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UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE

OUT OF THE SHADOW OF ORGANIZATION: AN EXPLORATION OF
WORK AND THE HUMAN SPIRIT

A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
Doctor of Philosophy

by
Wanda Clifton-Faber
Norman, Oklahoma

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OUT OF THE SHADOW OF ORGANIZATION: AN EXPLORATION OF
WORK AND THE HUMAN SPIRIT

A Dissertation APPROVED FOR THE
DEPARTMENT OF POLITICAL SCIENCE

BY


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ABSTRACT

Recently, the organizational literature has acknowledged the human spirit and the need for organizations and their leaders to tend to the spiritual needs of organizational members. There is agreement that human beings at work have spiritual needs in this emerging body of literature. However, there is no clear consensus about what constitutes this "spirit." In this research, the primary question is: What is the human spirit within the work experience? The secondary questions is: What is the significance of spirit for the administration of organizations?

This study arises from three theoretical traditions: philosophy, psychology and organization theory. The purpose of this study is to *discover* the human spirit in the work experience through the use of a mixed form research methodology, or a triangulated research design: Heuristic Inquiry, Qualitative Data and Statistical Analysis.

The result of this study was that noumena was captured by way of phenomena in that empirical evidence suggests that the experience of work and the human spirit is both expressively diverse and existential in nature. That creativity, contribution and competency

are common factors in the experience. Also, that empowerment, autonomy, trust, authenticity, reciprocity, and the absence of fear appear to be necessary conditions for the experience to occur. The most often reported result of the experience is people working energetically *beyond contract*.

CHAPTER ONE

INTRODUCTION

Recently, the organizational literature has acknowledged the human spirit and the need for organizations and their leaders to tend to the spiritual needs of organizational members.¹ There is agreement that human beings at work have spiritual needs in this emerging body of literature. However, there is no clear consensus about what constitutes this "spirit." In this research, the primary question is: What is the human spirit within the work experience? The secondary question is: What is the significance of spirit for the administration of organizations?

¹ For example: Max DePree, Leadership is an Art (New York: Dell Publishing, 1989); Jay Conger & Associates, Spirit at Work: Discovering the Spirituality in Leadership (San Francisco, CA: Jossey-Bass Inc., Publishers, 1994); Lee G. Bolman and Terrence E. Deal, Reframing Organizations: Artistry, Choice, and Leadership (San Francisco, CA: Jossey-Bass, Inc. Publishers, 1991); Tom Chappell, The Soul of a Business: Managing for Profit and the Common Good (New York: Bantam Books, 1993); John Naisbitt & Patricia Aburdene, Megatrends 2000: Ten New Directions for the 1990s (New York: William Morrow and Company, Inc., 1990); Stephen R. Covey, The 7 Habits of Highly Effective People: Restoring the Character Ethic (New York: Simon & Schuster Publishers, 1990 [1989]); William Bickham, Liberating the Human Spirit in the Workplace (Chicago: Irwin Professional Publishing, 1996).

The research design employed in this study is triangulated², or a mixed form research methodology. Specifically, the research design combines the use of Heuristic Inquiry³, Qualitative Data⁴ and Statistical Analysis⁵. By combining qualitative and quantitative methods a better, more substantive picture of reality is achieved.

Theoretical and Philosophical Assumptions

There are two implicit and one explicit theoretical assumptions underlying this study: The first implicit assumption is that human beings are more than just mind and matter. Their being is extra-material and transcendental and, when coupled with the mental and physical aspects of the self at work constitute the complete human person. In other words, human beings are comprised of mind, body and spirit. The mind is considered through cognitive and emotional psychology and matter and work are addressed through ergonomics -- the science of work and energy. However, the importance

² B.L. Berg. Qualitative Research Methods for the Social Sciences, Second Edition. (New York: Simon & Schuster Company, 1995), 5.

³ Clark Moustakas. Heuristic Research: Design, Methodology, and Application. (Newbury Park, CA: Sage, 1990).

⁴ That is, qualitative exploratory analysis which will lead to ordinal level quantifiable statements to be used in the statistical analysis that will complete the research design.

or significance of the third element of the complete human being, its spirit, has not been fully nor adequately explored in terms of the workplace.

This study arises from three theoretical traditions: philosophy, psychology and organization theory, while purposively suspending any inquiry into the theological literature. This is so primarily because religious people have previously described the experience of divine Spirit in sacred and secular places;⁵ the question here is, what is the secular evidence for a secular spirit in the workplace? That is, it is the human spirit or "'spirit' (with a small 's')" that we are seeking and it is independent of the divine Spirit, though it may be informed by it. In this study spirit is

...an adequate name to that function of life which characterizes man as man and which is actualized in morality, culture, and religion;...[and] provide[s] the symbolic material which is used in the symbols of 'divine Spirit' or 'Spiritual Presence.' The dimension of spirit provides this material. As we have seen, spirit as a dimension of life unites the power of being with the meaning of being. Spirit can be defined as the actualization of power and meaning of being. Within the limits of our experience this happens only in man -- in man as a

⁵ Statistical analysis through the use of Q methodology: a method "designed to assist in the orderly examination of human subjectivity (see S.R. Brown, Political Subjectivity: Applications of Q Methodology in Political Science. New Haven, CT: Yale University Press, 1980), 5.

⁶ See: Rudolph Otto, The Idea of the Holy (Das Heilige): An Inquiry into the non-rational factor in the idea of the divine and its relation to the rational. trans. John W. Harvey. (New York: Oxford University Press, [1923], 1972), and Matthew Fox, The Reinvention of Work: A New Vision of Livelihood for Our Time. (SF, CA: HarperSanFrancisco, 1994).

whole and in all the dimensions of life which are present in him.

Man, in experiencing himself as man, is conscious of being determined in his nature by spirit as a dimension of his life.⁷

The spirit, a dimension of finite life, is driven into a successful self-transcendence; it is grasped by something ultimate and unconditional. It is still the human spirit; it remains what it is, but at the same time, it goes out of itself under the impact of the divine Spirit.⁸

One has a working conceptualization of what is being sought in this investigation -- the human spirit of workers -- when one couples an understanding of Tillich's *secular spirit* with Harvey Cox's "dereligionized" concept of work: That is, that

[m]uch of the almost ineradicable religious coloration of work has been perpetuated through a misunderstanding of the Protestant doctrine of vocation. ...The call which comes to man from the Bible, the *vocatio*, summons him not to a job, but to joy and gratitude in whatever he is doing. ...[W]ork and even sweat need not always stunt and deform man; they can also elevate.⁹

Therefore, the theological aspects of this human experience with spirit and work lie outside the realm of this study.

The second implicit assumption guiding this research is that work is a fundamental condition of human nature and, like love, it nourishes the human

⁷ Ibid., 111-112
Paul Tillich, 112.⁸

being. That is, work provides sustenance for both the material and extramaterial aspects of human beings.¹⁰ Motivational theorists, for example, contend that work addresses a wide range of human needs--extrinsic and intrinsic, lower and higher order. Further, all agree that it is at the intrinsic, higher order of needs satisfaction that the person experiences growth, development or self-actualization.¹¹ All of these ideas can be subsumed under the topic of *meaning*.¹²

At the heart of this is an explicit philosophical assumption which is conjointly psychoanalytical and existential. It is psychoanalytical in that it is understood that all there is to human existence in this time and space, is love and vocation, or *lieben und berufen*. A mindful derivation of Freud's contention that all there is, is *lieben und arbeiten*, or love and

⁹ Harvey Cox, The Secular City: A Celebration of its Liberties and an Invitation to its Discipline. (New York: The Macmillan Company, 1965), 189.

¹⁰ See: Hannah Arendt, The Human Condition: A Study of the Central Dilemmas Facing Modern Man (Chicago: Anchor Books Edition, 1959[University of Chicago Press, 1958]); Lewis Mumford, The Condition of Man (New York: Harcourt, Brace and Company, 1944); Adriano Tilgher, Work: What It Has Meant To Men Through The Ages translated by Dorothy Canfield Fisher (New York: Harcourt, Brace, 1930); C. Wright Mills, White Collar: The American Middle Classes (New York: Oxford University Press, 1956).

¹¹ See for example, H. A. Murray, Exploration in Personality. (New York: Oxford University Press, 1938), A. H. Maslow, Motivations and Personality. (New York: Harper & Row, 1954), C.P. Alderfer, Existence, Relatedness, and Growth: Human Needs in Organizational Settings. (New York: Free press, 1972)

¹² See for example, Thierry C. Pauchant and Associates, In Search of Meaning: Managing for the Health of Our Organizations, Our Communities, and the Natural World. (San Francisco: Jossey-Bass Publishers, 1995).

work. This point is more than semantics. For the power of words is vital to intent. In this case, if one sees workers as *Arbeiter*, or industrial hired-hands, then it is an easy reach toward objectification and workers become replaceable parts in the machinery of industry. However, if it is understood that workers are *berufen*¹³ - - are called -- then they are individuals, whole entities, who are engaged in a profession of life-affirming work.¹⁴ The implications of the latter perspective are profound for the administration of organizations.

It is existential in a Kierkegaardian sense. That is, when one subscribes to the primary psychoanalytic premise presented, then one is required to make a paradigmatic shift in *Weltanschauung*, or world view, not only with respect to workers and work, but of what genuine human life is: An existential paradox of relatedness and self-expression, or the maintenance of an independence while engaging in the community. This recognition leads one to the Kierkegaardian

¹³ Max Weber, The Protestant Ethic and the Spirit of Capitalism. trans. Talcott Parsons (New York: Charles Scribner's Sons, [192], 1976).

¹⁴ This term *life affirming work* was drawn from the last paragraph of Robert B. Denhardt's work, *In the Shadow of Organization*, page 132. Just as he concludes that organizations cannot meet the needs of the spirit, he then proceeds to present his vision for the expansion of the present limits of the human condition: "[w]e will express our lives not in the limited rationality of organization, but rather in the reasoned irrationality of our basically spiritual condition"(133). The question is

philosophical concept that genuine human life, is filled with *existential Angst*¹⁵. Angst in turn points to the essential openness of human nature. This means that human life is deeper and more consequential than most of us are consciously aware of in our daily activity. As related to work, the question is whether organizations are arenas that permit people to live lives, as Kierkegaard would have it: for themselves and for the good of others.¹⁶

Therefore, the issue at the center of this investigation is what empirical evidence is there to support the idea of a human spirit of workers and what is the significance of spirit for the administration of organizations?

whether every moment of human existence--including our work lives--has the potential for spiritual expression.

¹⁵ Rollo May defines it as an ontological anxiety. See: Rollo May, The Discovery of Being: Writings in Existential Psychology. (New York: W.W. Norton & Company, 1983), 109-112.

¹⁶ John Douglas Mullen, Philosophy: Self-Deception and Cowardice in the Present Age. (New York: The New American Library, 1981), 1-7.

CHAPTER TWO

THREE THEORETICAL FOUNDATIONS OF SPIRIT

Spirit is an elusive concept, difficult to define. However, in the search for spirit one can look to three bodies of literature: philosophy, psychology and organization theory (See Table 1. below). What follows is a discussion of each of these factors. Arising from these theoretical streams common threads can be identified and integrated into overall themes that demonstrate support for the idea that work and the human spirit have a strong, reciprocal relationship.

TABLE 1:**Three Theoretical Foundations of "spirit"**

Philosophy	Psychology	Organization
Martin Buber	Sigmund Freud	Max DePree
John Macquarrie	Erich Fromm	Stephen R. Covey
G.W.F. Hegel	Bruno Bettelheim	Robert B. Denhardt
Martin Heidegger	Viktor Frankl	Jack Hawley
Soren Kierkegaard	Carl R. Rogers	Estelle Morin
Friedrich Nietzsche	Carl G. Jung	Peter M. Senge
Paul Sartre	Rollo May	Peter B. Vaill
Pierre Rousselot	A.H. Maslow	Frances Vaughan
Edmund Husserl		Robert W. Terry
Aristotle		Burkard Sievers
Henri Bergson		Michael L. Ray
William Dilthey		Peter Block
Gabriel Marcel		Thierry C. Pauchant
		John Renssch
		Willis Harman
		William Miller
		Herman Maynard
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Philosophical Literature

Among philosophers who would be classified spiritualists, there is significant disagreement about the nature of that spirit. For example, the pre-Socratic thinker and founder of Western metaphysics Parmenides¹⁷, believed that the ultimate reality of the universe is the spirit. For Aristotle and Henri Bergson there is a spirit and it is progressive and dynamic. In other words, living organisms are seen as inherently different from inanimate bodies and that life is based on a vital force, an *elan vitale* as Bergson named it, that propels life to achieve higher levels of structure. This is spirit.

