

Spirituality at work: a pivotal post-modern paradigm for determining success or failure in business in the twenty-first century

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Many organisations are afflicted by an abundance of disgruntled and de-motivated employees who lack a deep sense of commitment towards strategic purposes. This makes it increasingly difficult for such organisations to remain competitive in the rapidly changing global marketplace.

The truth is that many employees simply come to work because they have to in order to eat and live. One of the main reasons for this is that the current motivational paradigm does not incorporate the 'spiritual' dimension of employees, and this 'missing link' in the current understanding is considered to be the key to addressing the problems of low employee motivation and the ensuing organisational underperformance and ineffectiveness.

The dominant paradigm which is held by most managers is therefore incomplete in that it fails to see people in a whole sense – that is 'body', 'heart', 'mind', and 'spirit' – and by failing to understand the true nature of people, it ignores the deeper needs of the whole person. This study is thus an exploration of the 'whole person' at work and how this impacts on individual fulfilment and satisfaction, as well as organisational performance.

In the field of management, paradigms have themselves gradually evolved and shifted based pretty much on the challenges that have been present at the time. According to Biberman & Whitty (1997, p. 131), most organisations have been designed and managed for the past 100 years using a paradigm based largely on a logical and mechanistic paradigm – a paradigm that values reason and 'scientific' principles. This has been called modernism by some, and the machine-era paradigm by others. The paradigm assumes that people can be scientifically measured and categorised based on intellectual and other characteristics they possess, and that certain people are meant to be leaders while others are meant to be followers – or other variations of superior versus inferior. Organisations, and indeed the whole world run on rational laws that, once discovered, dictate the only correct way for the organisation to run. This paradigm has given rise to such organisational practices as scientific management, employment testing, and job instructional training.

A major component of the logical mechanistic paradigm is a belief in the scarcity of resources – that is, that all resources, including financial and human resources exist in finite quantities, and possession of a resource by one person or unit implies its unavailability to other persons or units. This belief has led to such personal and organisational practices as competition, political manipulation, 'padding' of budget requests, empire building and lack of trust and cooperation between people and units. In addition, this paradigm leads to a belief that the person or organisation is separate from other persons or organisations, and that preservation of the self, even if it is at the expense of the other, is paramount to survival.

In 1990 Rose, described a new post-modern management paradigm that was beginning to develop among managers and executives which incorporated ideas from quantum physics, cybernetics, chaos theory, cognitive science, and Eastern and Western spiritual traditions. It contained two primary elements:

- Everything is seen as being interconnected
- There is a focus on empowering people. This paradigm has continued to emerge and develop since 1990, and it can be expected to become even more widespread in future years.

The existing stress that managers and organisations are experiencing may actually produce the catalyst for many organisation's spiritual transformation, in ways similar to that in which personal crises have led to personal growth and transformation (for a comprehensive exposition of evolving management paradigms see Verrier, 2004, p. 240). This emerging post-modern management paradigm is unique in that it emphasizes spiritual principles and practices.

The deep crisis of meaning – lack of belief in anything, low standards of morality, ruthless selfishness and consequent low self-esteem, absence of purpose and value, sense of boredom – that characterised much of twentieth century life in the developed Western world is testament to capitalism's priorities being upside down, and to the dysfunctionality of the logical mechanistic paradigm. The selfishness and materialism that result from modern capitalist assumptions and values have raised perhaps for the first time in known human history the possibility that our humanity itself may not be sustainable. If we lose touch with or seriously damage the core of our humanity – our higher aspirations, values and potentialities – then we are reduced to the level of lower animals. That might be very bad for business itself (Zohar & Marshall, 2004, p. 19).

Zohar & Marshall (2004, p. 2) are overtly explicit in their view that our capitalist culture, which has been dominated by the logical mechanistic paradigm, and the business practices that operate within it are in a crisis. They describe global business as "a monster consuming itself." This is because the underlying ethos and assumptions of capitalism, and many of the business practices that follow from them, are unsustainable. Capitalism and business as we know them have no long term future, and these limit the future of our culture at large.

Given a broader and more realistic understanding of human nature and human motivation, business-as-usual cannot be seen as a fully human enterprise. Its parochial and incomplete assumptions that human beings are essentially economic creatures, and selfish ones at that, do not accord with the facts as we know them today. Nor do they speak to the hunger our culture feels to rise above the materialist mess in which we have become stuck.

The truth remains however that the once-successful logical mechanistic management paradigm still works, even today. It gets the job done. Why? Because it is pragmatic. People have a need to eat and they have a need to live. That's basic and fundamental! But it fails to work in the long-run for two very important reasons: (1) If an organisation is up against world-class competition, that focuses on quality and reliability and speed-to-market, it will soon find itself unable to compete; and (2) The old paradigm doesn't produce the kind of culture one needs so that there is deep internal commitment by everyone inside the organisation towards its strategic purposes.

Collins & Porras (1994, p. xiii) believe that all people feel inspired by the very notion of building an enduring, great company. They add that executives all over the world aspire to create something bigger and more lasting than themselves – an ongoing institution rooted in a set of timeless core values, that exists for a purpose beyond just making money, and that stands the test of time by virtue of the ability to continually renew itself from within. The only way to do this is to recognise the deficiencies of the old paradigm.

According to Cacioppe (2000, p. 48), those who think that spirituality (or the spiritual paradigm) has no place in business, are selling themselves and those around them short. It seems that employees everywhere are seeking more than economic reward from their jobs. Employees are questioning the relationship between spirituality and their work, and are seeking work that is inspiring and meaningful. Others are looking for work-life balance. Many employees are demoralised and experiencing spiritual disorientation as a result of the downsizing, reengineering and layoffs that occurred in the last two decades. Facing the reality that downsizing and reengineering did not accomplish what organisations had hoped for, corporations are looking for alternative ways to gain the competitive edge. This pressure is amplified by globalization, a shift to knowledge-based organisations, and growing employee demand for meaningful work and nurturing work environments. Among the new approaches is the development of work environments that foster employees' creativity and personal growth. The assumption is that such environments will foster more fulfilling lives for employees and positive outcomes for organisations. Surveys of leaders and mid-level managers confirm the need for workplace

cultures, leadership, and work processes that acknowledge the whole individual with needs, desires, values, and a spirit self (Kinjerski & Skrypnek, 2004, p. 26).

After all, work has become the centre of our lives. Whether we like it or not, work has become the fountainhead of values in our society, the site of our most useful social contributions. Work is the place where people seek a full sense of meaning. The organisation within which people work is becoming our most significant community. For some, work is replacing family, friendship circles, church or social groups. Yet in 1994 only one in four workers were extremely satisfied with their work compared to 40% in 1973. According to Renesch (1995) more than 40 million people in the US are seeking a more "intrinsically valued" lifestyle and the numbers are growing. While work is critical to economic wellbeing, these numbers suggest that it is not meeting our needs as human beings (Fairholm, 1996, p. 11). The recent wave of literature advocating a new age of spiritual awareness attests to this increasingly widespread need. We have obviously reached a point where non-intuitive, leaner, rational management has made a mess of many companies. What Cappelli (1995) calls the deregulation of employment – the abandonment of the traditional psychological contract connecting workers to a life-long career with the company – has effectively destroyed the security and tranquillity of the workplace. People need something else to repair the damage. For a growing cadre of people, spirituality is the answer.

