology which will help the person to understand the phenomenon of trauma in all its breadth and depth.

In order to heal a trauma, almost all the above mentioned requirements and characteristics have to be met. Even this listing shows the limitation of approaches based on non-spiritual foundations (pure rational speculation, natural psychology, classical medicine, statistical and sociological analyses, the factor of time itself without any specific intention of conversation or therapeutic aiming). This listing also shows that there is a potential and room for a spiritual perspective to understand the scope and depth of the trauma and search for therapeutic possibilities.

The typical spiritual accent of pastoral psychology is based on religion. The common fundamentals of spiritual empathy are love of neighbors, readiness for self-sacrifice, charity and service as nourished almost by all religious teachings, in Western society traditionally by Judaism and Christianity.

SPIRITUALITY AND RELIGION

One of the deepest secrets of spirituality is the insight that life and justice are frequently contradictory or in a mutual tension. For example, people can learn something new even through evil and sometimes trough an accident. Even illness can be deliberately used as a lesson of a higher level of understanding of negative experiences. The example of a general lesson learned from disasters is only the beginning of what some theologians have in mind. It is well described in Martin Luther's *theology of the cross* (Trueman, 2005). Also many mystics asked about the meaning of pain. Some of them even tried to vicariously bear the burden of the evil in this world through their own suffering and its acceptance in their own life. The Christian cross is a familiar symbol which represents an intersection where horizontal tragedy of our lives is crossed by a new vertical hope.

Figure 1.*Symbol of cross*. Source:
http://www.flaticon.com/free-icon/cross_140151#term=cross&page=2&position=67

This general spiritual perspective found many cultural and religious forms throughout human history and is extensively described in literature. From the point of view of a historian of capitalism and economy, the role of Judaism and Christianity in basic spiritual sets of world religions is obvious. Naturally, in a large part of the world, the Muslim or other concepts of values in society also play an important role.

Immanuel Kant understood religion as recognition of moral law (categorical imperative or divine command). Friedrich Hegel spoke about the Absolute Spirit (absolute knowledge) with an emphasis on the whole. Friedrich Schleiermacher understood religion as an awareness of infinity, as contemplating eternity. All these and other meanings carry a great potential for innovative thinking, which is most needed in situations of disappointment, crisis and trauma.

The Potential of Christian Spirituality for Trauma Treatment

Spirituality is based on assumptions which are known from world religious systems. They consist of a whole range of important points which are included in many religions and which are communicated to people who have suffered from a trauma. Western society is influenced mostly by Christianity.

There are basically two ways in which spiritual practices can help with organizational trauma: personal conversations with traumatized people and private workshops. Pastors and pastoral psychologists can foster the following:

- Awareness of the fact that the world was created by a personal God who freely decided to do so (the position of Judaism, Christianity and also Islam).
- Awareness of the fact that the world was created for us, for human work and life as a safe place with its natural structures and laws.
- Awareness that even human life and human society as a whole, including human organizations, can grow and develop if it abides by a certain relationship and regulations and divine advice.

- Awareness that if there has been any kind of a mistake, error or disaster (sin), there is always a way out. Basically, no situation is hopeless.
- Awareness that the *Creator* has affections for His creation and cares about it. Christianity derives this belief from the old prophetic message and the story of Jesus Christ, who (although he did not have to) entered the human world affected by evil, understood it, suffered at the hands of it, but taught and showed people a way out.
- Awareness that the accident and the ensuing trauma have happened and that the victims cannot change anything about it, except for their attitude toward it. Everything is in the *hands of God.*
- The traumatized person should know that the others respect him/her as a human being, regardless of what happened and why.
- Pastoral care can also offer a prayer for the person and his/her future. This typical pastoral service can help to encourage him/her to trust and believe in a new future (with God).
- Spiritual care can explain the vertical religious relationship between man and God or recover it and deepen it especially if the people in question are already spiritually oriented in any way.

Christian pastoral psychology leaves enough space for the affected person who can freely communicate with God, even expressing his/her disagreement, discontent, trauma and anger. Of essential importance is the already mentioned spirituality of cross and human sufferings.