There are philosophers who "have attempted to write the history of philosophy as the story of the spirit."¹⁸ In his life work, Wilhelm Dilthey, who devised a system of the *Geisteswissenschaften*¹⁹, posits that cultural epochs and the course of history have always taken their orientation from man's conception of the spirit²⁰."

¹⁷ Parmenides (515 BCE) proposed that "being" is the basic substance and ultimate reality of which all things are composed.

¹⁸ E.g., Wilhelm Windelband and G.W.F. Hegel

¹⁹ [Humanities; lit., sciences of the mind, or spirit.--Trans.] Walter Wili, "The History of the Spirit in Antiquity," in Spirit and Nature: Papers from the Erasm Yearbooks, Bollingen Series XXX, trans. Ralph Manheim, ed. Joseph Campbell, (New York: Pantheon Books, Inc., 1954), 75.

²⁰ Wilhelm Dilthey, Gesammelte Schriften. (Leipzig, 1921-36), Vol. IV, 248.

For the existential philosophers, the idea of existence is one of a spirit in 'procession', a going forth.²¹ An idea which is consistent with the philological roots of the German word *Geist* from the Indo-Iranian word *gheizd*, whose root *ghei* means 'to move powerfully.' Thus the original meaning of spirit is: 'motive force.' In early usage, *Geist* simply designates 'vital force,' and by derivation a vital principle, equivalent to soul and anima. Under the influence of the Roman Platonists and Stoics, of the Fathers of the Latin Church and the New Testament, it then acquired the explicit Stoic and Christian meanings of *animus* and *spiritus*...."²² In other words, throughout time there has been a consistent understanding of a primary force involved in the existence of mankind.

Georg Wilhelm Friedrich Hegel's "entire philosophy is itself a spiritual bath...."²³ "The basis or principle of Hegel's system...is *Geist*." That which

must be not only regarded as substance...[but] that which is. The supreme principle and truth of the universe is one, an undivided unity of differences, which is enriched rather than dissipated by the multitude of its manifestations.²⁴

²¹ John Macquarrie, Existentialism: An Introduction, Guide and Assessment. (New York: Penguin Books, 1972), 71.

²² Walter Wili, 77.

²³ Frederick G. Weiss, Hegel: The Essential Writings. (New York: Harper & Row, 1974), 1.

²⁴ *Ibid.*, 5.

This World Spirit, or *Weltgeist* is no less

than this principle's own manifestation, the revelation of itself in various modes of consciousness or stages of unity culminating in philosophic thought, which alone adequately exhibits the full development of Spirit as nothing other than the raising of itself to truth. 'Truth...aware of what it is, is Spirit.'...Spirit, which, when thus developed, knows itself to be Spirit, is science.²⁵

In Hegel's Jena lectures, "each series...was offered as a world-system: both a philosophy of nature and a philosophy of the human spirit."²⁶ "In his *Encyclopaedia of the Philosophical Sciences* (1817),"

Hegel divides the philosophy of Spirit into three sections: Subjective Spirit (which concerns the psychological aspect), Objective Spirit (concerning the political and social), and Absolute Spirit (art, religion, philosophy).

What Hegel wants to show is the continuity of the human spirit, from the level of the individual psyche to that of the transcultural. From the level of the individual intellect to that of culture and beyond, there is one *Geist* which breathes through all.²⁷

It is in Hegel's writing about the *Actual Spirit* that he addresses the concepts of spirit, work and labor, in terms of the despiritizing of the individual by modern work, mediated by the machine i.e.,:

²⁵ Ibid., 5.

²⁶ Leo Rauch, Hegel and the Human Spirit: A translation of the Jena Lectures on the Philosophy of Spirit (1805-6) with commentary. (Detroit, MI: Wayne State University Press, 1983), 11.

²⁷ Ibid., 16.

...laboring is not an instinct but in the mode of the spirit, because it *has become something other than the subjective activity of the single agent*. When he lets nature be worked over by a variety of machines, he does not cancel the necessity for his own laboring but only postpones it, and makes it more distant from nature; and his living labor is not directed on nature as alive, but this negative vitality evaporates from it, and the laboring that remains to man becomes itself more machinelike; ...the more machinelike labor becomes, the less it is worth, and the more one must work in that mode.²⁸

Edmund Husserl, the Czech-born German philosopher who founded and skillfully practiced phenomenology, in his lecture, *Philosophy and the Crisis of European Man*, infers a world spirit reminiscent of Hegel's, but constrained and contained within his definition of European man -- i.e., Western man. Husserl's European man is born out of the spirit of the ancient Greek philosophies that have guided the intellectual life of the West throughout the centuries. As Husserl sees it,

The crisis of European existence can end in only one of two ways: in the ruin of a Europe alienated from its rational sense of life, fallen into a barbarian hatred of spirit; or in the rebirth of Europe from the spirit of philosophy, through a heroism of reason that will definitely overcome naturalism.²⁹

²⁸ G.W.F. Hegel, First Philosophy of Spirit: Part III of the System of Speculative Philosophy 1803/4 Edited and translated by H.S. Harris and T.M. Knox (Albany, NY: State University of New York Press, 1979), 246-7.

²⁹ Quentin Lauer, Edmund Husserl: Phenomenology and the Crisis of Philosophy. (New York: Harper & Row, 1965), 191.

Existentialist philosopher, Martin Heidegger, a student of Edmund Husserl, at one point writes of spirit as an understanding of *being*, especially in the unique ways that humans act and relate to the world. It is this *being-there (Da-sein)*, that is, living in the moment, or *being* in Husserl's *life world*, in which human beings can transcend their own essence. "It is in this sense that man is a transcendental being, and his 'transcendence constitutes self-hood.'"³⁰

However, it is in his work, *An Introduction to Metaphysics*, that one is treated to an exposition of the concept of spirit. In response to the question, What do we mean by world when we speak of a darkening of the world?, Heidegger writes:

World is always world of the spirit. ...Darkening of the world means emasculation of the spirit, the disintegration, wasting away, repression and misinterpretation of the spirit.

Spirit is neither empty cleverness nor the irresponsible play of the wit, nor the boundless work of dismemberment carried on by the practical intelligence; much less is it world-reason; no, spirit is a fundamental, knowing resolve toward the essence of being.' (Rektoratsrede, p. 13.) Spirit is the mobilization of the powers of the essent as such and as a whole. Where spirit prevails, the essent as such becomes always and at all times more essent. Thus the inquiry into the essent as such and as a whole, the asking of the question of being, is one of the essential and fundamental

³⁰ Ralph Harper, *Existentialism: A Theory of Man*. (Cambridge, MA: Harvard University Press, 1949), 82.

conditions for an awakening of the spirit and hence for an original world of historical being-there.³¹

Other existentialist philosophers -- those involved in the philosophic inquiry into the nature of human existence -- who have also written of the spirit are Kierkegaard, Nietzsche, Sartre, Marcel, Buber and Rousselot.³²

Beginning with the father of existential thought, Soren Kierkegaard, in his defense of Christianity, writes, "...spirit is inwardness, inwardness is subjectivity, subjectivity is essentially passion and at its maximum infinite personal and passionate concern about one's eternal happiness."³³ Kierkegaard writes of melancholy being the "hysteria of the spirit."³⁴ In his work, *Either/Or*, II, he writes of the "doubleness characteristic of existence." That is, that man is

³¹ Martin Heidegger, An Introduction to Metaphysics, trans. Ralph Manheim. (Garden City, NY: Anchor Books, Doubleday & Company, Inc., 1961), 38-41.

³² See for example: Soren Kierkegaard, Concluding Unscientific to the Philosophical Fragments trans. David F. Swenson and Walter Lowrie. (Princeton, NJ: Princeton University Press, 1941).

³³ Kierkegaard, 1941; Friedrich Nietzsche, Human, All Too Human, trans R.J. Hollingdale (New York: Cambridge University Press, 1986); Jean-Paul Sartre, L'Etre et le neant, p. 722 cited in *The Existentialist Revolt: The Main Themes and Phases of Existentialism*, Kurt F. Reinhardt, ed. (Milwaukee, WI: The Bruce Publishing Company, 1952); Gabriel Marcel, Man Against Mass Society, trans G. S. Fraser (Chicago, IL: Henry Regnery Company, [1952], 1962); Martin Buber, I and Thou translated by Walter Kaufmann (New York: Charles Scribner's Sons, 1970); and Ralph Harper, Existentialism: A Theory of Man. (Cambridge, MA: Harvard University Press, 1949), 114-118.

³⁴ Soren Kierkegaard, Sickness Unto Death, trans. Walter Lowrie. (Princeton, NJ: Princeton University Press, 1941), 17.

spirit and spirit is the self: a self which relates itself to its own self.³⁵

Conversely, Friedrich Nietzsche in his critique of Christianity, finds spirit to be but one aspect of the imaginary causes and effects of Christianity.³⁶

The French philosopher, playwright, novelist, political theorist, and literary critic, Jean-Paul Sartre wrote of *l'esprit de serieux*. That is, he was concerned with a "spirit of seriousness" to which man clings and condemns himself to despair, for then he discovers "that all human activities are equivalent...that all of them are equally doomed to ultimate failure. Thus it makes little difference whether a man is a drunkard or a leader of nations."³⁷

Gabriel Marcel, French philosopher, playwright, and literary and music critic who converted to Roman Catholicism in 1929 writes of the *spirit of abstraction* which has its origins in the passions and is considered

³⁵ Ralph Harper, Existentialism: A Theory of Man. (Cambridge, MA: Harvard University Press, 1949), 63.

³⁶ Friedrich Nietzsche, Human, All Too Human, trans R.J. Hollingdale (New York: Cambridge University Press, 1986).

³⁷ Jean-Paul Sartre, L'Etre et le neant, p. 722 cited in *The Existentialist Revolt: The Main Themes and Phases of Existentialism*, Kurt F. Reinhardt, ed. (Milwaukee, WI: The Bruce Publishing Company, 1952), 165.

by him to be a kind of disease of the intelligence and a factor making for war.³⁸

However, it was Martin Buber, a Jewish philosophical anthropologist³⁹, who captures the essence of the human spirit as that which is manifested in the *Between* of human relationships, much like the ancient concepts of *daimon* and *humanitas*. Specifically within the context of a working environment Buber wrote in his consummate work *I and Thou*, "What is required is a deed that a man does with his whole being: if he commits it and speaks with his being...then the creative power is released and the work comes into being."⁴⁰ "It is only from the presence of the spirit that significance and joy can flow into all work...."⁴¹

Finally, in the writings of French philosopher Pierre Rousselot one finds reference to man being

both material and spiritual. That is, that he is material or corporeal in as much as he is enclosed, and spiritual in so far as he can disclose himself. In Heideggerian terms, man can transcend himself; he is not doomed to be himself alone. Man's noetic transcendentality...must come from a different principle of reality than that materiality which represents necessity and restraint. Transcendence is what has always been called spirit, and it is

³⁸ Gabriel Marcel, Man Against Mass Society. trans G. S. Fraser (Chicago, IL: Henry Regnery Company, [1952], 1962), 153-62.

³⁹ Not to be thought of within the Anglo-American meaning but in the German philosophical tradition of the study of mankind's place in the order of the universe.

⁴⁰ Martin Buber, I and Thou translated by Walter Kaufmann (New York: Charles Scribner's Sons, 1970), 60.

⁴¹ *Ibid.*, 99.

man as spirit, and therefore free.... Man as spirit is man as a person. He is a 'spirit' imperfectly spiritual who desire to possess himself. ...an exile on his way home...[and] his soul lives on the threshold of disquietude. He is essentially anxious.⁴²

Therefore, in sum, spirit itself is conceived as a dynamic essence of being and self and the transcendence thereof.

TABLE 2:

**The Emergent Words and Concepts from the
Philosophical Literature**

inner life, passion, self	Kierkegaard
progressive, procession, dynamic	Bergson, Aristotle
propels life	Bergson, Aristotle
that which is, supreme principle	Parmenides
truth	Hegel
oneness, awareness of itself	Hegel
being-there, inwardness, passion	Heidegger
transcendence, person, selfhood	Rousselot,
	Heidegger, Husserl
fundamental, knowing resolve	
toward the essence of being	Heidegger
meaning	
existence	

⁴² Ralph Harper, Existentialism: A Theory of Man. (Cambridge, MA: Harvard University Press, 1949), 114-118.