But, as Zohar & Marshall (2004, p. 20) explain, getting from business-as-usual to business-as-it-could-be is no simple matter. A little talk about corporate social responsibility, some discussion of "vision and values," and giving employees little plastic "values" cards to carry around in their wallets are not going to change very much. What is required is a whole new business paradigm, a paradigm shift that embraces our concepts of wealth and capital themselves and that brings on board a new, living understanding of what a business system is, and how such systems can be managed intelligently.

In light of the above discussion of evolving management paradigms and the need to build a new kind of capital that embraces employees' whole selves (body, heart, mind and spirit), this article seeks to understand the nature of the spiritual needs of employees in the workplace, and their perceptions of how these needs are being met. The specific research question thus arises: What role do employees' spiritual needs play in their happiness, job satisfaction, motivation and productivity in the workplace? Or: What is the significance of employees' unmet spiritual needs in the workplace? (specifically with respect to organisational performance). Further, the article seeks to enlighten the reader on the true meaning of spirituality at work as it is a commonly misunderstood concept that tends to be confused with organised religion. To that end a thorough definition is given for spirituality, spirituality at work, and spiritual capital, which then forms the basis of the empirical work that follows. A clear link is also established between spirituality at work, productivity and profitability. It is also a contention of the article that a critical mass of individuals acting from higher motivations can make a difference. Its purpose is to show how this critical mass of present and potential leaders can use their spirituality to create spiritual capital in their wider organisational cultures, thereby making those cultures more sustainable. "The goal is a capitalism that is itself sustainable and a world in which suitable capitalism can generate wealth that nourishes all our human needs" (Zohar & Marshall, 2004, p. 2).

The methodological approach for this research included a combination of theoretical and empirical strategies. The empirical methodology will be discussed later. The theoretical methodology included the following specific research methods: word analyses, concept analyses, and a literature study. A concept analysis is used when the meaning of a concept needs clarification or when the different views of experts about the concept are considered (Mouton, 2001, p. 175). A literature review involves the process of discovering related and relevant previous work from a range of sources such as textbooks, scientific journals, theses, dissertations, magazines and newspapers (Melville & Goddard, 1996, p. 18).

Business has been chosen as the audience for the article because business is the dominant instrument through which capitalist values have permeated our society, and also because business has the money and the power to make a very significant difference in the way that wealth of all kinds is generated and used to benefit individuals and society at large.

The article is underpinned by the basic premise of Zohar & Marshall (2004, p. 153) which they expand upon as follows:

"The twentieth century saw increasing chaos and instability – the two world wars, the sapping of Enlightenment ideals, the slow disappearance of Christianity from most people's lives and of its

values from society as a whole, the disintegration of families, communities, and relationships, the rise of greed, materialism, and selfishness, the information revolution, globalization, and the diminution of the nation state. It was in this century that capitalism became a self-consuming monster, exhausting its own social and spiritual capital. As we enter the twenty-first century, we even see the potential exhaustion of capitalism's material capital."

Theory

In light of the research problem as defined above, the focus foremost will be on building a theoretical framework for the study by describing the meaning and the essence of "spirituality" and what this means in the context of the workplace. Following this the link between spirituality at work and the productivity of employees and the organisation as a whole will be discussed. An operational understanding of spirituality at work, and its significance in terms of employee motivation and organisational effectiveness, is seen to be paramount to understanding spirituality at work.

The concept of 'spirituality'

The word spiritual comes from the Latin word spiritus, meaning the vitalising principle of an organism (Barnhart & Steinmetz, 1988, p. 1047). The "S" in SQ could also be derived from the Latin word sapientia (Greek Sophia), meaning "wisdom" – wisdom intelligence. SQ embraces all that we traditionally mean by wisdom, as opposed to mere knowledge acquisition or to a rather mechanistic talent for solving problems (Zohar & Marshall, 2004, p. 64).

Spirit is "the basic feeling of being connected with one's complete self, others and the entire universe"; everyone and everything is interconnected and has a purpose. Spirituality is "an animating life force, an energy that inspires one towards certain ends or purposes that go beyond self." It is "a continuing search for meaning and purpose in life; an appreciation for the depth of life; the expanse of the universe, and natural forces which operate; a personal belief system" (Kinjerski et al., 2004, p. 28).

Based on an extensive literature review, the following qualities are definitive of a human being with spiritual intelligence:

- Connectedness to one's core, i.e. one's deepest self – who you really are!
- Transcendental connectedness, i.e. connectedness to others and a "Higher Being"
- A sense of deep meaning, i.e. an inner experience in the present
- Experiencing a sense of abiding purpose (True North) in one's present and future
- A clear sense of direction-giving values, i.e. knowing and being aligned with what matters most in one's life
- A state of inner well-being. This refers to happiness, contentment and fulfilment
- Harmony within one's internal and external life dimensions
- A deep sense of peace
- Living with hope, i.e. having positive expectations of the future
- A religious and moral orientation, i.e. a set of beliefs
- The ability to experience profound beauty, i.e. an aesthetic sense
- Inner wisdom
- A developed or sensitised intuitive sense
- An aura characterised by love
- An attitude of gratitude

Hence, spirituality, or spiritual intelligence (SQ), is the intelligence that makes us whole, that allows us to integrate the many fragments of our lives, activities, and being. It allows us to know what we and our organisations are about. SQ puts us in touch with the depths of our being and with the deep wells of our spontaneity. It allows insights and understanding to move from those depths to the surface of our being where we act, think, and feel (Zohar & Marshall, 2004, p. 65, 62, 78).

SQ is an intelligence that causes us to wrestle with questions of meaning and value and that prods us to want to engage our life with some kind of service to some higher or deeper cause. This is the intelligence of the conscience, the intelligence that provides the human sense of

morality and a further sense of the sacred, a sense that life has a deeper dimension than the mere "getting and spending" of daily activity. SQ is needed for times of crisis, when our habitual attitudes fail us, and something new and creative is needed.

Based on the qualities definitive of spirituality and the brief discussion that ensued, a theoretical framework is provided to study the impact of spirituality at work, freed of the apparent stigma of religion and religion-bias, as well as highlighting the increasingly spiritual nature of today's workforce.

The concept of 'spirituality at work'

Essentially 'spirituality at work' is a concept that describes the experience of employees who are passionate about and energised by their work, find meaning and purpose in their work, feel that they can express their complete selves at work, and feel connected to those with whom they work. The term is also used to describe an organisational culture that fosters autonomy, trust, cohesiveness, support, recognition, innovation and fairness through leadership and work processes. Both individual spirit at work and organisational spirit are believed to result in positive outcomes for individual employees and employers as will be described in a section that follows. There is a strong link between spiritual intelligence and spirituality at work. While SQ relates to one's capacity or ability to experience spiritual qualities, spirituality at work refers to one's expression or experience of these qualities in the work environment. One would, therefore expect a strong correlation between SQ and spirituality at work (Kinjerski & Skrypnik, 2004, p. 27). It should be noted that while the terms carry separate meanings, spirit and spirituality are often used interchangeably in the literature as are the terms spirit at work and spirituality at work. Spirit (or spirituality) at work and spirituality in the workplace also appears to be used synonymously.