The Potential of Religion for Treatment of Organizational Trauma

A typical characteristic of the Judeo-Christian perspective is a personal relationship between man and God which can be deepened and developed, given the perspective described in biblical books and other literature. What are the other religious traditions?

- It is important for Western readers to realize that Eastern spiritual sources also offer a valuable perspective on how to deal with trauma. Hindu meditation (in the form of yoga, which strives for a harmonic relationship between the body and the spirit) offers spiritual openness to a new inspiration from the *infinity of the universe*. Hinduism seeks a realistic way of treatment paradoxically beyond human rational speculation. Another concept of Hinduism is divinity in the soul of every human being. In a specific but nonetheless professional way, even Hinduism can treat human trauma by internally harmonizing the traumatized person.

Figure 2. *Hindu position of yoga*. Source:
http://www.flaticon.com/free-icon/relax_141906#term=yoga&page=1&position=27

- The following figure, known as the *Dharmachakra wheel*, is the symbol of 8 or 24 main Hindu qualities (Love, Courage, Patience, Peace, Goodness, Faith, Self-Control, Self- Sacrifice, Truthfulness, Righteousness, Justice, Mercy, Gracefulness, Humility, Loyal, Sympathy, Spiritual Knowledge, Forgiveness, Honesty, Hope etc.). All the qualities are in this symbol connected in human heart.
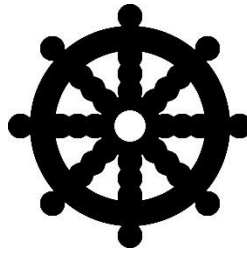
Figure 3. *Dharmachakra wheel.*
Source: http://www.flaticon.com/free-icon/dharma_144515#term=dharma&page=1&position=2

- Buddhism (which is a philosophy rather than a religion) offers *mystical concentration of internal enlightenment*. It manifests itself as a contemplation of spiritual focus on meditation which frees the spirit of man from its longing for the world (present organizational crises) and of any connection to secular interests (Weber, 2013). This approach demands a completely different life philosophy and a very strong personality, as it requires deep concentration on the given objective.

- In Confucianism, there is an emphasis on the practical and moral values of life, social ethics, harmony with the universe and the ubiquitous accent on *wisdom*. The Eastern concept of wisdom is completely different from the Western concept of *cleverness* and pure information about the situation. In Confucian wisdom, it is important that human relationships, justice, sincerity, and spiritual understanding of the whole world find their meaning and personal position in the world order (Küng, 2006). It means that traumatized people can find in Confucianism specific moral power for overcoming personal or organizational trauma.

- In Taoism, the focus is on a holistic conception of man and of the world. Although this ancient Chinese philosophy reflects all the antitheses in the world, at the same time it aims for holistic harmony. The following diagram illustrates this philosophy:
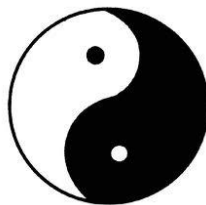

Figure 4. *Yin Yang*. Source:http://www.flaticon.com/free-icon/yin-yang-symbol-variant_33900#term=yin%20yang&page=1&position=12

Modern entrepreneurs and managers make use of some features of Taoism. Even in European countries, some workplaces and consulting institutions of Chinese medicine now operate. What does Taoism offer for management? There are the following aspects:
- The concept of life and work is considered as the *right path*.
- The use of a combination of work with a value-oriented *spirit*. Taoism offers the use of holistic, dialectic and dynamic duality of good and evil, happiness and misfortune instead of the static and bipolar world. Some lecturers use the principles of Taoism for personal problem solving (Fang-Faubereb, 2011).
- The traditional symbol of Taoism operates with the phenomenon of universality and helps us understand life and work with two opposing energies of the universe and society/ organization. This model can be very useful in problem solving methods by involvement and processing of Tao elements, e.g.:
    - Yin: the female part of the world (moon, night, weakness, softness in work).
    - Yang: the male part of the world (sun, day, strength, clarity, hardness in work).