The Psychological Literature

Moving from the philosophical tradition into the psychological, the concept of spirit is often reduced and yet it continues to survive in its diminished form. That is, that often spirit becomes merely an aspect of mind.⁴³ However, among the existential psychologist spirit is perceived as an autonomous common nature of humanity that experiences the tensions of between the inner and outer lives of mankind.

Given the nature of the discipline of psychology fewer religious connotations are found in the "spiritual vocabulary" and more dialogue about the cognitive dissonance, or existential Angst encountered every day of life.

For example, psychotherapist C.G. Jung, in his expanded version of the lecture "Zur Psychologie des Geistes," delivered at the 1945 Eranos meeting and first published in the *Eranos-Jahrbuch 1945*, sums the psychological perspective of spirit most eloquently:

...The honest investigator will piously refrain from meddling with questions of substance. I do not think it superfluous to acquaint my reader with the necessary limitations that psychology voluntarily imposes on itself, for he will then be in a position to appreciate the phenomenological

⁴³ For example, David C. McClelland has reduced Max Weber's concept of the Protestant spirit to the psychological construct "achievement orientation. More pointedly, in the English translations of Freud the German word *Seele* is mind rather than soul: An intellectual definition rather than a psychological.

point of view of modern psychology, which is not always understood. This point of view does not exclude the existence of faith, conviction, and experienced certainties of whatever description, nor does it contest their possible validity. Great as is their importance for the individual and collective life, psychology completely lacks the means to provide their validity in the scientific sense. One may lament this incapacity on the part of science, but that does not enable it to jump over its own shadow."

Jung then goes on to explain the various contexts and connotations applied to the meaning of the word spirit.

He says,

The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images. This spiritual entity approaches primitive man from outside; but with increasing development it gets lodged in man's consciousness and becomes a subordinate function, thus apparently forfeiting its original character of autonomy. That character is now retained only in the most conservative views, namely in the religions. ...[Therefore, t]he religions should ...constantly remind us of the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes *him* creative, always spurring him on, giving him happy ideas, staying power, "enthusiasm" and "inspiration." So much, indeed, does it pervade his whole being that he is in gravest danger of thinking that he actually created the spirit and that he "has" it. In reality it has him, and what is more, it possesses him in exactly the same way that the physical world appears to be willing object of his

" " C.G. Jung, translated by R.F. C. Hull, "The Phenomenology of the Spirit in Fairy Tales," in Spirit and Nature: Papers from the Eranos Yearbooks, Bollingen Series XXX, trans. Ralph Manheim, (New York: Pantheon Books, Inc., 1954), 3-4.

designs and yet in reality turns into an obsessive idee-force, finding his freedom with a thousand chains. Spirit threatens the naive-minded man with inflation, of which our own times have given us the most horribly instructive examples. The danger becomes all the greater the more our interest fastens upon external objects and the more we forget that the differentiation of our relations to nature should go hand in hand with a correspondingly differentiated relation to the spirit, so as to establish the necessary balance. If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state. ...We have availed ourselves of cultural and everyday conceptions which are the product of human consciousness and its reflections, in order to form a picture of the psychic modes of manifestation of the factor "spirit." But we have yet to consider that because of its original autonomy, about which there can be no doubt in the psychological sense, the spirit is quite capable of staging its own manifestations spontaneously.⁴⁵

It was in 1933 that Jung wrote that the spiritual problem of modern America stems from "the American tempo" from which "an enormous tension arises between the opposite poles of outer and inner life, between objective and subjective reality. ...But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit--the two being really one." ⁴⁶

⁴⁵ Ibid., 8-10.

⁴⁶ C.G. Jung, Modern Man in Search of a Soul translated by W.S. Dell and F. Baynes (New York: Harcourt, Brace, Jovanovich, Publishers, 1933), 220.

Rollo May on the other hand finds that the roots of our malady lie in the loss of our center of strength within ourselves. "[W]e must rediscover the sources of strength and integrity within ourselves."⁴⁷

It is psychologist Abraham Maslow, who specifically resisted religious language whenever he discussed the inherent values of mankind. He has described human nature in a multitude of ways which seems appropriate for this study: He posits that this inner nature of man has a "dynamic force of its own, pressing always for open, uninhibited expression. ...This force is one main aspect of the 'will to health,' the urge to grow, the pressure to self-actualization, the quest for one's identity."⁴⁸ A theory very close to the philosophers of vitalism. Nevertheless, he does conclude that [i]f we want to know the possibilities for spiritual growth, value growth, or moral development in human beings, then...we can learn most by studying our most moral, ethical or saintly people."⁴⁹

It is in the writings of Carl Rogers, who used his own personal struggle with self and other, that we find the inner being discussed in the context of people and

⁴⁷ Rollo May, Man's Search For Himself (New York: Dell Publishing Co., Inc., 1981), 79.

⁴⁸ Abraham H. Maslow, Toward a Psychology of Being, 2d edition, (New York: Van Nostrand, Reinhold Company, 1968), 193.

work. Rogers found himself " caught between science and self" and he explains how he reconciled what first appeared to be a dialectic in his profession and became the impetus for his approach to client-centered psychotherapy. That is, for Rogers his relationship with his clients demanded that he not treat them as objects, therefore, he had to recognize the inner self as the subjective individual, the person in the process of becoming, the unreflective consciousness of being, the whole inward side of life.⁵⁰

Ironically, translations of Freud's writings indicate the use of the German word *geistig*, or "of the mind, or intellect," which is deceptive "because in German the words *Seele* and *Seelisch* have even more exclusively spiritual meanings than the word "soul" has in present-day American usage."⁵¹ Freud considered "psychoanalysis spiritual work, as distinguished from physical or material work."⁵² Bruno Bettelheim contends that [b]y evoking the image of the soul and all its associations⁵³ he is conceptualizing the workings of the

⁴⁹ A.H. Maslow, The Farther Reaches of Human Nature. (New York: The Viking Press, [1971] 1975), 7.

⁵⁰ Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961),

⁵¹ Bruno Bettelheim, Freud and Man's Soul. (New York: Random House, Vintage House Books, 1984), 71-72.

⁵² *Ibid.*, 63.

⁵³ In the German, soul means more than a transmigratory entity. It is more closely held to the idea of a human spirit, an essence of being.

psyche, distinguishing the functions of the it, the I, and the above-I⁵⁴ to describe what he regards as the overarching concept that takes in all the others and emphasizes our common humanity."

Viktor Frankl's logotherapy, referred to by some as the "The Third Viennese School of Psychotherapy"⁵⁵ is predicated on mankind's "striving to find a concrete meaning in personal existence, that is to say, the will to meaning....and the 'noological' dimension of the human existence or, "the 'spiritual' core of man[kind]'s personality." However, in "logotherapy 'spiritual' does not have a primarily religious connotation but refers to the specifically human dimension."⁵⁶ Moreover, Frankl contends that existential frustration can result in

Noogenic neuroses [that] emerge from conflicts between various values; in other words, from moral conflicts, or, to speak in a more general way, from spiritual problems.

...in noogenic cases the appropriate and adequate therapy is ...logotherapy; a therapy, ...that dares to enter the spiritual dimension of human existence. In fact, logos in Greek means not only "meaning" but also "spirit." Spiritual issues such as man's aspiration for a meaningful existence, as

⁵⁴ Bettelheim, 75. For Bettelheim's explanation of das Ich and das Es being mistranslated -- knowingly as Freud was alive during the translation -- into the Latin Ego and Id. The same is so in the translation of Freud's metaphor concerning the draining of the Zuyder Zee and psychoanalysis being cultural achievements (See page 63).

⁵⁵ Viktor E. Frankl. Man's Search for Meaning: An Introduction to Logotherapy. (New York: Simon & Schuster, 1963 [1939]), 153.

⁵⁶ Ibid., 159.

well as the frustration of this aspiration, are dealt with by logotherapy in *spiritual* terms.⁵⁷

Existential frustration is in itself neither pathological nor pathogenic. A man's concern, even his despair, over the worthwhileness of life is a *spiritual distress* but by no means a *mental disease*.⁵⁸

Likewise, Erich Fromm uses the term *soul* meaning not the transmigratory entity but rather the common nature of all humanity. In his writings he calls for a return to the "traditions in which psychology as the study of the soul of man was the theoretical basis for the art of living, for achieving happiness." His position was that successful psychoanalysis results from the analyst recognizing "that his patient is sick because he has neglected his soul's demands." He maintains "that the analyst is not a theologian or a philosopher and does not claim competence in those fields, but as a physician of the soul he is concerned with the very same problems as philosophy and theology; the soul of man and its cure."⁵⁹

More pointedly, it is Erich Fromm who speaks to the issue of work and the human spirit in this literature. In his book, *The Sane Society*, he concludes that "[m]odern society...started out with the vision of

⁵⁷ Ibid., 160.

⁵⁸ Ibid., 163.

⁵⁹ Erich Fromm. Psychoanalysis and Religion. (New Haven: Yale University Press, 1950), 7.

creating a culture which would fulfill man's needs; it has as its ideal the harmony between the individual and social needs, the end of the conflict between human nature and the social order."⁶⁰ His perspective was that, "[a] healthy society furthers man's capacity, to love his fellow men, to work creatively, to develop his reason and objectivity, to have a sense of self which is based on the experience of his own productive powers."⁶¹ To accomplish this he called for participative management of all who work in an enterprise and a "cultural renaissance" that would include "work education,...[and] secular ritual....[F]or the problem was one of sharing work and experience, not of sharing profits or ownership."⁶² Such a society would give mankind the "possibility of transcending nature by creating rather than by destroying, in which everyone gains a sense of self by experiencing himself as subject of his powers rather than by conformity...."⁶³

Therefore, in sum, existential psychologists have tended to write about spirit in ways that suggest an autonomous common nature of humanity that experiences

⁶⁰ Erich Fromm. The Sane Society. (New York: Ballantine Books, 1955), 310.

⁶¹ *Ibid.*, 71.

⁶² *Ibid.*, 313.

⁶³ *Ibid.*, 314.

the tension between the inner and outer lives of mankind.

TABLE 3:

**The Emergent Words and Concepts from the
Psychological Literature**

creativity, enthusiasm, inspiration	Jung
inner nature, dynamic force	Maslow
progressive, procession, energizing, and autonomous soul, common humanity	Jung Freud, Fromm, Bettelheim
experiences himself, transcendence, sense of self as subject	Fromm, Frankl
spontaneous movement	Jung
subjective individual, inner self	Rogers
essence, existence, meaning	Frankl
possesses man	Jung

Organization Theory Literature

It has only been in the very recent organizational literature that one finds an acknowledgment of the much neglected extra-rational component of human beings -- the human spirit -- and specifically, the need for organizations and their leaders to tend to the spiritual needs of organizational members.⁶⁴ There is agreement that human beings at work have spiritual needs. However, within this emerging body of literature there is no clear consensus about what constitutes this spirit.

Several management professionals including Stephen R. Covey, Peter Vaill, Max DePree, Peter Block, Michael Ray, Herman Maynard, Jim Channon, William Miller, Terry Mollner and Jack Hawley, have written best sellers which, at a minimum address the issue of spirit, or spirituality in the workplace. For example, Stephen

⁶⁴ For example: Max DePree, Leadership is an Art (New York: Dell Publishing, 1989); Jay Conger & Associates, Spirit at Work: Discovering the Spirituality in Leadership (San Francisco, CA: Jossey-Bass Inc., Publishers, 1994); Lee G. Bolman and Terrence E. Deal, Reframing Organizations: Artistry, Choice, and Leadership (San Francisco, CA: Jossey-Bass, Inc. Publishers, 1991); Tom Chappell, The Soul of a Business: Managing for Profit and the Common Good (New York: Bantam Books, 1993); John Naisbitt & Patricia Aburdene, Megatrends 2000: Ten New Directions for the 1990s (New York: William Morrow and Company, Inc., 1990); Stephen R. Covey, The 7 Habits of Highly Effective People: Restoring the Character Ethic (New York: Simon & Schuster Publishers, 1990 [1989]); William Bickham, Liberating the Human Spirit in the Workplace (Chicago: Irwin Professional Publishing, 1996).