In order to provide a better, more comprehensive understanding of what is implied by 'spirituality at work,' a literature study was conducted by consulting the viewpoints of authoritative authors on the subject, and thereby formulating an integrated and enriched description of this concept. From the considerable number of authors consulted, the views of just a few of the more noteworthy are discussed below. These views are quite representative of all the views in the field of spirituality at work.

According to Ashmos & Duchon (2000) spirituality has less to do with rules and order, and more to do with meaning, purpose, and a sense of community. It is not about religion or conversion, or about getting people to accept a specific belief system. It is rather about employees who understand themselves as spiritual beings whose souls seek nourishment at work. It is about experiencing a sense of purpose and meaning in their work beyond the kind of meaning and purpose, for example, in the job design literature, which emphasises finding meaning in the performance of tasks. It is about experiencing a sense of connectedness to one another and to their workplace community. An acknowledgement that people have an inner and an outer life, and that the nourishment of the inner life can lead to a more meaningful and productive outer life. It also means seeing people as having a mind and a spirit and believing that the development of the spirit is as important as the development of the mind. Other terms used to describe spirituality at work include: doing work that is a calling; dignity; love; joy; trust; personal growth; feeling valued and supported. Spirituality at work is defined as "Recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community."

Lavelle (1999) views spirituality at work as work that is rewarding, satisfying and meaningful. Lavelle also includes challenging work; doing work with competence and virtue; connectedness or unity; love; taking responsibility for the outcome of one's work; making a difference.

According to Mitroff & Denton (1999) spirituality at work is associated with meaning and

purpose on the job. These are imparted by (ranked in decreasing order of importance):

- (1) The ability to realise one's full potential as a person
- (2) Being associated with a good organisation or an ethical organisation
- (3) Interesting work
- (4) Making money
- (5) Having good colleagues and serving humankind
- (6) Service to future generations
- (7) Service to my immediate community.

Twelve criteria for a person or an organisation high in SQ. Zohar & Marshall (2004, p. 79-80) also describe these as the twelve principles of transformation that allow SQ to dissolve all old motives and create new ones:

- Self-awareness - to know what I believe in and value and what deeply motivates me.
- Awareness of my deepest life's purposes.
- Spontaneity. To live in and be responsive to the moment and all that it contains.
- Being vision and value led. Acting from principles and deep beliefs, and living life accordingly.
- Holism (a sense of system, or of connectivity). Ability to see larger patterns, relationships, connections. A strong sense of belonging.
- Compassion. Quality of "feeling-with" and deep empathy. Ground-work for universal sympathy.
- Celebration of diversity. Valuing other people and unfamiliar situations for their differences, not despite them.
- Field independence. To be able to stand against the crowd and maintain my own convictions.
- Tendency to ask fundamental why questions. Need to understand things, to get to the bottom of them. Basis for criticising the given.
- Ability to reframe. Stand back from the problem or situation and look for the bigger picture, the wider context.
- Positive use of adversity. Ability to own and learn from mistakes, to see problems as opportunities. Resilience.
- Humility. Sense of being a player in a larger drama, sense of my true place in world. Basis for self-criticism and critical judgment.
- Sense of vocation. Being "called" to serve something larger than myself. Gratitude toward those who have helped me, and a wish to give something back. Basis for the "servant leader."

An important advancement in the conceptualisation of spirituality at work has been the differentiation between individual spirituality at work and organisational spirituality at work. At the individual level, it refers to the desire of employees to express their being at work and to be engaged in meaningful work. In a sense then, the goal of spirituality is seen as being able to reach one's full potential. Spirituality is therefore similar to Maslow's concept of the highest need, i.e. the need of self-actualisation.

At the organisational level, the term "corporate spirit" can be used to describe work environments that attract and engage the best that employees have to offer. The spiritual needs of the individual and the business needs of the organisation are aligned. Spirituality at work has been defined as "a journey toward integration of work and spirituality, for individuals and organisations, which provides direction, wholeness and connectedness at work" (Kinjerski et al., 2004, p. 29). Spirituality at work at the organisational level is about the purpose or the bigger "why" of the organisation. It is said to be evident when there is congruence between what the organisation says they are about and what actually happens day-to-day (Kinjerski et al., 2004, p. 38). Kinjerski et al. (2004, p. 40) further suggest that when spirituality at work is operating at both

the individual and organisational level, the work environment becomes a place where employees' creativity and total self can be expressed.

Kinjerski et al. (2004, p. 37) developed the following definition of spirit at work based on the participant's responses in their study:

"Spirit at work is a distinct state that is characterised by physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. Most individuals describe the experience as including: a physical sensation characterised by a positive state of arousal or energy; positive affect characterised by a profound feeling of well-being and joy; cognitive features involving a sense of being authentic, an awareness of alignment between one's values and beliefs and one's work, and a belief that one is engaged in meaningful work that has a higher purpose; an interpersonal dimension characterised by a sense of connection to others and common purpose; a spiritual presence characterised by a sense of connection to something larger than self, such as higher power, the Universe, nature or humanity; and a mystical dimension characterised by a sense of perfection, transcendence, living in the moment, and experiences that were awe-inspiring, mysterious or sacred."

Discovering the meaning of one's work is a central part of spirituality. Many people in the workplace desire to rediscover what they care about in their lives and are trying to find work that they love to do. People are seeking a way to be more of themselves at work and want a way to be authentic in what they do, and how they do it. In order for this to occur, organisations must care for the whole employee's physical, emotional and spiritual well being. Leaders, therefore have a major role to provide the conditions where balance can be returned to employees' lives and to develop a purpose for organisation activities that are in harmony with all of life (Cacioppe, 2000, p. 49).

Galen & West (1995) explain that the spirituality movement in the corporation is an attempt to create a sense of meaning and purpose at work and a connection between the company and its people. Ultimately the combination of head and heart will be a competitive advantage. All the companies that are alive are realizing that they need more creative, vital, and adaptive workers. All that creativity and vitality and adaptability resides in the soul.

A concept that seems to be accepted in the literature is that spirituality at work involves "bringing one's whole self to work," including one's spirit. If one views spirituality as a basic human life dimension, then one would have to agree with the observation made by Kinjerski et al. (2004, p. 39), that it is impossible not to take one's spirit to work. More accurately, it is suggested that spirituality at work involves the ability to express oneself completely or fully at work, including one's spirit.

The concept of 'spiritual capital'

As was briefly alluded to earlier, Zohar & Marshall (2004, p. 4-5) discuss three kinds of capital: material capital, social capital, and spiritual capital. The building of each kind of capital is associated with one of our three major human intelligences: rational intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ).

Material capital is the capital most familiar to us in our present capitalist society. It means money and things that money can buy – money to spend, money to invest, money with which to buy material advantage, power and influence. IQ is the intelligence with which we think.

Social capital is the wealth that makes our communities and organisations function effectively for the common good. Francis Fukuyama defines social capital as the ability of people to work together for common purposes in groups and organisations. He argues that this is an ability that arises from trust and from shared ethical values. Social capital is reflected in the kinds of relationships we build in our families, communities and organisations, the amount we trust one

another, the extent to which we fulfil our responsibilities to one another and the community, the amounts of health and literacy we achieve through our common efforts, and the extent to which we are free of crime. The amassing of social capital depends largely on the amount of EQ we can bring to our relationships. EQ is our ability to understand and feel for other people, our ability to read other people's emotions or to read the social situation we are in, and to behave or to respond appropriately. EQ is the intelligence with which we feel.