- The black dot in the white field and the white dot in the black field symbolize the parts of opposing powers in the respective fields.
- The curve inside the circle indicates that the opposites are not always clear-cut and absolute, but that sometimes they overlap with one another.
- The whole principle of the paradox in this world and our organizations is illustrated by the duality, unity in diversity and the dynamic process of change within a single unit.

All these points can broaden the spiritual perspective of managers in organizations through deeper perception of trauma treatment.

- In Shintoism, there is the *path of the gods* called Shinto. In this ancient and yet still thriving Japanese religion, there is a great deal of respect for something that exceeds humanity and can become part of an individual via a harmonization ritual. Many rituals of devotion to oneself, family, group, company and country are known. What originates in the old Shintoist tradition is the well-known accent on continuous improvement and excellence as seen in the *Kaizen* philosophy. This concept has played an important role in building post-war automotive industry (e.g. Toyota). Shintoism as well as the whole Japanese tradition celebrates life symbolized as the position on a mountain and the path towards the sun (Fujisawa, 1959).

Finally, Hans Küng (2008) described the religious meaning of life and work in modern society step by step, although in this field it is always necessary to differentiate between a healthy spirituality (religion) and a superstition. However, from a brief overview it is clear that the spiritual perspective plays an important role in post-modern society. From it, the traumatized organization can derive a renewed awareness of order, sense of high targets and desire to carry on.

Dangers of Spiritual Approaches

This part discusses the necessary precautions against a possible misuse of spirituality and frequent faults in spiritual help. For the practical purpose let us mention but a few examples:

- It requires extreme patience and sensitivity on the part of both the pastor and the client, because the trauma and its effects can last very long, and its treatment is individual. Some traumatic symptoms can stay until the end of a person's life.
- There may be an unwillingness or a lack of readiness of the pastor to empathize, or understand the client's situation.
- Pastoral psychologists need to be able to convince the patient to change and take on new attitudes. Many patients want the change and improvement to happen quickly.
- A very dangerous approach is to reproach traumatized people or talk to their conscience, e.g. *"Aren't you yourselves guilty after all? You should admit it and ask for forgiveness. After that you will find inner peace…"*
- Some well-meaning spiritual consoling comments can be perceived as patronizing, and can actually deepen the feeling of guilt (e.g. *"Take it easy..."; "things happen..."; "there is no sin big enough that it cannot be forgiven..."; "do you feel as if you were in a deep hole from which there is no way out?"* and the like.).
- Especially pastors must avoid inappropriate choice of quotations or insensitively used biblical texts which some clerics like to quote.
- Some pastoral psychologists may appear to be minimizing the trauma with statements such as *"This will pass," "Everything will eventually work out," "Keep smiling", "Don't worry," and "Keep your head up."*

On the one hand, religion and spirituality can be really helpful for traumatized people in an organization. On the other hand religious fundamentalism, unprofessional approach and intolerance can cause more harm than any secular psychologist.

Spirituality in the Traditional Scientific Environment

Herbert Pietschmann (2001) tried to analyze typical differences between Western scientific thinking and the holistic approach typical of the spiritual perspective. The emphasis on the complexity of the spiritual perspective is in a certain contrast or tension to the modern scientific concept.

It is known from the history of philosophy and science that science has been fragmented and specialized since Rene Descartes (Anzenbacher, 2002). Western thinking typically focuses on the logic that every effect has a clear cause, which, when solved, solves everything. In the case of a trauma, this logic is not sufficient. Even the typical scientific approach based on an experiment and its repeatability will not help resolve trauma.

According to Pietschmann, the boundaries and limitations of modern science are connected with modern empiricism. It is the typical scientific emphasis on human experience (*emperia*), which tends to neglect the whole context of human existence. It is really very difficult to include a larger sphere of being-in-the-world or the experience of other people and previous generations who are not part of a specific scientific study in a scientific analysis and description. In a traumatic situation, there are actually not many really natural and logical solutions.