Covey's, *The Seven Habits of Highly Effective People*⁶⁵ and *Principle-Centered Leadership*⁶⁶ are two works grounded in the concept of spiritual principles i.e., personal value clarification and commitment, study and meditation and the service, the job, and the contribution the organization gives.⁶⁷

Consultant and professor Peter Vaill in his book, *Managing as a Performing Art* acknowledges his embarrassment for himself and his colleagues that they "should by and large, be leaving [the] deep questions of executive character unaddressed all the while calling for vision, vitality and spirit in western organizations."⁶⁸ Moreover, he argues

...that we need to work *spiritually smarter*. [And], that it is meaningful to talk about the needs and opportunities for spiritual leadership in today's organizations.

To work spiritually smarter is to pay more attention to one's own spiritual qualities, feelings, insights, and yearnings. It is to reach more deeply into oneself for that which is unquestionably authentic. It is to attune oneself to those truths one considers timeless and unassailable, the deepest principles one knows.⁶⁹

⁶⁵ Stephen R. Covey, *The Seven Habits of Highly Effective People*. (New York: Simon & Schuster, 1989).

⁶⁶ Stephen R. Covey, *Principle-Centered Leadership*. (New York: Summit Books, 1991).

⁶⁷ Covey, 1989, 288.

⁶⁸ Peter B. Vaill, *Managing as a Performing Art: New Ideas for a World of Chaotic Change*. (San Francisco, CA: Jossey-Bass Publications, 1991), 3-4.

⁶⁹ Ibid., 31.

Max DePree, former CEO and Chairman of the Fortune 500 furniture manufacturer Herman Miller is another who has had overwhelming success with his book, *Leadership is an Art* (1989) in which he writes of intimacy, covenantal relationships and "folks who are a gift to the spirit."⁷⁰ An intimacy that arises from the sacred nature of our work relationships and people who by their deeds gently touch our spirit.

In his latest work, the well-known consultant and author Peter Block, offers six points "which capture the essence of stewardship," or choosing service over self-interest. His first point being,

we want to affirm the spirit. There is a longing in each of us to invest our energy in things that matter. In a high-control environment, what is personal and sacred is left at the door. We need a way to govern that affirms the person as truly central to the business. We have always spoken the right words -- people are number one -- but patriarchy cannot deliver on the promise. Patriarchy can take care of us, but caretaking is not affirmation. Leaders can definitely treat us well, but affirmation comes only from the person taking responsibility and owning their own actions.⁷¹

In John Renesch's edited book⁷², *New Traditions in Business: spirit and leadership in the 21st century*,

⁷⁰ Max DePree *Leadership is an Art*. (New York: Dell Publishing, 1989), 62.

⁷¹ Peter Block. *Stewardship: choosing service over self interest*. (SF: Berrett-Koehler Publishers, 1993), 50-1.

⁷² John Renesch/ *New traditions in Business: spirit and leadership in the 21st century*. (San Francisco: Berrett-Koehler Publishers, Inc., 1992).

several professionals offer their views on spirit. Professor Michael L. Ray, a social psychologist with extensive experience in advertising and marketing management and a fellow of the World Business Academy, writes "spirituality in the new paradigm -- which refers to the move away from objectivism, positivism and reductionism and embracing a more comprehensive science grounded in holistic models and "a hierarchy of complementary and mutually non-contradictory "explanations" for the same phenomenon⁷³-- does not refer to religion but rather to the power of inner wisdom and authority and the connection and wholeness in humanity."⁷⁴

Former Du Pont executive Herman Maynard offers a matrix model that illustrates the "evolution of human consciousness into and beyond the cycle of discovering the conscious mind [bringing] about the spiritual development of the human species to a level and intensity that parallels the drive for material success held as a worldview for the 8,000 years."⁷⁵

Jim Channon a strategic design consultant and lead futurist for the U.S. Army "creates an inspiring image

⁷³ Willis Harman, Global Mind Change: the promise of the last years of the twentieth century. (Sausalito, CA: Warner Books Edition 1990 [1988]), 89-101.

⁷⁴ Ibid., 29.

⁷⁵ Ibid., 50.

of the corporation as the modern tribe, with the CEO being responsible for the organization's soul and spirit. He reminds up that business leaders have a responsibility to all humanity, much like tribal elders possess for their own cultures."⁷⁶

William Miller, a former SRI International senior management consultant advises "us to apply our spiritual values to our work -- to operate in our day-to-day business lives in a manner consistent with those meaningful principles that reside deep in our spiritual essence."⁷⁷

Terry Mollner, founder and chair of Massachusetts-based Trusteeship Institute, Inc., writes about "the need for the spirit of community in our modern corporations... and, like Channon, stresses the importance of 'tribal' qualities and the need for responsible 'elders' in the business community."⁷⁸

Jack Hawley, founder of Team Climate Associates and president of his own management consulting firm, is a proponent of a "new kind of spiriting in the workplace that involves a respiriting, revering, repowering,

⁷⁶ Ibid., xii.

⁷⁷ Ibid., xii.

⁷⁸ Ibid., xiii.

recharactering and reinspiring."⁷⁹ As Hawley explains it, [t]his is not ... about spirit and integrity in the ozone of theory; instead, it's about their application in the reality of the workplace."⁸⁰ "Spirit is beyond nature.... Spirit...isn't in the world. Spirit is the Source of it all. Spirit is cause. It's the "whence,".....It's always there -- unmoving, unmovable."⁸¹

However, historically, in the organizational literature one normally finds anything divine defined in terms of the intellect or mind, or morale and not the spirit. For example, this excerpt from A.R. Heron's, *Why Men Work*: (1948),

we shall never achieve the ideals of America if we create a class of workers denied the satisfactions of significant work. We shall not be able to maintain those ideals if we do not apply every tool of government, education and industry to the improvement of the human abilities of those who are our rulers--the tens of millions of ordinary men and women. The part of this task assigned to management is the provision of working conditions which will release the creative instinct of every worker, and which will give play to his divine-human ability to think."⁸²

Or, another classic example is Henri Fayol's general principle number 14, the concept of *esprit de*

⁷⁹ Jack Hawley, Reawakening the Spirit in Work. (New York: Simon & Schuster, Fireside Books, 1993), 4-5.

⁸⁰ *Ibid.*, 6.

⁸¹ *Ibid.*, 38.

corps which for Fayol connotes more the concept of morale. He recommends that management foster a harmony or union among the personnel and he warns against abusing written communications and dividing one's own team.⁸³

In the last decade, however, several scholarly books have been written with explicit references to spirit and spirituality. Authors such as Willis Harman, Jay A. Conger, Estelle Morin, Burkhard Sievers, Thierry C. Pauchant, Robert Kramer, Peter Senge, Frances Vaughan, Larry C. Spears, R.H. Kilmann, Robert W. Terry and Robert B. Denhardt have written and/or edited books on the topic of spirit or spirituality in organizations.

It was Willis Harman, in 1988, who heralded the current paradigm shift.⁸⁴ A historical shift that questions the basic assumptions underlying modern Western society and creates anxiety and uncertainty to the unconscious threat of change. The past decade has been one of tumultuous change in the business world. Agressive downsizing, gender discrimination, the affirmative action, immigrant and homosexual rights backlash are all responses to this underlying anxiety

⁸² A.R. Heron, Why Men Work, (Stanford, CA: Stanford University Press, 1948), 121-2.

⁸³ Jay M. Shafritz and J. Steven Ott, Classics of Organization Theory, Third Edition, (Pacific Grove, CA: Brooks/Cole Publishing Company, 1991), 67.

and uncertainty now being experienced in the business community. The following authors presented in this work are suggesting that the key for overcoming this unrest lies in the human spirit of those engaged in enterprise.

Jay A. Conger's book, *Spirit at Work: Discovering the Spirituality in Leadership*, was written for the purpose of challenging and pushing the reader to think more deeply about "the ways spirituality might play a role in workplace life and in its leadership. His vision in writing the book was to "connect spirituality to the practicing world of managers, consultants, and educators"⁸⁵....The data presented indicates that "middle-aged Americans understand that "[i]n its truest sense, spirituality gives expression to the being that is in us; it has to do with feelings, with the power that comes from within, with knowing our deepest selves and what is sacred to us, with, as Matthew Fox says, 'heart-knowledge.'"⁸⁶

Estelle M. Morin acknowledges "[t]he loss of the sacred nature of work...and argues that the weakening of moral and spiritual values is a direct consequence of the reinforcement of amoral and material values.

⁸⁴ W.W. Harman. Global Mind Change: the promise of the last years of the twentieth century. (NY: Warner Books, Inc., 1988).

⁸⁵ Jay A. Conger & Associates, Spirit at Work: Discovering the Spirituality in Leadership. (San Francisco, CA: Jossey-Bass, 1994), 199-200.

Moreover, she uses the term *spirituality* in the sense "that the human being is a spiritual being that differentiates himself from animals through his quest for meaning, for *logos*. Hence, [the] use [of] the words *spiritual* and *spirituality* in reference to the nonmaterial dimensions of humankind."⁸⁷

Burkard Sievers finds that in the "[f]inal analysis, the spirit of an enterprise or social institution and its success largely depend on whether a (secular) spirituality can be developed and maintained in a way that enables those affected, individually and collectively, to harmonize life, work, and death."⁸⁸

Thierry C. Pauchant concludes that "[t]he existentialist tradition has emphasized the need for the sacred, for mythology, for spirituality -- understood not as a religious dogma but as a more general way of transcending the concerns of individuals per se, of allowing active commitment."⁸⁹

⁸⁶ Matthew Fox, 9.

⁸⁷ Estelle M. Morin, "Organizational Effectiveness and the Meaning of Work," in In Search of Meaning: Managing for the Health of Our Organizations, Our Communities, and the Natural World. Thierry C. Pauchant and Associates (San Francisco, CA: Jossey-Bass, 1995), 41-42.

⁸⁸ Burkard Sievers, "Organizational Culture and Its Discontents: Life in a Spiritual Community," in In Search of Meaning: Managing for the Health of Our Organizations, Our Communities, and the Natural World. Thierry C. Pauchant and Associates (San Francisco, CA: Jossey-Bass, 1995), 289.

⁸⁹ Thierry C. Pauchant, "Conclusion: The Healthy Organization: Reuniting the Self, the Organization, and the Natural World," in In Search of Meaning: Managing for the Health of Our

Robert Kramer makes a truncated presentation of Otto Rank's ideas and how they affected Carl Rogers's approach to analysis. Specifically the development of Carl Rogers's three core conditions for spiritual healing. Kramer then applies them to the art of management. That is, the three conditions were "transposed to the organizational setting, as follows: the manager helper must (1) be congruent, or fully present in the here and now; (2) communicate unconditional positive regard for the uniqueness of the other person; and, (3) express genuine empathic understanding for the client. These three conditions offer clues as to how managers could become therapeutic helpers, not just authorities, to their employees: their clients."⁹⁰

Peter M. Senge, in his book, *The Fifth Discipline* writes about the spirit of the learning organization in his chapter on personal mastery. It is here that he presents case studies of organizational principles of spirituality. For example, Kazuo Inamori, founder and president of Kyocera explains that "he believes that his duty as a manager starts with 'providing for both the

Organizations, Our Communities, and the Natural World. Thierry C. Pauchant and Associates (San Francisco, CA: Jossey-Bass, 1995), 333.

material good and spiritual welfare of my employees.'"⁹¹
Moreover, "I do not believe there has been a single
person who has made a worthwhile discovery or invention,
who has not experienced a spiritual power."⁹² Senge
also quotes Henry Ford,⁹³

The smallest indivisible reality is, to my mind,
intelligent and is waiting there to be used by
human spirits if we reach out and call them in We
rush too much with nervous hands and worried minds
We are impatient for results. What we need... is
reinforcement of the soul by the invisible power
waiting to be used

...I know there are reservoirs of spiritual
strength from which we human beings thoughtlessly
cut ourselves off ... I believe we shall someday be
able to know enough about the source of power, and
the realm of the spirit to create something
ourselves ...

I firmly believe that mankind was once wiser about
spiritual things than we are today. What we now
only believe, they knew.⁹⁴

In the edited book, *Intuition in Organizations*,
Frances Vaughan cautions the reader to remember that
intuition of spiritual truth,

is something you already have inside you. As you
discover who you are and become more familiar with
the transpersonal dimensions of your experience,

⁹⁰ Robert Kramer, "Carl Rogers Meets Otto Rank: The Discovery of Relationship," in In Search of Meaning: Managing for the Health of Our Organizations, Our Communities, and the Natural World. Thierry C. Pauchant and Associates (San Francisco, CA: Jossey-Bass, 1995), 220-221.