Spiritual capital adds the dimension of our shared meanings and values and ultimate purposes. It addresses those concerns we have about what it means to be human and the ultimate meaning and purpose of human life. Really genuine social capital must include this spiritual dimension. It is the cultivating and sharing of our truly ultimate concerns that acts as the real glue of society. Spiritual capital is built by using our SQ. SQ is the intelligence with which we are.

All three kinds of capital must be built, using all three of our intelligences, if we are to have sustainable capitalism. Zohar & Marshall's emphasis is on building the spiritual capital component of that whole equation. They contend that no other kind of capital really works without an underlying base of spiritual capital.

Zohar & Marshall (2004, p. 36) further describe two very different scenarios of capitalism in business-as-we-know-it, and capitalism in business-as-it-could-be. The first scenario portrays a materialist, amoral (often immoral) culture of short term self-interest, profit maximization, emphasis on shareholder value, isolationist thinking, and profligate disregard of its own long term consequences. The second scenario is that of spiritual capital. This portrays a values-based capitalist and business culture in which wealth is accumulated to generate a decent profit while acting to raise the common good. Its emphasis is more on "stakeholder value," where stakeholders include the whole human race, present and future, and the planet itself. Spiritual capital nourishes and sustains the human spirit as well as making business sustainable.

At the heart of capitalism and business-as-usual lies a very narrow definition of what it means to be human and to be engaged in human enterprise. Human beings are measured by thirst for profit and by capacity to consume. Employees are measured by their capacity to produce what others can consume. Viewed merely as consumers, customers and employees are not seen as people who value certain things, who harbour loyalties and passions, who strive and dream, who seek a particular quality of life.

Zohar & Marshall suggest that spiritual capital is the bedrock of an organisation or a society.

By nurturing and sustaining the core purpose of our whole human enterprise, spiritual capital is the glue that binds us together. It provides us with a moral and a motivational framework, an ethos, a spirit. It sustains, underpins, and enriches both material capital and social capital. Organisations rich in spiritual capital are not just sustainable, they are evolutionary. By going through the process of raising its spiritual capital, an organisation transforms itself from the inside. It moves. It has life. It has a deep sense of purpose and direction. In the words of complexity science, it becomes "a complex, adaptive, self-organizing system." All these improve the inner vitality of the organisation and also its ability to function effectively in and contribute to its wider environment (Zohar & Marshall, 2004, p. 28).

It should be noted that some recent attempts have been made to expand the notion of capital. We hear a lot in company circles today about "intellectual capital" and "human capital," but these just extend the idea of material worth to ideas and people. They attempt to put a price tag on employees' creativity and skills. They add nothing new to the concept of capital itself in the way that spiritual capital does.

Spirituality versus religion

An important outcome of the discussion thus far is in seeing that the word spiritual in relation to

intelligence has no necessary connection with institutional religion, although they are also not mutually exclusive. A person's spirituality may not necessarily be expressed through organised religion. Religion is rather the path that some choose to nurture their spirit. As Zohar & Marshall (2004, p. 65) explain, a person may be high in SQ but have no religious faith or belief of any kind. Equally, a person may be very religious but low in SQ. Religion is based on a particular set of customs, beliefs and values, like being a Christian, Muslim or Jew. Which, if any, religion we follow usually depends on culture and upbringing. SQ, by contrast, is an innate capacity of the human brain – it is based on structures in the brain that give us that basic ability to form meanings, values, and beliefs in the first place. SQ is pre-cultural, and more primary than religion. It is because we have spiritual intelligence in the first place that humanity later evolved religious systems as answers to the questions that SQ makes us ask.

Also, spirituality is not formal, structured or organised. Organised religion has more of an external focus where spirituality involves a person looking inward and therefore is accessible to everyone whether religious or not. Religion often has salvation as its major aim. Spirituality is above and beyond any religious denomination and seeks to find and experience the common principles and truths that each religion offers. Perle (in Laabs, 1995, p. 62) states of spirituality: "It's not about religion. It's not about converting people. It is not about making people believe a belief system or a thought system or a religious system. It is about knowing that we're all spiritual beings having a human experience. It's about knowing that every person has within him or herself a level of truth and integrity, and that we all have our own divine power" (Cacioppe, 2000, p. 51).

The link between spirituality at work, productivity and profitability

There can be little doubt that the characteristics of organisational life and culture, that result when people are viewed in a whole sense, and are managed and led in accordance with this enlarged perspective, represents a very attractive scenario that any leader would be drawn to. But what is also basic to any business is to make a profit. As the adage goes, "No margin, no mission." So what does it all matter if the company itself doesn't also benefit from this new approach – if there isn't some tangible improvement in terms of employee productivity and the bottom line of the organisation? So how can this new paradigm serve to meet the owners' needs to enlarge their company's asset base, and at the same time meet all the other needs and concerns of its stakeholders? The views of various authors aid in shedding light on this issue.

The recent spurt of articles in various popular and academic outlets begs the question of why there is such an increased interest in workplace spirituality. According to Krisnakumar & Neck (2002, p. 153, 156), the answer to this is twofold: (1) it reflects the fact that as society has advanced in terms of leisure time, technology and communication of ideas, people increasingly desire to experience spirituality not only in their personal lives, but also in their work where they spend a large amount of their time; and (2) it could involve the benefits to an organisation for encouraging spirituality in the workplace. In short, evidence exists that suggests a link between workplace spirituality and enhanced individual intuition and creativity, increased honesty and trust within the organisation, an enhanced sense of personal fulfilment of employees, and increased commitment to organisational goals.

Thompson (2001) asks the question of whether or not a spirited workplace pays-off in customer service. According to him the Ritz Carlton has it right, in that if you "take care of your employees, they will take care of the guests." He believes that if you have a bad customer service experience, you can be pretty sure that the problem lies with a dispirited workplace, with management that doesn't understand the value of people and what spirited employees mean to the bottom line. He substantiates his claim by referring to two Harvard Business School professors who did a landmark study of the relationship between the bottom line and the spiritedness of the workplaces – they used the term 'high corporate culture'. The professors examined 10 companies with strong corporate cultures, and 10 with weak corporate cultures, drawn from a list of 207 leading corporations. In an 11 year period, the researchers found a dramatic correlation between the strength of an organisation's corporate culture and its profitability. In some cases, the more-spirited companies outperformed the others by 400 to 500%

in terms of net earnings, return on investment, and shareholder value. A Vanderbilt University Business School study resulted in similar findings, using the annual Fortune listing of "The 100 Best Companies to Work For" (Thompson, 2000).

Another research project named 'A Spiritual Audit of Corporate America', conducted by McKinsey & Co. Australia, showed that when companies engage in programmes that use spiritual techniques for their employees, productivity improves and turnover is greatly reduced. They ascribe this to the fact that employees then feel less fearful, less likely to compromise their values, and more able to throw themselves into their jobs.