We thus speak about a scientific consideration which questions some rational principles at the moment of an organizational trauma. For example: medication can soothe the trauma, enable the affected person to sleep and suppress his/her emotions. A sociologist can definitely describe the destructive social impact on a working team, family and friends. Psychological approaches are very interesting and can offer in-depth analysis and explanation of all causes, and various psychological ways to find a solution and overcome the issue. However, the question is whether purely natural, rational tools suffice for treatment of an organizational trauma. The question is a pressing one because a traumatized person finds him/herself in a value-related crisis, crisis of purpose, a crisis of his/her future and further engagement. Strong organizational trauma even *breaks down* the whole person and calls for a holistic treatment.

The only thing the traumatized person can hope for is the principle of hope itself. The spiritual perspective teaches us that the person should not break down after all, that he/she will hear a word of hope and think of a way out into a new future. But this path towards the future frequently requires a very long journey full of inner obstacles which are difficult to name, but which require the person to wait, persist, trust that something will change, and be prepared to carefully take the first step out of the trauma and its burden toward a new life.

It is the critical situation and trauma that leads a traumatized person very markedly towards self-transcendence. In an ordinary situation when everything goes well it does not seem that anybody needs this effort and care. A trauma, however, is a moment of a sudden and unexpected change, which leads the affected person to a completely different way of thinking and perception of the world. This gives rise to the opportunity to find a solution and overcome the trauma in general and organizational trauma in particular.

FURTHER RESEARCH AND READING RECOMMENDATIONS

The phenomenon of organizational trauma is a part of a very broad context. Its interdisciplinary character opens many other perspectives. Besides references used in this chapter, readers may find the following recommendations useful:

- On the place of spirituality in human thinking, spiritual accents of anthropology and existential meaning of life and work:
    - Frankl, V. (1997), *Man's Search for Ultimate Meaning*. New York.
    - Joas, H. (2014). *Faith as an Option: Possible Futures for Christianity*. Stanford.
    - Kenyon, G.M. (2000). *Philosophical foundations of existential meaning*. London.
    - WACH, J. (1972): *Types of Religious Experience. Christian and Non-Christian.* University of Chicago Press.

- On general therapy of organizational trauma:
  - o Antioch University. (2007). *Organizational Trauma: A Phenomenological Study of Leaders in Traumatized Organizations.* Los Angeles.
  - o Dutton, J.E., Frost, P.J., Worline, M.C., Lilius, J.M. & Kanov, J.M. (2002) *Leading in Times of Trauma.* Harward Business Review, 1/2002.
  - o Levine, P. A. (2007). *Waking the Tiger. The Innate Capacity to Transform Overwhelming Experiences.* Altamira-Becht Haarlem.
  - o Vivian, P. & Hormann, S. (2013). *Organizational Trauma and Healing.* Publishing house is acquired to Amazon.com.

- On the role of spirituality and spiritual therapy which is also applicable to organizational trauma:
  - o Řičan, P. (2004): *Spirituality – the story of a concept in the psychology of religion.* Archiv für Religionspsychologie, 26, 135-156
  - o Hormann, S., & Vivian, P. (2005). *Toward an understanding of traumatized organizations and how to intervene in them.* Traumatology: An International Journal, 11(3), 159-169.
  - o Handbook of posttraumatic growth: *Research and practice.* (Especially 291-310). New Jersey.
  - o Shaw, A., Joseph, S. & Linely, P.A. (2005). *Religion, spirituality, and posttraumatic growth: a systematic review.* Mental Health, Religion & Culture. 8, 1-11.
  - o Linely, P.A. (2003). *Positive adaptation to trauma: Wisdom as both process and outcome.* Journal of Traumatic Stress.16, 601-610
  - o Derrick, H. (2004). *Dealing with trauma of unemployment Job Seekers organization aims at handling problems of downsizing in corporate America.* The Atlanta Journal the Atlanta Constitution.
  - o Ishita, A. & Peeyush, K. (2015). *Spirituality and quality of life: A study among members of a spiritual organization in Delhi, India.* Indian Journal of Health and Wellbeing6, 963-967.
  - o Wimberly, E. P. (2011). *Story Telling and Managing Trauma: Health and Spirituality at Work.* Journal of Health Care for the Poor and Underserved, Emergency Preparedness: Ethical Faith-Health Leadership. 8, 48-57.
  - o Afful, I. & Williams, A. (2015). *Crisis management: the spiritual aspects of victim recovery in serious crime.* International Journal of Emergency Services4 (1), 50-64.