⁹¹ Peter M. Senge, The Fifth Discipline: The Art and Practice of the Learning Organization. (New York: Doubleday, Currency Book, 1990), 139-140.

⁹² Ibid., 171-172

⁹³ Ibid., 140-141.

⁹⁴ Henry Ford, *Detroit News*, February 7, 1926.

you will become increasingly conscious of it. This kind of truth is recognized, not learned.⁹⁵

Pure spiritual intuition is distinguished from other forms by its independence from sensations, feelings, and thought.

...Only intuition gives true psychological understanding both of oneself and others.

...[S]piritual intuition is knowledge of God.

...[T]he inward vision through which man discovers his nature as a creative process that does more than observe what is already at hand, bringing into being fresh possibilities. Among those possibilities is the potential for transcending duality and personal separateness.

...[T]his transcendence of dichotomy can be seen ... in most of us in our most acute moments of integration within the self and between self and the world.

Spiritual intuition as a holistic perception of reality transcends rational, dualistic ways of knowing and gives the individual a direct transpersonal experience of the underlying oneness of life.⁹⁶

Another recently published book⁹⁷ presented several authors discussing Robert Greenleaf's theory of servant-leadership and how it influenced today's top management thinkers. Among those authors were Lee and Zemke who write of "spiritually minded" managers who honor five

⁹⁵Frances E. Vaughan, "Varieties of Intuitive Experience," in Intuition in Organizations: Leading and Managing Productively, ed. Weston H. Agor. (Newbury Park, CA: SAGE Publications, 1989), 46.

⁹⁶Ibid., 55-57.

⁹⁷L.C. Spears (Editor). Reflections on Leadership: How Robert Greenleaf's Theory of Servant-Leadership Influenced Today's Top Management Thinkers. (NY: John Wiley & Sons, Inc., 1995).

unspoken employee requests: (1) acknowledge the greatness within me; (2) remember to look for my loving intentions; (3) hear and understand me; (4) even if you disagree with me, please don't make me wrong; and, (5) tell me the truth with compassion.⁹⁸ Also among these discussions nine tenets are offered, of which one is to "find a sacred place,"⁹⁹ or as Heifetz advises find a sanctuary in which to listen and preserve one's sense of purpose.¹⁰⁰

Terrence E. Deal and Pamela C. Hawkins explore the "spiritual side of ego: spirit as the peerless source of ego energy." They posit that the "human spirit summons a vast reservoir of vitality that is seldom tapped." They present seven proposition around which the chapter is organized, of which four are spirit based, (1) spirit is the essence of human life; (2) people are inherently spiritual beings; (3) organizations are spiritual activity; and, (4) changing an organization involves spiritual metamorphosis. They posit that expressive activity liberates spirit and

⁹⁸Ibid., 110.

⁹⁹ Ibid., 191.

¹⁰⁰ R.A. Heifetz. Leadership Without Easy Answers. (Cambridge, MA: Harvard University Press, 1994).

thereby creates ego energy; and, spirit can be a competitive advantage.¹⁰¹

Robert W. Terry writes of leadership, spirituality and hope in his book, *Authentic Leadership*. His model for leadership in human action considers meaning to be "the why of action -- the *for which* we act. Meaning evaluates, recommends, justifies, and makes sense of life. Meaning is the context of action, just as existence is the setting of action. Moreover, he writes

Spirituality is a subset of meaning yet transcends meaning. Triggered by some limit or possibility -- death, birth, suffering -- spirituality inhabits the intersection of meaning and existence. It raises the ultimate challenge of life, asking individuals to engage life without ultimate answers. Spirituality calls for faith-based action, and it bridges meaning and fulfillment.¹⁰²

Spirituality lives and moves at the intersection of meaning and existence. ...Spirituality transcends both meaning and existence, inspiring fulfillment.¹⁰³

Robert B. Denhardt, an eminent public administration scholar, is another who was greatly influenced by Otto Rank's work and quotes him extensively in his work *In the Shadow of Organization*. Denhardt asserts in this work that: "Our world is a

¹⁰¹ T.E. Deal and P.C. Hawkins. "Setting the Spirit Free: Tapping Ego Energy," in R. H. Kilmann. Managing ego energy: the transformation of personal meaning into organizational success. (San Francisco: Jossey-Bass, Inc., 1994), 73-4.

¹⁰² Robert W. Terry, Authentic Leadership: Courage in Action. (San Francisco, CA: Jossey-Bass Publishers, 1993), 60.

world in which we seek some sense of transcendence, some way of defeating death.... As a result, our social world has at its core the question of immortality." ¹⁰⁴ However as regards the social world of organizations, Denhardt concludes that "[t]he satisfaction of certain needs may be supported by the ethic of organizations, but the needs of the spirit cannot."¹⁰⁵

Therefore, in sum, authors of organizational literature -- theorists and practitioners alike -- write about spirit and work in ways that suggests that work is an instrument that allows expression of spirit and transcendence of self. This affects harmony and provides a significant measure of meaning to life.

¹⁰³ Ibid., 68.

¹⁰⁴ Robert B. Denhardt, In the Shadow of Organization (Lawrence, Kansas: The Regents Press of Kansas, 1981), 79.

¹⁰⁵ Ibid., 132.

TABLE 4:

The Emergent Words and Concepts from the Organizational Theory Literature	
authentic, principled self	Covey, Vaill
intimacy arising from sacred	
nature of work	DePree
service over self-interest	Block
power of inner wisdom, connection and	
wholeness in humanity	Ray
evolution of human consciousness	Maynard
meaningful principles	
in our essence	Miller
beyond nature, nonworldly, Cause,	
omnipresent	Hawley
transcendence	Harman, Vaughan, Denhardt
one's sense of purpose	Lee and Zemke, Heifetz
gives expression to being	Conger
non-material dimensions of humankind	Morin
harmonizing	Sievers
smallest indivisible reality	Senge
peerless source of ego energy	
essence of human life,	Deal & Hawkins
transcends meaning, bridges	
meaning and fulfillment,	Terry

Summary

Taken together we have philosophers, psychologists and organizational theorists who all agree that there is something that exists outside of, or beyond the material aspects of the human being. Revisiting each we can identify the emergent words and concepts representative of the body of the field.

TABLE 5:

**The Emergent Words and Concepts from the Three
Theoretical Foundations of "spirit"**

Philosophy	Psychology	Organizational
inner life, progressive, dynamic, procession,	creativity, enthusiasm, inspiration, inner nature,	authentic, principled self, intimacy arising from the sacred nature of work, service over self- interest,
propels life, that which is,	dynamic force, progressive,	power of inner wisdom, connection and wholeness in humanity, evolution of human consciousness,
supreme principle, truth,	procession energizing, and autonomous soul,	meaningful principles in our essence,
oneness, awareness of itself, being-there, transcendence inwardness, passion, selfhood,	common humanity, experiences himself transcendence, sense of self as subject, spontaneous movement,	beyond nature, nonworldly, Cause, transcendence, omnipresent one's sense of purpose,
fundamental knowing resolve toward the essence of being,	subjective individual,	gives expression to being, harmonizing, non-material dimensions of humankind,
meaning, existence	inner self, essences, existence meaning	smallest indivisible reality, peerless source of ego energy, essence of human life, transcends meaning, bridges meaning and fulfillment.

From the philosophical literature we find the words, or concepts: inner life, passion, self, progressive, procession, dynamic, propels life, that which is, supreme principle, truth, oneness, awareness of itself, *being-there*, inwardness, transcendence, person, selfhood, fundamental, knowing resolve toward the essence of being, meaning and existence.

Likewise, in the psychological literature one finds the words, or concepts: creativity, enthusiasms, inspiration, inner nature, progressive, procession, dynamic force, energizing, autonomous, soul, or common humanity, experiences himself, transcendence, sense of self, spontaneous movement, subjective individual, inner self, essence, meaning, existence, and possesses man.

Lastly, in the organizational theory literature these words and concepts emerge: authentic, principled self, intimacy arising from sacred nature of work, service over self-interest, power of inner wisdom, connection and wholeness in humanity, evolution of human consciousness, meaningful principles in our essence, beyond nature, nonworldly, Cause, omnipresent, transcendence, one's sense of purpose, gives expression to being, nonmaterial dimensions of humankind, harmonizing, smallest indivisible reality, peerless

source of ego energy, essence of human life, bridges meaning and fulfillment and transcends meaning.

In sum, what emerges from the literature is a theoretical understanding of the secular spirit. That is, *a dynamic, inner essence that enables the experience of transcendental being of oneness with self and Other.* Furthermore, liberating this understanding from the literature now allows further investigation in discovery of the human spirit of workers in organizations.

CHAPTER THREE

THE RESEARCH METHODOLOGY

This exploratory study employs a triangulated research design, or mixed form of research methodologies. Specifically, the researcher combines the use of Heuristic Inquiry, Qualitative Data and Statistical Analysis. In other words, qualitative exploratory analysis leading to ordinal level quantifiable statements. Combining qualitative and quantitative data strengthens the design of the study and provides a more complete picture of reality which increases the depth of our understanding of workers mean by spirit.

Triangulation

The term triangulation was originally associated with land surveying activities. Surveyors using three known points or objects draw sighting lines toward an unknown point or object. Generally, these three lines intersect forming a small triangle called the *triangle of error*. The center of this triangle is thought to be

the best estimate of the true location of the new point or object, assuming that the three lines are about equal in error.¹⁰⁶

Triangulation in the social sciences was first used as a metaphor describing a form of *multiple operationalism* or *convergent validation*.¹⁰⁷ However, it was Denzin¹⁰⁸ who introduced the metaphor *lines of action*, characterizing the use of multiple methodologies in research activities.¹⁰⁹

Method One: Heuristic Inquiry

"The word *heuristic* is Greek in origin (*heuriskein*) and means to discover."¹¹⁰ It is primarily a process of internal searching through which one discovers the essence and meaning of the experience being investigated.

Heuristic research as a systematic and organized form of investigating human experience was established

¹⁰⁶ B. L. Berg and J. Berg. (1993) A reexamination of triangulation and objectivity in qualitative nursing research. *Free Inquiry in Creative Sociology* 21 (1), 65-72.

¹⁰⁷ D.T. Campbell. Leadership and Its Effects Upon the Group. (Columbus: Ohio State University Press, 1956) and T.T. Campbell and D.W. Fisk. (1959) Convergent and discriminant validation by the multivariate-multimethod matrix. *Psychological Bulletin* 56, 81-105.

¹⁰⁸ N.K. Denzin. The Research Act. (New York: McGraw-Hill, 1978), 292.

¹⁰⁹ B. L. Berg. Qualitative Research Methods for the Social Sciences, Second Edition. (New York: Simon & Schuster Company, 1995), 5.

¹¹⁰ Michael Quinn Patton. Qualitative Evaluation and Research Methods, Second Edition. (Newbury Park, CA: Sage Publications, 1991), 71.

with Moustakas's works on loneliness.¹¹¹ However, its theoretical and conceptual roots permeate the works of many others, including Maslow,¹¹² Polanyi,¹¹³ Buber,¹¹⁴ Gendlin,¹¹⁵ and Rogers.¹¹⁶

Moustakas describes the heuristic process as a personal journey to which one is called from within one's own life experiences. That is, there must be an autobiographical connection to the common experience. For, this is the path to the fundamental meanings of important human experiences.¹¹⁷ A path and process that begin with the specific and move to the general and end with the specific again: "...from the feeling to the

¹¹¹ Clark Moustakas. Loneliness. (Englewood Cliffs, NJ: Prentice-Hall, 1961); Clark Moustakas. Loneliness and Love. (Englewood Cliffs, NJ: Prentice-Hall, 1972); Clark Moustakas. The Touch of Loneliness. (Englewood Cliffs, NJ: Prentice-Hall, 1975).

¹¹² Abraham H. Maslow. "Self-actualizing people: A study of psychological health," In Moustakas (Ed.), The Self. (NY: Harper Brothers, 1956), 160-94; A.H. Maslow. The Psychology of Science. (NY: Harper & Row, 1966); A.H. Maslow. The Farther Reaches of Human Nature. (NY: Viking, 1971).