Similarly Frederick (2001) quotes Mitroff and Denton, who have said that embracing spirituality "produces world class products and services," and "greater profits" because it is "the source of all productivity and creativity in the workplace." Without spirituality, business "will not meet the challenges of the next millennium," nor can management even "survive." Their conclusion is that "if organisations are to survive, let alone prosper, then frankly we see no alternative to their becoming spiritual." The reasoning is that employees and managers who find the fewest restrictions placed on their beliefs, emotions, and actions at work will more wholeheartedly deploy their skills on the firm's and society's behalf.

Anderson (2000) puts it very succinctly when he explains how we need to consider the opportunity cost of not bringing about a spiritual transformation in businesses – people falling short of possibilities and potential; sub-optimal decisions; resistance to change; lack of creativity; and fear. He expresses the view that we might look at the cost of this time as venture capital in human potential. Organisations are not machines, they are living things. Living things need breath. They need spirit.

According to McLaughlin (1998), Executive Director of The Center for Visionary Leadership, there is a growing movement across the United States promoting spiritual values in the workplace and pointing to many examples of increased productivity and profitability. McLaughlin cites recent studies which confirm the connections. For example, the Wilson Learning Company found that 39% of the variability in corporate performance is attributable to the personal satisfaction of the staff. Also, a report in Management Accounting found that companies committed to ethical business practices do better financially than companies that don't make ethics a key management component.

Alonzo & Hein (1999) reports that the results of bringing spirituality into the workplace have been promising. He explains that research is starting to come back that shows people and companies that express spirituality are having the most success financially. He cites the case of Chester Springs who has experienced million-dollar business changes as a result. In one particular case they worked with a large, multinational chemical company where they saw a \$15 million increase in revenue plus \$2 million in savings over a nine month period.

Collins & Porras (1994), in their study of visionary companies, found that organisations that focused on core values were significantly more profitable and long-lasting than companies that only focused on the bottom line. The highly successful companies tended to focus on how they could contribute to society. Similarly Berry (1999) and Whiteley & Hessian (1996) make the point that focus on customer service has been shown to be more effective and profitable (as quoted by Neal, 2000). Other studies, such as the Integral Culture Study (Ray, 1996; as quoted by Neal, 2000) showed that managers need to understand their employees because as many as 24% may have strong spiritual values. So a service orientation helps not only the organisation to be more competitive, but it also provides a greater sense of meaning and purpose to employees.

According to Stark & Ebenkamp (1998), leaders see spirituality as a path to vision, a form of inspirational leadership that can motivate people and make them more open to change. An article in Chief Executive is cited which talks about spirituality stimulating creative thinking and mending "battered corporate cultures." Ironically it becomes one more weapon in the battle "to gain competitive advantage." Increasingly the argument is made that successful companies are likely to be ethical companies as well. A recent study titled The Responsible Organisation, conducted for British Telecom by the Future Foundation in England, examined the roles and responsibilities of businesses in the 1990's. It concludes that "at present people see clear roles for business in the wider society" and that "there is now a raft of evidence that companies operating in a responsible way are often more successful in commercial terms."

A dispirited workplace can also manifest itself in low morale, high turnover, burnout, frequent stress-related illness, and rising absenteeism (Thompson, 2000; Kinjerski & Skrypnik, 2004,

p. 161). According to Thompson, ethics is a part of the spirit, and ethical lapses violate the spirit of the offending employees, the people who have been offended, and, ultimately, the credibility of the company – even its profitability. Honek (2002) supports this view with the belief that four qualities are identified with personal satisfaction of employees, one of which is work performance. She explains that when the spirit is blocked, it results in low morale, low productivity, and high employee absenteeism and turnover. On the contrary, an encouragement of spirituality within a firm can lead to enhanced creativity, honesty and trust, personal fulfilment, and commitment, which will ultimately lead to increased organisational performance (Kinjerski & Skrypnek, 2004, p. 161).

Employers in the service industries are also getting in on the action. Ever since Austaco Inc., the sixth largest Pizza Hut and Taco Bell franchisee in the U.S., began hiring chaplains in 1992, the company has reduced its annual turnover from 300% to 125%. In that type of industry it's like having workers stay on for an eternity. The company credits the chaplain programme for the drop (Conlin, 1999). This may be an extreme example of spirituality at work, but the principle is still worth noting. This view is supported by Ashmos & Duchon (2000) with the idea that understanding spirituality at work begins with acknowledging that people have both an inner and an outer life and that the nourishment of the inner life can lead to a more meaningful and productive outer life.

Gibbons (1999, p. 1) believes that helping individuals integrate their work and spiritual lives will mean that the 100 000 or so hours that an individual will work in their lifetime are more joyful, balanced and meaningful, and will nourish their spirit rather than drain it. These more fulfilled individuals might then return to their families and communities contented, refreshed, and ready to contribute rather than ready to "kick the cat." Because of this integration, one might expect these people might be more ethical or more productive workers – which would benefit their employers as well.

Neck & Milliman (1994, p. 10) contend that spirituality can positively affect employee and organisational performance in several ways: it leads individuals to experience consciousness at a deeper level, thereby enhancing their intuitive abilities; employees develop a more purposeful and compelling organisational vision, which can also increase innovation; spiritually-oriented work goals provide opportunities for employees to experience a higher sense of service and greater personal growth and development. In turn the growth can significantly increase employee energy and enthusiasm; spiritual-based values can enhance teamwork and employee commitment to the organisation. A critical factor in whether spiritual-based management practices result in improved performance involves empowering employees with the capability to participate in developing and implementing the organisational vision. The reason for this is that a key aspect of spirituality is that all people should seek to reach their full potential and empowering employees is the only way individuals can attain their fullest sense of growth and contribution. As a result, a critical aspect of spiritually-based management involves enabling employees to develop their own spiritually-based vision and to contribute those thoughts, inspirations and energies to the organisation. Organisations which offer a higher purpose and empowerment can energise their employees and simultaneously meet the firm's economic objectives as well as a higher community purpose.

So it seems that the added competitive advantage of a "high-spiritual-capital enterprise" is an important part of this argument. It is after all the business of business to generate wealth by making profit. Business is society's wealth-creating mechanism. So any argument for spirit at work will have to be linked to proof that doing good can increase profit. Zohar & Marshall (2004, p. 31) believe that the evidence is already adequate, that those organisations and communities that act from a deeper sense of meaning, a richer vision, a deeper sense of responsibility, and a set of shared fundamental values are more likely to enjoy a longer-term competitive advantage than those that focus on their own obvious self-interest. Actions that are good for society, humanity, the planet, or any other outside entity can also result in increased material wealth for the participating individuals and organisations, and in increased worldly power in a society that has broadened its own criteria for wealth and power.

Methodology

The aim of the empirical research was to determine the spirituality at work needs of employees in organisations context. The empirical methodological approach to this study was qualitative in nature. Focus group and one-on-one interviews were applied as specific qualitative methods.

A purposeful (convenience) method of sampling was used in this study. Purposeful sampling is based on the assumption that "one wants to discover, understand, gain insight; therefore one needs to select a sample from which one can learn the most" (Merriam, 1988, p. 48). The subjects were chosen from a specific target group whose opinions and ideas are particularly germane to the study. Two focus groups were successfully concluded in the study, and saturation of the data was achieved by conducting a further nine one-on-one interviews with people who had participated in the initial focus group discussions.