CONCLUSION

The spiritual perspective carries a considerable potential for treatment of an organizational trauma. Modern society, organizations and companies are built and managed by people. This implies that the natural human desire for harmony between *heaven and earth*, between the ideal and the reality of an organization must not be ignored. When people are unsuccessful in an organization, they will try to seek inner harmony. They know that life and active involvement in an organization means a specific form of tension and struggle. Therefore they need the inner energy in order to be able to face all the negative influences. Organizational trauma is one of the strongest situations for opening up latent spiritual and religious potential. This conclusion is supported by many scholars and practitioners. Viktor Schermer (2007) writes that even the most confirmed atheists or existentialists struggle with life purpose. Psychological studies by Rudolf Řičan (2007) show that while the concept of "religion" is getting narrower, the concept of *spirituality* is getting larger. Whereas *religion* is perceived as old, obsolete, rigid, conservative, connected with the church institution, then especially in developed Western and industrial countries, "spirituality" is starting to be perceived as open, more free and with a positive potential. The spiritual perspective can even bring about an improved personal stability in

technocratic society and counterbalance the one-sided Western way of thinking by the more spiritual Eastern approach.

The spiritual attitude to a trauma also corresponds with a natural human interest for a better and deeper understanding of a tragic situation. Dealing with an organizational trauma can become a spiritual experience described as a *unique experience*, perhaps as a seemingly irrational moment (Otto, 1998). Rudolf Otto, who is considered a breakthrough thinker by experts in religious studies, did not find a better term for the deepest spiritual level than *numinousness* and *mysteriousness* (an awe-arousing and fascinating secret). Such perspective has even substantially influenced our everyday thinking and behavior and can help both managers and employees who are struggling with organizational trauma.

On the other hand, the German philosopher Friedrich Schleiermacher (1768-1844) warned against a too great optimism connected to spirituality. Actually the spiritual approach is not an easy one and might not be suitable for those who are not prepared for it (Schleiermacher 2012). Schleiermacher describes spirituality as *looking out for infinity*, for one's *place in the universe.* Spirituality can develop human self-understanding in ways which cannot be achieved in the situation of success and happiness, but which open up in the situation of trauma and crisis.

Naturally, such a perspective is possible only from the spiritual point of view. Spiritual energies are also at work when the traumatized person becomes healed and returns back to him/herself and turns a new leaf. The achievement of these spiritual goals is based on the long and systemic work of entrepreneurs, managers and employees as members of a team.

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KEY TERMS AND DEFINITIONS

Faith: A perspective of thinking based on chosen authorities formulating something which is considered true and important for personal life.

Hope: A perspective of thinking oriented to the future. Hope is based on the trust in the meaning of life and special values.

Meaning (of work): An accepted value orientation based on belief in the meaning and importance of one's own work. In practice it is manifested by certain attitudes and effort.

Pastoral psychology: A professional and spiritual or religious oriented care exercised by specifically educated psychologists, advisers or pastors.

Religiosity: A general human frame of thinking and behavior based on belief in supernatural beings and phenomena. It does not necessarily have to be connected with any religious institution.

Religion: A formally organized or institutionalized group of people based on special declaration of beliefs.

Spirituality: An internal human ability to perceive what transcends physical reality. It implicates personal openness to an experience of mystery and becomes the most important orientation.

Trauma (organizational): A serious psychological wound based on a very negative and critical experience in professional life. Organizational trauma is composed of individual traumas of particular members.

Treatment (of trauma): Professional effort aiming to help a traumatized person to overcome the experienced crisis and find a new perspective and internal energy for life and work.