¹¹³ M. Polanyi. Personal Knowledge. (Chicago: University of Chicago Press, 1962); M. Polanyi. Science, Faith and Society. (Chicago: University of Chicago Press, 1964); M. Polanyi. The Tacit Dimension. (Garden City, NY: Doubleday, 1966).

¹¹⁴ Martin Buber. I and Thou. (NY: Scribners, 1958); M. Buber. Tales of the Hasidim: The Early Master (O. Marx, Trans.) (NY: Schocken, 1961); M. Buber. The Knowledge of Man. (NY: Harper & Row, 1965).

¹¹⁵ Eugene T. Gendlin. Experiencing and the Creation of Meaning. (Chicago: Free Press, 1962).

¹¹⁶ Carl R. Rogers. "Some thoughts regarding the current assumptions of the behavioral sciences," In W. Coulson and C.R. Rogers (eds.), Man and the Science of Man. (Columbus, OH: Merrill, 1968); C.R. Rogers. "Toward a science of the person," In Readings in Humanistic Psychology. (A.J. Sutich & M.A. Vick, Eds.), (NY: Macmillan, 1969); C.R. Rogers. "Toward a more human science of the person," Journal of Humanistic Psychology, 25(4), 7-24.

¹¹⁷ Clark Moustakas. Heuristic Research: Design, Methodology, and Applications. (Newbury Park, CA: Sage, 1990), 9-14.

word and back to the feeling, from the experience to the concept and back to the experience."¹¹⁸

There are seven stages in the scientific heuristic research design: *initial engagement, immersion, incubation, illumination, explication, creative synthesis and prescribed course of action.*

The *initial engagement* with the research topic must be from a vital and intense experience with the common phenomenon. For,

there is no substitute for experience, none at all. All the other paraphernalia of communication and of knowledge -- words, labels, concepts, symbols, theories, formulas, sciences -- all are useful only because people already knew them experientially."¹¹⁹

The second phase requires an *immersion* of self into the fundamental nature of the phenomenon. That is, one strives to *know* the texture, tone, content, mood, depth and range of the phenomenon.¹²⁰ Primarily this is done through self-dialogue, tacit knowing and intuition.

It is the process of self-dialogue that "is the critical beginning; the recognition that if one is going to be able to discover the constituents and qualities

¹¹⁸ E. Craig. The Heart of the Teacher: A Heuristic Study of the Inner World of Teaching. (Doctoral dissertation, Boston University, 1978). *Dissertation Abstracts International*, 38, 7222A.

¹¹⁹ A.H. Maslow, 1966, 45-6.

¹²⁰ C. Moustakas, 1990, 118.

that make up an experience, one must begin with oneself."¹²¹

However, it is tacit knowing that is the foundation of all other concepts in heuristic research and discovery. It was Polanyi who identified four types of tacit knowing. The first being the ability to integrate the subsidiary (seen and visible) and the focal (unseen and invisible) aspects of an experience; much like when one rides a bicycle. Some of the subsidiary aspects of the experience would be the pedals and handlebars and the focal aspects would be self-confidence and a sense of the whole in the experience.¹²²

The second type of tacit knowing being the ability to read a *physiognomy*. That is, the ability to read a person's state of being or mental perspective from the clues within the subsidiary environment and the appearance of the mood in the environment.¹²³

The third type of tacit knowing involves "*feeling*" one's way. In other words, one makes one's way through an experience by sensing, having a *felt sense*¹²⁴ for the subsidiary and focal clues in the environment.

¹²¹ C. Moustakas, 1990, 17.

¹²² M. Polanyi, 1969, 182.

¹²³ Ibid., 182.

¹²⁴ E.T. Gendlin. Focusing. 2nd edition. (NY: Bantam Books, Inc., 1981 [1978]).

The last type of tacit knowing is referred to as "speculative skills." That is, one synthesizes the subsidiary and focal aspects of experience and knowledge and through contemplation arrives at a conclusion.¹²⁵

As for intuition, it is the bridge between implicit knowing and explicit knowledge.

Intuition makes immediate knowledge possible without the intervening steps of logic and reasoning. ...In intuition we perceive something, observe it, and look and look again from clue to clue until we surmise the truth.

Intuition makes possible the perceiving of things as wholes. ...Every act of achieving integration, unity, or wholeness of anything requires intuition.

...In substance, intuition guides the researcher in discovery of patterns and meanings that will lead to enhanced meanings, and deepened and extended knowledge.¹²⁶

The third stage in this research process is *incubation*, or gestation. It occurs when the researcher feels they have an empathic understanding of the experience and they allow time for the emergence or birth, of a significant awareness of core themes that will drive the course of the research.¹²⁷

At the culmination of this phase arrives *illumination*, the phase of inquiry which coresearchers are brought into the process. Through the use of

¹²⁵ Ibid., 182.

¹²⁶ C. Moustakas, 1990, 23.

¹²⁷ Ibid., 119.

personal interviews, conversations, and/or participant observation an expanding awareness and a deepening understanding of the core meanings of the common experience begin to emerge.

The next phase, *explication*, evolves within the illumination stage. That is, it is through the sharing of the common experience and the reflection upon that which is being shared that discoveries are made. These discoveries bring about the possibility of a creative synthesis, or a wholeness to the understanding of the phenomenon in question.

From the *creative synthesis* one can then draw conclusions and if desired, develop a *prescribed course of action*.

The power and uniqueness of heuristic inquiry are that,

it legitimizes and places at the fore these personal experiences, reflections, and insights of the researcher. The researcher, then, comes to understand the essence of the phenomenon through shared reflection and inquiry with coresearchers as they also intensively experience and reflect on the phenomenon in question. A sense of connectedness develops between researcher and research participants in their mutual efforts to elucidate

the nature, meaning, and essence of a significant human experience.¹²⁸

What is being sought in this study is noumena which paradoxically can only be captured by way of phenomena.¹²⁹ Phenomena that are personal, intra-subjective and self-referential. Specifically, empirical evidence of the human spirit of workers.

Sampling

Heuristic research uses purposeful sampling which involves information-rich cases for in-depth study and draws explicitly on the intense, but not extreme, personal experiences of the coresearchers.¹³⁰

Method Two: Qualitative Data

Evaluating and interpreting the interviews during the explication phase of the heuristic inquiry allowed the researcher to discover data revealed in patterns and major themes as they emerged. From these emergent themes and patterns, 36 statements were intuitively derived and used as the Q sample administered to a set of research participants. In other words, the Q-sample, was inductively designed from the naturalistic concourse

¹²⁸ Michael Quinn Patton, 72.

¹²⁹ In the Kantian philosophy a noumenon is an object of pure intellectual intuition, devoid of all phenomenal attributes.

shared between people who had shared a common experience.¹³¹

**Method Three: Statistical Analysis Using Q
Methodology**

Q-methodology was developed and refined by William Stephenson, Ph.D. (in physics and psychology)--a protégé of Charles Spearman, who was the creator of the statistical method of factor analysis. Although there are those who perceive Q-methodology as being the inverse of R-methodology, this is not the case.

Fundamentally the differences are that R methods are intended for the objective analysis of research issues and Q methods are for studying subjectivity. It is this quality of self-reference that makes Q most congruent with heuristic inquiry and thus for purposes of this study.

R is an extensive methodology. It requires a sizable number of participants. And it attempts to understand the characteristics of the population associated statistically with the research topic of interest. Conversely, Q methodology is an intensive methodology. It requires a small number of participants

¹³⁰ Brown,, 182

and attempts to understand how the individual thinks about the research topic of interest.¹³²

Q technique and its methodology,...was designed to assist in the orderly examination of human subjectivity. ...Q technique is a set of procedures whereby a sample of objects is placed in a significant order with respect to a single person. In its most typical form, the sample involves statements of opinion (Q sample) that an individual rank-orders in terms of some condition of instruction--e.g. from 'most agree' (+5) to 'most disagree' (-5). The items so arrayed comprise what is call a Q sort. Q sorts obtained from several persons are normally correlated and factor-analyzed by any of the available statistical methods. Factors indicate cluster of persons who have ranked the statement in essentially the same fashion. Explanation of factors is advanced in terms of commonly shared attitudes or perspectives. Q methodology is the body of theory and principles that guides the application of technique, method, and explanation.¹³³

The P-set (persons completing the sort) in Q is equivalent to the variables in R and the concourse (set of statements being sorted) is equivalent to the population sample. Moreover, when individuals complete a Q-sort they are providing the investigator with a conceptual map of their understanding of the research topic of interest and their responses indicate what is operant from their perspective. The resultant factors derived from analysis indicate categories of operant

¹³¹Bruce McKeown and Dan Thomas. Q-Methodology. (Newbury Park, CA: Sage Publications, 1988) 25-28.

¹³²Steven Brown, Dan Darning and Sally Coleman Selden. *Q Methodology* (chapter in forthcoming book).

subjectivity, i.e., similarities between persons in terms of subjectively shared viewpoints, *weltanschauung*.

All is subjective, yet the factors are grounded in concrete behavior, are usually reliable and easily replicated, and, happily are subject to statistical summary which facilitates more careful description and comparison.¹³⁴

There are no issues of wrong and right and with no outside criterion for an individual's perspective, there are no relevant issues concerning external validity. As with heuristic inquiry validity lies in the researcher's understanding of the meanings and essences of the shared, common experience.¹³⁵¹³⁶

With the operant approach to research there are no *a priori* understandings imposed as is the case with operational definitions and deductive methodologies such as Pearson's R.¹³⁷ Rather than defining ahead of time what a response is to mean and thereby imposing the researcher's will on reality, she or he uses the individual's responses to assist in bringing the concept into being, a process more allied in characteristics to creativity than measurement.¹³⁸ Factors are derived by merging that which is unique to each individual and

¹³³ Brown, 5-6.

¹³⁴ Ibid., 6.

¹³⁵ Ibid.,

¹³⁶ C. Moustakas, 1990, 32.

¹³⁷ Steven R. Brown, 1980, 5.

¹³⁸ Ibid., 5.

having it cancelled out, while what is common among them emerges.

Factor interpretations in Q are based essentially on the Factor's score. Then, inductive inferences can be made and conclusions were drawn.

The Application of Heuristic Inquiry in this Research

Initial Engagement

The researcher's own initial engagement occurred while employed as an administrative assistant to a city manager for a mid-sized midwestern city. This particular work experience could only be described as spiritual even though the organizational circumstances were far from being harmonious. When trying to describe the experience to others statements were made about transcending time and self. Stories included accounts of going in early and staying late and yet having more energy after work than when arriving. That life, in general, was more meaningful and there was an overall sense of contentment associated with the experience of spirited work.

Realizing that there are rarely unique experiences, it was decided to begin researching the literature for spiritual experiences and work. This led to the second stage of the research design, *immersion*.

Immersion

Four years were spent trying to *know* the experience -- its texture, tone, content, mood, depth and range -- and if and how it could be discussed thoughtfully and well. Study groups were held with committee member faculty and colleagues in an attempt to analyze and clarify self-dialogue, tacit knowing and intuition arising from researching the topic of spirit and work.

Incubation

The third stage, *incubation*, or gestation, began when the researcher's empathic understanding of the experience merged with a significant awareness of the core themes as they emerged from the literature. Feelings coupled with themes convinced the researcher that a study of the human spirit of workers could be undertaken and make a significant contribution to the field. A proposal was written and approved and this study was undertaken.

Illumination

The fourth stage of this study involved choosing coresearchers by intuitively selecting individuals through casual conversation. The researcher would discuss her dissertation topic being predicated on a personal experience with work that she could only describe as spiritual. When, the conversant acknowledged a *understanding* of just such an experience then a formal request was made using a personalized letter of introduction (see Appendix A).

On university letterhead, the letter introduced the researcher, explained the research topic, and identified the six main questions of interest to researcher: (1) describe how this experience with your spirit at work feels; (2) describe your thoughts about this experience; (3) describe your behaviors resulting from this experience; (4) discuss the attributes fo the organization that contributed to this experience; (5) share any other thoughts you have concerning this experience; and, (6) advise me of others you believe may have had an experience with their spirit at work. An *Agreement to Participate* and a *Research Respondent's Data/Information Sheet* form were enclosed with the letter of introduction (see Appendix B and C). A

contact number for both the researcher and her research sponsor was added for validation and clarification purposes.

The other coresearchers were identified using the snowball or chain sampling technique. That is, the last question asked coresearchers during an interview was if they could identify others who they believed had shared

the common experience being explored.¹³⁹ Those identified were mailed a letter of introduction and a set of requisite research forms.