The sample population of this study, consisted primarily of employees from the organisation Johannesburg Water (Pty) Ltd, the public utility established by the City of Johannesburg in January 2001, whose primary purpose is to provide its customers (city ratepayers) with potable water and sewage removal and treatment services, in a cost-effective way that meets with legislated requirements and best practices. A broad spectrum of employees were selected from throughout the company for two focus group interviews, consisting of eight participants in each, thereby ensuring diversity in terms of line function, age, race, gender and years of experience. These two focus groups may be considered as "bounded systems" as the boundaries have a common sense of obviousness (Merriam, 1988, p. 46). In addition, a focus group interview was also conducted with five non-managerial participants from various other companies, encompassing the financial, accounting, banking, and insurance sectors. One-on-one interviews were also held with five other employees of the same companies. In selecting participants, the researchers were mindful of Miles & Huberman's (1994) four considerations: the setting (where the research will take place), the actors (who will be interviewed), the events (what the actors will be interviewed doing), and the process (the evolving nature of events undertaken by the actors within the setting).

In addition to the data collection procedures described above, participant observation was also used by the researchers in the empirical element of the study.

Interview questions

The questions that were used as a framework for the focus group interviews were based on the literature review described above. Because the literature review revealed so many characteristics of a 'spirited workforce' (see Table 2), the main ones were identified and used for the purpose of the interviews. The questions were initially of a more general nature, becoming more specific as the interviews proceeded, and each was followed by significant probing. Some specific questions were: How do you feel about your work? Do you look forward to everyday at work? Do you experience your work as meaningful and fulfilling? Do you think your potential is effectively utilised in your work? Do you experience acknowledgement and gratitude for work well done? How are you treated at work? To what extent do you experience an attitude of service and support at work? Ideally the researcher should have asked the participants only one question: What makes you happy and fulfilled at work? But this would unfortunately not have yielded sufficient data for a scientific, phenomenological inquiry of this nature.

Procedure

In this study, the approach that was followed for data analysis was mainly based upon the Constant Comparative Method suggested by Maykut & Morehouse (1994). Miles & Huberman (1994) define qualitative data analysis as a process consisting of three phases: data reduction; data display; and conclusion drawing/verification. These three processes are in

constant interaction and are interwoven before, during and after data collection. In this view then qualitative data analysis is "... a continuous iterative enterprise" (Miles & Huberman, 1994, p. 119).

The data reduction process is achieved by identifying units and patterns of meaning by means of the constant comparative method described by Maykut & Morehouse (1994, p. 126-148). It is an exhaustive and long process that requires both convergent and divergent thought (Miles & Huberman, 1994, p. 250; Merriam, 1988, p. 135).

Validity and reliability

Internal validity refers to how the study's findings match reality. Is the researcher observing and measuring what he thinks he is observing and measuring (Merriam, 1988, p. 166)? In other words, it is important for the researcher to capture and portray the reality of the world as it appears to the people in it.

The methods suggested by Merriam (1988, p. 169-170), Leedy (1997, p. 168-169) and Maykut & Morehouse (1994, p. 146) were mainly used to ensure internal validity of this study. They are triangulation, peer examination, clarifying the researcher's biases, member checks, participant observation, an audit trail, and a chain of evidence (see Verrier, 2002, p. 39-42).

"External validity is concerned with the extent to which the findings of one study can be applied to other situations" (Merriam, 1988, p. 173). Guba & Lincoln (1981; as quoted by Merriam, 1988, p. 173) reaffirm the importance of first establishing internal validity before external validity is discussed, when they say "there is no point in asking whether meaningless information has any general applicability."

Merriam (1988: as quoted by Bothma, 1997, p. 40) states that the "... intent of qualitative research is not to generalise findings, but to form a unique interpretation of events." One should however be aware that the general resides in the specific, and what one learns from a specific situation is transferable to other situations, determined by the degree of similarity or goodness of fit between the two contexts (Miles & Huberman, 1994, p. 279 and Krefting, 1991; as quoted by Bothma, 1997, p. 41).

In order to facilitate the transferability, the following strategies were employed, as suggested by Merriam, 1988, p. 177): Provision of rich, thick descriptions, "so that anyone else interested in transferability has a base of information appropriate to the judgment" (Lincoln & Guba, 1985; as quoted by Merriam, 1988, p. 177).

Description of how certain typical spiritual needs and their fulfilment were in comparison to the spiritual needs and fulfilment in the study, so that the reader could make comparisons with their own situations (Goetz & LeCompte, 1984; as quoted by Merriam, 1988, p. 177).

In quantitative research, reliability refers to the extent to which one's findings could be replicated should the study be repeated – with the aim of developing cause and effect relationships among variables (Merriam, 1988, p. 170). Hammersley (as quoted by Bothma, 1997, p. 41) describes reliability in qualitative research as "... the degree of consistency with which instances are assigned to the category by different observers or by the same observer on different occasions." According to Lincoln & Guba (1981; as quoted by Merriam, 1988, p. 171) reliability and validity are inextricably linked in the conduct of research. They state that "... demonstration of internal validity amounts to a simultaneous demonstration of reliability." Therefore the same methods employed to ensure internal validity, consequently ensure reliability.

Results

The data analysis took place in three phases as suggested by Miles & Huberman (1994, p. 10) whereby it was first reduced, then displayed, where after conclusions were drawn and verified. Most of the data collected were verbal data. In the process of data analysis four main

patterns were identified by constantly comparing and linking the categories. The four main patterns that emerged were: (1) contentment, happiness and fulfilment; (2) meaningfulness, purpose and contribution; (3) utilisation of potential; and (4) support, empowerment, recognition and other expectations. These are essentially the needs of employees – considering the “whole” person – in terms of what makes their work satisfying and meaningful.

Contentment, happiness and fulfilment

The first pattern that revealed itself is a need for contentment, happiness and fulfilment at work. Included in this are the categories (needs) of enjoyment, happiness, harmony, personal and professional growth, and excitement/energy.

Meaningfulness, purpose and contribution

This pattern revealed itself to be a very important aspect of spiritual fulfilment at work for the participants. The significance of experiencing meaning and purpose at work was apparent in the literature study. In essence this refers to doing work which makes a meaningful contribution, not only to the organisation but to society as a whole, and which provides some sort of intrinsic satisfaction over and above meeting one’s economic needs for food, clothing, shelter, leisure etc. The seven needs included in this pattern are: a sense of contribution; doing meaningful work; work as a vocation; doing something that matters; doing rewarding work; hope for the future; and having opportunities at work.

Utilisation of potential

This pattern was one which almost all the participants were vocal on. In particular the categories of doing challenging work and using one’s initiative were frequently expressed through the course of the field work. Other patterns included here were the need to do quality work (competence), and the idea of synergy.

Support, empowerment, recognition and other expectations

There are 20 categories of needs that have been grouped into this specific pattern. They are: being empowered; receiving recognition and appreciation; enjoying sound relationships; being supported by others; effective dialogue/communication; teamwork; job security; authenticity and sincerity from colleagues; participative management; connectedness between employees; the Golden Rule; a tolerance of mistakes; a sense of personal identity; a sense of community; shared vision; shared values; principle-centred people; taking pride in one’s company; trust; and personal security.

There were mixed views in terms of the participants’ experience of the meeting of these needs.

However, the ones that stood out as being particularly significant to the study group and were currently going largely unmet, in no particular order of importance, were:

The under-utilisation of potential

The inability to show initiative is closely associated with being disempowered, insufficient recognition, a lack of appreciation and acknowledgement for efforts, poor dialogue and communication.

A lack of teamwork and cooperation, which is reflected in feelings of disconnectedness from other people, especially from senior management, and also not feeling part of a community or 'family' where people easily support one another.

There is no shared vision, which indicates that there is no deep, internal commitment towards the organisation's strategic purposes.

Low levels of trust, which is believed to be contributing significantly towards most of these issues.

If one looks carefully at these findings, there is some degree of consistency with Frederick Herzberg's famous 1959 study of what motivates people at work: while "basic" factors or needs like company policy and administration, relationships with supervisors or peers, salary, work conditions, and security give rise to dissatisfaction if they were not adequate, but they gave rise to no satisfaction if they were adequate. The more positive quality of finding satisfaction in one's work and thus feeling highly motivated depended on factors like growth, advancement, responsibility, the work itself, recognition, and a sense of achievement.

Discussion

The results above reveal that the sample group which formed the basis of the empirical element of this study identified 37 categories of needs which in their opinion contribute towards their fulfilment and happiness at work. These 37 categories were integrated into four subsequent patterns described above under each heading.

It is worth noting that a comparison of the categories of spiritual needs mentioned by the study group, with the qualities definitive of a 'spirited workforce' shown in Table 1, yields a perfect correlation; i.e. all of the needs, without exception, identified empirically, are listed in Table 1, remembering of course that Table 1 is a comprehensive representation of multiple authors' views on what constitutes spirituality at work. There are however a few qualities from Table 1 which weren't mentioned by the study group, but that is not to say that these things are not important to them, but rather, that they were either implied in one way or another, or that people can only delve so much into their inner world without obvious prompting by the researcher. The qualities being referred to are considered to be very important and therefore warrant further mention:

Having a sense of purpose, although the study group did describe their need for meaningfulness (meaning and purpose are closely linked).

The ability to balance the four dimensions of the human personality (physical, emotional, social and spiritual): the need to renew ourselves in each of these areas is foundational to our effectiveness. We need to balance two things: Production (the desired results, the golden eggs), and Production Capability (maintaining, preserving, and enhancing the resources that produce the desired results; the goose) (Covey, 1990, p. 54).

Leaving a legacy: is the key to fulfilling all of our needs in an integrated way. It transforms other needs into capacities for contribution (Covey, Merrill & Merrill, 1994, p. 49). Food, money, health, education and love become resources to reach out and help fill the unmet needs of others.

Stewardship: is closely linked to having a sense of responsibility, of service, of contribution, something that one needs to pull or push.

Service-orientation toward humankind, future generations, the community, and a sense of social responsibility: this is also linked to meaning, purpose, leaving a legacy and the principle of stewardship.

Tolerance of diversity and differences: as Charlton (2000, p. 96) states, good ideas come from differences. Creativity comes from unlikely juxtapositions. The best way to maximise differences is to mix ages, cultures and disciplines. That's why Charlton refers to it as one of the "human habits of highly effective organisations." This is related to a participative management style, communication, cooperation, and of course using one's potential. Diversity is strength, especially when rooted in a common understanding of what the company stands for and why it exists. So when a manager or a leader surrounds himself with sycophants (Yes-men), it goes against the spirit of diversity as a strength, not a weakness.

The ability to adapt to and manage change: Charlton (2000, p. 138) believes that "at the centre of an organisation's Human Habits lies the need to constantly expand our capacity to change, in order to thrive in an exponentially changing world."

This new spiritual paradigm has an ecological element to it. Not only does it create meaning for individuals, which in turn nurtures a strong and viable corporate culture, but it is also the best motivator because it is an intrinsic motivator, as all the money and growth experiences in the world, being extrinsic in nature, will not produce these kinds of fruits – the fruits of improved profitability and performance, and reduced absenteeism and staff turnover. It seems, therefore, that the corporate world needs to search and investigate the inner voice in business and recognise that it needs to connect with employees' inner creativity and spirit if they are to face the modern challenges and changes before them in the technological and global world in which they operate. And Biberman & Whitty (1997, p. 134) predict that more and more organisations and their workers can be expected to shift to this new spiritual paradigm in the coming years. This shift into post-modern practices is occurring because of the shift in the consciousness of workers and managers at all levels of organisations that is already beginning to occur as workers and managers seek to find more meaning in their work.

The ability to build spiritual capital in organisations requires that a leader first undertakes the tough private work of building fundamental character strength as well as its attendant maturity and emotional fortitude. So what does it mean to "build ourselves"? It means basically to grow as human beings, to engage in reflection and activities that put us in touch with the deeper core of our humanity. It means to find some space to get out of the noise and rush of daily life to feel for at least for a few moments each day that reality of our inner lives. Building ourselves means doing things that enrich our self awareness, our qualities of compassion, service, humility and gratitude. It means exposing ourselves to some of that deep stuff that some cynical executives may fob off as being unnecessary to running their companies (Zohar & Marshall, 2004, p. 33; see Verrier, 2004, p. 270).

Building ourselves, as is so often been said by spiritual leaders throughout the ages, is also more a matter of being than of doing – a process of building a way of being. We can't build a way of being by learning a new technique, reading a quick book of "10 Easy Steps to Higher Consciousness," or by attending a weekend workshop. And we certainly can't build a new way of being by cynical manoeuvres aimed at impressing other people. Such behaviour is usually seen through very quickly. To become better, deeper, more spiritually intelligent people, we have to grow a dimension of our being that is sensitive to the deepest meanings of human life – a sensitivity, if you like, to Plato's famous triad of values: Goodness, Truth and Beauty. We must live our lives as a vocation, as a calling to the service of those deepest values. To do that, we must act from the higher motivations that can drive human behaviour. This is a long-term project, requiring tenacity and commitment. Raising our motivations in life is critical to bringing about the cultural shift that many of us desire (Zohar & Marshall, 2004, p. 34).

There is one major reason however, why people see their everyday experience as something quite different and foreign to spirituality. Cacioppe (2000, p. 52) explains that we have created a false illusion of a human being and are aware of ourselves as only isolated egos inside "bags of skin." The result of this illusion is that our attitude to the world is that it is outside ourselves and we need to defend ourselves against it. We therefore need to conquer nature, disease, a foreign country, competition and the unions instead of learning to cooperate and collaborate with them.

The feeling that we are separate mind/bodies in an alien, mechanical universe also results in people feeling that there is no purpose or meaning to life, and therefore, no way to agree what is good. It is often just one person's opinion against another, and it is, therefore, the most powerful, aggressive, expert or influential people who make the decisions as to how the organisation will operate.

The core of the problem starts wherever there is a duality. The first moment we experience the duality of self versus other, when "I" experience myself as independent, separated from the "other", there is a fundamental illusion that underlies all problems. This duality of self and other has been at the core of many questions that have challenged Western philosophers for centuries, such as body versus mind, matter versus spirit, good versus evil, capitalism (mine) versus communism (the state's), and man versus nature.