At the beginning of each telephone interview the coresearcher was asked to acknowledge that they understood the conversation was being taped and that the contents would be published, in part or whole, in this dissertation.

Each interview began with a structured interview guide, but was modified according to the ebb and flow of the conversation that ensued (see Appendix D).

The interviews lasted from twenty minutes to one hour and forty minutes in duration. It is believed that the duration of each interview was dependent upon the researcher's ability to establish a solid rapport with the coresearcher and/or the coresearcher's ability and willingness to verbally express, via a taped telephone interview with the researcher, their experience with their spirit and work. As noted elsewhere,¹⁴⁰ the greater the rapport developed between the researcher and the respondent the richer the data. A fact that can be

¹³⁹ Ibid., 182.

¹⁴⁰ J.S. Hall and S.A. McManus. "Tracking Decisions and Consequences: The Field Network Evaluation Approach." In Walter Williams, et al. Studying Implementation: Methodological and Administrative Issues. (Chatham, NJ: Chatham House Publishers, 1982).

discerned in the shared experiences presented in the following chapter.

Like Fenno¹⁴¹, the researcher filtered the data when deemed appropriate to protect the coresearcher's confidentiality and to eliminate any information that did not assist in the illumination of the shared common experience.

Overall, 49 potential coresearchers were contacted and 26 replied. Two declined to be interviewed, one had no concept of what was being sought and three could not synchronize schedules with the researcher during the interview time span for this work. Eighteen individuals did not respond and two letters were returned with no forwarding address. Twenty interviews were completed with 18 being used in this study. One interview was omitted because it was inaudible for purposes of transcription. The other due to the respondent's experience differing significantly from the researcher's and the other 19 coresearchers. That is, she could not separate spirit and the transmigratory soul. Moreover, her world view is more wholly integrated. She sees the living of everyday life as soul work. Nothing is separate. Every behavior, thought, and emotion is a

¹⁴¹R.F. Fenno. Watching Politicians: Essays on Participant Observation. (Berkeley, CA: Institute for Governmental Studies, University of California at Berkeley, 1990).

lesson on the divine path of soul. Therefore, her experience, as enlightened as it is, is not the common experience under investigation.

Of the eighteen coresearchers who are presented in this study, 13 are women and 5 are men. They range in age from 31 to 70 years and their occupations are varied (see Table 6). They live and work in various states throughout the United States.

TABLE 6. Coresearchers

NAME	BIRTH YEAR	OCCUPATION
Male	1926	Consultant
Male	1933	Retired Professor
Female	1935	Consultant
Female	1937	Real Estate Broker Associate
Male	1940	Union Representative
Female	1943	Federal Mediator
Female	1946	Administrative Assistant
Male	1948	Attorney
Male	1951	University Professor
Female	1952	Educator
Female	1954	Business Owner
Female	1954	Sales Associate
Female	1954	Assembly Line Worker
Female	1957	Nurse
Female	1957	Church Administrator
Female	1959	Educator
Female	1962	Private Investigator
Female	1966	Nurse

Explication

After considerable reflection upon the coresearcher's stories of their experiences with their human spirit and work, the researcher discovered emergent themes and patterns. Using a domain analysis predicated on the proposed universal semantic relationship of attribution, or X is a characteristic of Y,¹⁴² three domains were identified: cognitive, affective and behavioral. Within these three domains, 12 "included-terms" were detected for each (see Table 7).

¹⁴² Ibid., 111.

TABLE 7.

12 Included Terms in the Cognitive Domain: • a sense of freedom and empowerment (20) • an awareness of other (26) • spontaneous creativity (33) • a confident self-development (31) • a commitment to something greater than myself (23) • a belief that I am performing life-affirming work (19) • an expectation of experiencing something better (14) • a healthy sense of self (13) • a sense of ownership (9) • an awareness of an inner essence of energy (8) • a sense of mission and higher purpose (4) • intuitively derived solutions (3) • •
12 Included Terms in the Affective Domain: • a great deal of enthusiasm; a passion (21) • a feeling of awe (27) • exhilarating joy (34) • at times it is euphoric (30) • empathic understanding (12) • an inner knowing (24) • an inner flow (18) • desire to share accomplishments with others (15) • proud, but not prideful (10) • a feeling of being blessed (7) • without fear of (36) • one transcends time, space and matter (2) • •
12 Included Terms in the Behavioral Domain: • supportive and compassionate relationships (22) • they walk their talk (29) • people are authentic (32) • one can demonstrate one's competencies (35) • sustained energy level (28) • honesty and openness (25) • mutual respect, human dignity is preserved (17) • the exercise of autonomy (16) • meaningful work (11) • a great deal of trust (6) • the use of one's own judgment (5) • expressing one's full human potential (1) • •

Creative Synthesis

This phase of the heuristic inquiry was combined with the results of the other two methods used in this study. By doing so, a more complete understanding of the human spirit of workers and its implications for the administration of organizations was accomplished. In other words, after discoveries were made from the sharing of the common experience of the human spirit and work by the co-researchers, qualitative data were developed into a Q-sample which was then administered as a Q-sort. The results of the Q-sort were then analyzed and conclusions were drawn.

Prescribed Course of Action

Because of the nature of this study, in the final chapter this researcher makes only suggestions that managers and leaders may want to consider should they deem them appropriate.

The Use of Qualitative Data in this Study

The 36 *included-terms* became the ordinal-level, quantifiable statements used in the Q-sample for the final segment of the research design of this study.

Each statement in the Q sample was randomly assigned a number from 1 to 36 for data entry purposes

(see Table 7). The numbers were written on the backs of the statement cards and Q sorters were advised the numbers had no significance other than as a way to record their selection on the Q-sort Record Sheet.

Application of Q in this Research Study

In this study, the Q technique involved a set of procedures: 1) constructing a Q-sample (a sample of statements, or *n*), 2) developing the conditions of instruction, 3) sampling (pretest of the concourse), and 4) defining the P-set (person set, or variants).

1. The Q-sample: The Q-sample for this study is an inductively derived naturalistic sample of statements distilled from the exploratory research as they emerged from the analysis of the in-depth interviews with coresearchers in the form of patterns and themes, or domains.¹⁴³

2. The Conditions of Instruction: There is only one condition of instruction for this study: "Rank order this stack of statements assigning a +5 to the statement which most nearly describes what it is like as

¹⁴³ James P. Spradley. The Ethnographic Interview. (New York: Holt, Rinehart and Winston, 1979), 107-119.

a worker to experience your human spirit at work and a -5 to the statement which is the farthest from describing what it is like as a worker to experience of your human spirit at work" (see Appendix F).

Two requests were made of the Q sorters. First, "Please note the statement that you placed in the -5 and +5 positions: Briefly describe why you agreed or disagreed with these statements so strongly." Second, "If you have had an experience with your human spirit in the workplace which cannot be fully captured by sorting this stack of statements, please take the time to describe the experience addressing in particular your thoughts, feelings, and behaviors" (see Appendix G).

3. The Sampling: In order to pretest the concourse, it was administered to four individuals who were selected because they could analyze and synthesize well, they were willing to give constructive feedback and they lived in close proximity to the researcher. No revisions were made.

4. The P-set: The Person-set for this study consists of 24 people known to the investigator. Each was sent a personalized letter of introduction (see Appendix E).

On university letterhead, the letter formally introduced the research topic, requested the participant

to share their view on the topic by sorting the cards and answering two questions, and forwarded the Q-sort instruction sheet, the Q-sample cards, a layout sheet, and the Q-sort Record Form with participant information included. A contact number for both the researcher and her research sponsor was added for validation and clarification purposes.

Overall, 27 persons were contacted and 24 replied. Three individuals did not respond and no letters were returned. Twenty-four Q-sorts were completed and returned and are included in this study.

Of the 24 persons in this P-set 13 are men and 11 are women. They range in age from 30 to 70 years. They all work, or have worked, in organizations, their educational and occupational backgrounds are varied and they live in various states throughout the United States (see Table 8).

TABLE 8. Q-sorters or, P-set

NAME	BIRTH YEAR	OCCUPATION
Female	1927	Counselor
Male	1939	Bartender
Female	1939	Horse Masseuse
Female	1940	Actor, Dir., Minister
Male	1941	Musician, Writer
Male	1943	Risk Manager
Male	1946	Painter/Taper
Male	1947	Consultant
Female	1949	Ass't Exec. Director
Male	1950	Small Business Owner
Male	1950	Scientist
Male	1950	First Line Supervisor
Female	1951	Adm. Assistant
Female	1952	Secretary
Female	1952	Home Health Care Aide
Male	1956	Nursery Owner
Male	1958	Small Business Owner
Male	1958	Hazmat Technician
Female	1959	Counselor
Female	1961	Escrow Officer
Female	1963	College Administrator
Male	1963	Electrical Engineer
Female	1964	Nursing Assistant
Male	1966	Parts Manager

The Q-technique Process Used in this Study

Q-technique "is merely a mechanical way of testing theoretical issues,"¹⁴⁴ specifically, issues which have been structured in the form of a Q-sort sample which itself is a theoretical conceptualization of measurement. However,

conceptualizing an item as a measure...in no way necessarily enters into the subject's understanding as she or he scores that same statement in a Q sort. ...the meaning and significance of items is determined by the subject, so that the observer acquires knowledge of their meaning *a posteriori* (after the sort).¹⁴⁵

The application of the Q-technique in this study involved the use of software package downloaded from the internet. Specifically, MQMethod 2.03 developed by Peter Schmolck and made available on The Qmethod Page: <http://www.rz.unibw-muenchen.de/~p421bsmk/qmethod/>.

A Centroid factor analysis was chosen over the Principal Components factor analysis because "centroid and the more precise methods produce virtually the same results,¹⁴⁶ but Centroid allows for the abductory possibilities of discovery (i.e. emergent unanticipated, but not unsuspected, relationships),¹⁴⁷ and its

¹⁴⁴ Steven R. Brown. Political Subjectivity: Applications of Q Methodology in Political Science. (New Haven: Yale University Press, 1980), 181.

¹⁴⁵ Ibid., 191.

¹⁴⁶ Ibid., 209.

¹⁴⁷ Ibid., 230, 237.

indeterminacy -- a feature it holds in common with quantum mechanics.¹⁴⁸

The decision to forego a hand factor rotation was based on the understanding that, this undertaking "like the composition of Q samples, involves... artful judgment in alliance with a working theory to help guide the way. [Moreover], the varimax solution, ...provides a factor structure that is acceptable on theoretical grounds."¹⁴⁹ Therefore, due to the researcher's novice standing in the use of the technique, the varimax solution was chosen. It was determined that seven extracted factors was the *magic number* and most suitable for this work¹⁵⁰ and only one rotation cycle was applied to the data. The outcome was that six of the seven factors extracted presented substantial correlations.

A substantial correlation is determined by calculating the standard error ($1/(\text{SQRT}(N))$), where N is the number of statements (N=36 in this case) and SQRT is the square root : the value is therefore $1/(\text{SQRT}(36)) = 1/(6) = .16$. In general, correlations are considered to be statistically significant if they are 2 to 2.5 times the standard error,¹⁵¹ however, it was decided to use

¹⁴⁸ Steven R. Brown, (1993), "A primer on Q methodology," *Operant Subjectivity*, 16, 91-138.

¹⁴⁹ S.R. Brown, 1980, 246-7.

¹⁵⁰ Ibid., 223.

¹⁵¹ S.R. Brown, 1993,

the Z score of 2.58 to attain statistically significant correlations at a probability factor of .01. Therefore, the absolute value of 41 ($2.58 \times .16 = 41$) was the base factor score used to determine which loadings to flag for extraction and rotation. The decision to proceed in this manner was predicated on the understanding that

...factor analysis is a method for determining how persons have classified themselves. Two people with similar views on a subject will both end up on the same factor¹⁵²

...the factors, once extracted and suitably rotated, provide information regarding which subjects' views are similar."¹⁵³

This study employed two criteria to determine the number of factors to retain: factors with Eigenvalues greater than one -- an Eigenvalue being the sum of squared loadings for a factor¹⁵⁴ or factors that have at least two significant loadings.¹⁵⁵

In this study five factors had Eigenvalues greater than one and the remaining factor had an Eigenvalue greater than .89 with two significant loadings.

¹⁵² Brown, 1980, 208.

¹⁵³ Ibid., 238.