The eight key culture issues

Through the organisational work of Zohar & Marshall (2004, p. 131) they have found that eight issues seem to crop up again and again as topics that concern people. These eight issues focus the energy and interactions of people within the organisation and are thus the areas of culture on which to focus shift. All have a direct effect on how smoothly individuals in the organisation work as a corporate whole, and thus a consequent effect on productivity, including its low stress component. If high-SQ behaviour could dominate in these eight areas, a high-SQ (higher motivation) culture would emerge. Such a high-SQ culture is the bedrock of any paradigm shift from business-as-usual to the overarching vision called spiritual capital (a values-based capitalism). The eight issues are communication, fairness, relationships, trust, power, truth, flexibility, and empowerment.

In most organisations, communication is not what it could be. On one hand employees complain of being deluged (usually by email) with an overwhelming amount of useless information; on the other they feel that they do not really know what those in power are thinking and planning, especially as it affects them. Communication between different departments, divisions, and sectors is usually poor, thus interfering with the emergence of a holistic culture where employees can see the patterns and connections at work in their organisation as a whole.

The amount of fairness (or its lack) perceived to exist in an organisation has a direct effect on morale and on the likelihood that employees will give their all or grudgingly stick to what is required. It also affects teamwork and relationships in general. Relationships, trust, and truth cannot be separated – each impinges on the others. We need to trust that others will tell us the truth, however unpalatable, and we need to trust that they will stand by us in times of crisis or if we should make mistakes when taking a risk on behalf of the organisation. Power permeates any organisation. It is necessary to any organisation, but how is it wielded? Is it perceived to be fair? Is it shared among a wide range of people? Does it lead to empowerment of individuals? Are the dictates of power themselves flexible, and does the organisation's power structure lead to easy flexibility in methodology and decision making?

The negative culture surrounding these eight issues in business-as-usual accounts for the fact that at least 85% of the people in the workforce are influenced to act from the negative motivations of -1, -2, -3, and -4. And that accounts for why business itself is driven by a culture expressing self-assertion, anger, craving, and fear. The feedback loop again. Business-as-we-know-it is caught in a vicious and unsustainable circle of negative motivation.

As mentioned earlier, to break out of this vicious cycle, a critical mass of senior management in any organisation must shift to more positive, higher-SQ behaviour with respect to the eight issues that dominate business culture.

Conclusion

According to the great British historian Arnold Toynbee, the Roman Empire is judged to have failed because its spiritual capital (spiritual driving force) became exhausted. The gods of the institutionalised Roman religions were threatened by rising Christianity. The citizens of Rome lost touch with deeper values and purposes, giving themselves over to a lifetime of “bread and circuses.” Men could no longer bother to join the empire’s army, and barbarians were employed as mercenaries to fight Rome’s battles. The barbarians eventually took over and the empire disintegrated. In his *Study of History* Toynbee traced the rise and fall of twenty such civilisations, in each case attributing their disintegration to an exhaustion of their spiritual vision (that is, exhaustion of spiritual capital) (Zohar & Marshall, 2004, p. 152).

SQ is different from both IQ and EQ. Lower animals have both of the latter in varying degrees. SQ is our uniquely human ability to make moral choices and to embrace deeper meanings. It is the intelligence that defines our humanity. It would be natural, therefore, for us to wonder where it comes from and whether our access to it is in any way enhanced by a shared phenomenon such as culture. Are there features of SQ that enable an individual to raise the SQ of a culture, or looked at from another direction, can a high-SQ culture raise the SQ of individuals? These questions are important underpinnings to the spiritual paradigm – that a critical mass of individual leaders can indeed raise the SQ of a culture, which in turn can reach back and influence the levels of SQ in larger masses of people (Zohar & Marshall, 2004, p. 70).

It is a well-known sociological law according to Zohar & Marshall (2004, p. 145), that a 10% minority in any culture begins to unsettle and change that culture. But 10% percent knights seems too optimistic. Perhaps then if the leadership of an organisation can contain two to five percent knights (paradigm-shifting servant leaders), and a further 10% masters, that culture will have a leadership profile sufficient to raise the motivation level of the whole organisation from fear (-4), craving (-3), anger (-2), and self-assertion (-1) into the positive motivational zone of exploration (+1), cooperation (+2), and power-within (+3). A shift of this dimension would be sufficient to move the culture into one that possesses a significant degree of spiritual capital.

Taking for granted that it is global business that has the money and the power to make a significant difference in today’s troubled world, it is envisaged that business will raise its sights above the financial bottom line. It envisages business becoming a vocation, like the higher professions. This entails business becoming more service and value-oriented, largely eliminating the assumed natural distinction between private enterprise and public institutions. It envisages business taking responsibility for the world in which it operates and from which it creates its wealth. And it envisages a higher proportion of business leaders becoming “servant leaders” – leaders who serve not just stockholders, colleagues, employees, products, and customers, but leaders who serve the community, the planet, humanity, the future, life itself. Leaders who dare to “look outside the window” (Zohar & Marshall, 2004, p. 19).

Working people and human evolution itself, say Zohar & Marshall (2004, p. 136), are constantly seeking meaning, purpose and a sense of contribution to work life. These needs are best served and deepened when a spiritual paradigm frames the intentions of all stakeholders. Real human nourishment is provided by the soulful organisation. In the last analysis work is dominant in our lives and in our social fabric. It would be a devastating blow to life itself if we found neither spirit nor inspiration in it. We really need that critical mass of individuals, acting from higher motivations, to change the world.

“In our most private and subjective lives we are not only the passive witnesses of our age, its sufferers, but also its makers. We make our own epoch.” – CARL JUNG

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Table I: Qualities definitive of a spirited workplace

Being value-centred: values are what a person keep in high regard, what matters most to the person, and include qualities such as integrity, forgiveness, dignity, joy, courage, respect, honesty, selflessness, justice, loyalty, beneficence, acknowledgement and acceptance.

Connectedness to self and to fellow employees; sense of community

Sense of purpose to what employees are doing every day

Sense of meaning: the placing of one's actions and lives into a wider, richer, meaning-giving context

Feeling valued

Sense of security in one's work (job)

Personal identity: not being just a number

Feeling listened to; open communication; sharing of information

Inner work balance in terms of one's life dimensions (spiritual, physical, emotional, mental and social)

Full utilisation of talents and potential

Sense of meaningful contribution; doing something that matters, leaving a legacy

Experiencing personal and professional growth; opportunities to learn and grow

Ethical decision making

A clear vision, mission, roles and goals (this results in hope for the future)

Appreciation, recognition

Passion; commitment; enthusiasm; creative positive energy; innovation; resourcefulness; initiative; inspiration; opportunity to take responsibility

Support; teamwork; cooperation; partnership

Doing work that is a calling, vocation or one's mission in life

Transparency by not pursuing personal agendas at the expense of the organisation's

High levels of trustworthiness and trust

Stewardship: a sense of responsibility; identifying with higher principles, causes and purposes

Acceptance of imperfection

Quality work and competence

Empowerment, resulting in 'ownership' of company

Aligned personal values with company's values

Service-orientation; sense of social responsibility

Challenging, fulfilling, enjoyable, satisfying, exciting, rewarding and interesting work

Tolerance of diversity and differences

Freedom of expression (no fear of recrimination or reprisal)

The Golden Rule; caring; understanding; concern for others

Ability to adapt to and manage change

Synergy; healthy competition; harmony