¹⁵⁴ Ibid., 222.

¹⁵⁵ Ibid., 222.

Summary

In the final analysis, what is of utmost importance in this methodology is not what the individual statements mean theoretically, but rather what each participant did with them operationally, for it is the Q-sort which gives meaning to this operation. It is the Q-sort that enables the person performing it to present a model of his/her opinion or belief about the concept of the human spirit in the context of their work life.

Conclusion

What we are ultimately seeking in this exploratory study is ..interpretation, meaning, understanding and knowing and not proof of theoretical propositions.¹⁵⁶

¹⁵⁶ Ibid.,

CHAPTER FOUR

HUMAN SPIRIT OF WORKERS: SHARED EXPERIENCES

The following are the eighteen edited stories shared by coresearchers about their experiences with their human spirit and work. These stories are presented in chronological order as presented to the researcher.

As a matter of confidentiality, each coresearcher is identified only by their interview number along with a very brief biographical sketch drawn from their information sheets.

Coresearcher Number One is a thirty-four year old woman who describes herself as spiritual. She is an entrepreneur who owns and operates a private investigation service in a mid-sized city. She owned her own cosmetology business while working her way through college. She was a grant writer for a third sector agency before starting her investigative agency. She is also a free-lance writer.

I feel like my spirit is being fed when I am writing, or when I am being creative. Especially when I have good creative writing ideas. I feel that to a point when I'm just doing editing, but mostly when I come up with a good idea for a project for somebody. I can look at the finished product and I feel kind of euphoric.

You experience feelings of control and power because you feel like you have the world by the tail. Like, "Yeah I can do anything. I'm good." I know that when I am doing it, I want to share it with somebody. Like I am so proud of myself and the good work I have done.

I feel more energetic. I almost feel like I get a rush of adrenaline. I feel that, when I am in that state, time kind of stands still, or time, you transcend time. I feel like time just whizzes by. Like when I am at the computer doing creative graphic designing of brochures, or whatever it is that I m doing. If I am really in to it, it just, I have no sense of time, I am kind of in another dimension.

When I worked for a community health center as a grant writer, I would do work I was not employed to do. Projects like the newsletter for the HUD housing project, or something, that I would do on the side without my supervisor knowing it. I really enjoyed doing those types of things. I should have been in the public relations position. It was a position that was vacant more often than not and I got a lot of the duties from it. I enjoyed the work because there was more opportunity for creative expression.

My major was writing and I really enjoy doing creative writing, graphics, and putting the whole product together. Whether it be a flyer or a resume or a newsletter, whatever, even an organizational chart. I enjoyed that. It is a graph, a visual presentation. So, it is tied to visual and intellectual conception and creativity.

There has to be substance to the activity I am doing. It can't be just pretty. It has to be on an intellectual and visually creative level, those two together. This is what I get the most enjoyment out of.

As a cosmetologist, I would occasionally have experiences with my spirit, but that is why I left that work. There was no opportunity for the intellectual side to be stimulated. It was

creative, a visual creation that I was doing but I felt like my brain was rotting. I was not appreciated. I felt like a glorified waitress. I guess I need to be appreciated for my intellectual abilities. People who liked my hairstyling did not know that I was also intelligent. I have to be able to convey that to people. I guess it is tied to my self-worth. I want to be able to demonstrate my competency in a creative, visual and intellectual forum.

As a grant writer, I had to sneak around and take other opportunities outside of my job responsibilities. My boss would never have allowed it, had she known. She wanted me to do only grant writing, but it was dry and it was drudgery.

I don't believe any part of this experience is tied to problem-solving for others, or crisis related. I mean maybe a small part of me was helping because I like to help, but the euphoria came from doing those types of jobs. Those were the types of things I enjoyed doing. Even if I had to sneak around to do them. I would do them when my boss wasn't there, or I would come in early or do it on my lunch hour, or wait until she was at a meeting and run over to her other computer to whip together a newsletter to try and help people. She didn't know a lot of the stuff I did, because she would have been angry. But I was just trying to help. I enjoyed putting them together and I was really proud of my finished product.

As a private investigator when I have a challenging case like when I am able to locate somebody who doesn't want to be found. I get a great sense of satisfaction but I don't characterize that as spiritual. I'm challenged and I meet a challenge and I feel fulfilled in that way but I am not sure that it is a spiritual experience. It is a different kind of experience. There is something missing in these situations that is present when I am writing.

I can feel gratified and motivated and still not be having an experience with my spirit. Writing is the vehicle for me.

When I find somebody or get the information I need for a client, I feel great pride and sense of accomplishment and almost at the time a rush but it is not spiritual it is ego-based rather than spirit-based. This ego-based experience is like an adrenaline rush and you want to jump up and down

and scream. For example, when I finish a tough assignment having found someone who was hiding and I get them. But when I am having a spiritual experience with my writing it is more other-worldly. I am off in another dimension and time flies -- it is transcendental.

My energy level is really up on the worldly side but when I am having a spiritual experience there is a long sustained energy and I am not even aware of my body or what my energy level is. Nor am I tired when it is over. I feel energized but not like a rush, I feel good. After solving a case I get an initial jump up and down rush and then a down, I am worn out -- almost like a sugar rush.

Coresearcher Number Two is a forty-four year old woman who describes herself as spiritual. She has been a secondary school teacher and is currently a doctoral student.

I experience my spirit in my work, teaching. There are days when I go into the classroom and what I am saying and what the students are reacting to clicks in a way that anyone who is truly an educator wants it to click. The energy builds throughout the class and the creative juices inside my head continue to flow and new ideas pop out that just keeps drawing it to a higher and higher level in the classroom. And, the students seems to be learning a great deal and I am absolutely on a high. Emotionally as far as what is going on in the process. Actually I think you can probably sum it up in a sense that when I see that I have contributed or encouraged the desire to learn and some excitement in knowing things, then students haven't previously contemplated or haven't delved in deeply to, then I feel a sense of Maslow's self actualization. That what I have done is good and that it feels right. That today has been the fulfilling success that I would like every day experience to be in the classroom. Not every day is that way, but there are periods of time that it is on a roll and it just continues to build. When I feel good about what I am doing and I see students responding, it just is a feeling that

there are no words to describe the experience. You know that it is done well and received well. And, that is the ultimate satisfaction to an educator.

When you are pulled down from that high by some intervening force, whether it is administration or other situations that arise, the let down and the feeling of loss of something you prize is emotionally devastating. It affects your self confidence and your ability to reach that high again and your ability to do mediocre, let alone satisfactory work. It really is beyond any word that I use to describe the way it feels whenever you have that kind of success. It is a sense of one, I know that sounds a little corny but it is truly a sense of one with the environment, with the process. My philosophy is that I cannot not teach. It is not just an occupation, it is a vocation or a calling and when it is going well and when things are clicking, it is just the ultimate experience.

My mood is light, I am happy, I am energetic, I am enthusiastic. I literally come out of the room with a smile on my face. I walk out and I am thinking to myself, this was good. Today was good and I call my significant other and say, today was a great day. It felt good. It was great. I am enthused and I want to share how good the day was because it just a sense of man this is what it is all about and I do a good job with it. Because I saw the kind of reaction coming out of the students. You can see it in the students, in their reactions and their comments, but more than that it is something internally that you feel. It is the satisfaction that yes, all of the work , all the effort is worth it because this is what it is all about.

When some factors pull you out of that situation, or you lose that spirit that psychologically, physically, emotionally, every aspect of your life, if you have ever had this kind of experience, when it is taken away, or when you feel someone has stolen it from you, is like someone stealing the fire that Prometheus has brought to you. And, it is a sense of gloom, darkness, feelings of depression, feelings of inadequacy, disappointment. You start re-evaluating and questioning your ability to do this at all. You start asking questions like my ego was outweighing my potential and perhaps I am not so good at this and I need to reflect on what is wrong

with me. Am I short-changing my students. Can I really do this for the rest of my life. It is a terrible sense of loss. When you get it back it is like, this is wonderful. There have been periods in my life when it was there for long periods of time and it felt good and I feel like it is when I do my best teaching. Not just from the sense of when I feel the high, but when I am feeling this sense of well-being I am more confident, more creative, more sensitive to the needs of my students. This is turn makes me do a better job.

This experience can occur with something as simple as manual labor. If I have reworked furniture from sanding it down to the bare work and restaining it, re-preserving it and bringing up to the finished product, or taking a room that is rather depressing and with the use of wallpaper, trim transforming that into something that is bright and cheerful, or positive. It is a real sense of accomplishment. Yeah you do a good job and you want to share that with others. Then you are willing to go up and say, "Hey if you want to refinish that furniture I will be glad to help you." I have done that before and I really enjoy it. Or, "Sure I don't mind helping you put up the wallpaper. If you want to come look at my work, come see it." You are anxious to show people what you have done. It is not an ego thing as far as a brag, but just like this is good and I am proud of my effort. So, it is such a hard thing to explain because it is so internal. It is so internalized. But it is just a knowing, an inner knowing, that this is what you were striving for and you have succeeded in it. I think all of us, in our lives, desperately desire to do that and have a deep emotional need to fill this in our life.

I think people start out in life, little children start out in life with the thrill of saying good job and clapping for them and all. I think some times society steals the fire from you early and some people don't have the inner stamina or the motivation or environment to fight to get it back. They become complacent and they tend to come to accept things just as they are and justify their situation. I can't think of the word I am trying to come up with, but just become satisfied in sense with it being mediocre and don't really strive. However, if any event in their life or opportunity come to where they can be lifted back up, no matter

how far down you felt, you get a reaction. I have dealt with students who have been in trouble with the law, the school system, feeling terribly low and inadequate and become to accept that as the natural way of things being. If all of sudden something comes into their life, an intervening variable of some sort, that sees in them some value, some spark that everyone else has discounted they too will arise to the occasion. I have had students who I was told to sit them in the back of the room, they are trouble, if they are a problem just send them out. When I had student in the back of the room making comments off the wall, I finally just stopped class one day and said, "You know if you ever decide to really get back involved in school you are going to be one of the brightest, if not the brightest person in this class because you really ask intelligent, deep questions when you say anything." Everyone in the class turned and looked at him. He said, "Well I use to do good in school." I said, "You still can because the brightness is there and I see it whether you are saying anything or not. I can just sense it in you." Before the semester was over he was making A's again, asking if he could take his papers home to his parents, and helping other students in the class. Like I said if this spirit or this need to have these feelings had been beat down where he thought he wasn't even capable of feeling it again. Once the opportunity arose and someone saw that spark was there, it just needed to be kindled, it resurfaced. I think that it is in everybody. I think people just become complacent and just become conditioned to believe that this is the way it is and there is really nothing I can do about it. So they need, whether it is their manager, their teacher, their boss, their companion, or whomever, they need someone to recognize that spark and make it come alive for them. Make it available to their resources that they can draw on and then everyone is going to benefit from it.

I think possibly the people that feel the highest high of this self-actualization of the spirit, are those who are insecure, perhaps most insecure because it is not an arrogance with them to feel it. It is something that they definitely even need. To show others I am confident. Not just to others, but to yourself. Yes, definitely.

It is part of our nature that we want to be approved, be accepted. It is not just human nature even into the animal kingdom. This sense of being appreciated and showing our potential. I think it is part of the entire cosmic aspect of it is in everything.

Coresearcher Number Three is a fifty year old woman who describes herself as spiritual. She has worked as a teacher and an artist. She is currently an administrative assistant in a municipal police department.

I have had it both ways in the same workplace. I have found that my spirit was built up when I was allowed to not so much to do what I wanted as be creative and do what they wanted. I was allowed to do that in a number of ways in the old job and then in the newer job. Today, I am allowed to do it on a daily basis because I'm not closely supervised. I'm given free reins with what I'm to do and that in my definition helps build my spirit.

Conversely when I was in the old job, my spirit was really damaged by being -- I called it by being beaten everyday. The supervisor I had continuously put me down. Nothing I did was right. I didn't dress right, talk right, eat right, look right, wear right and it was a continual spirit killing situation. It damn near killed me. It took about 6 to 9 months after that episode to start feeling like a human being again and I consider that spirit.

For example, when the city wanted a newsletter I volunteered to do it. I went to the employees and found out what they wanted. I was given pretty much free rein but I tried to work within the realm of what I knew and thought they wanted.

Today the environment I'm in is para-military which you would think is a very structured environment, but here I have the freedom to do what I see needs to be done. The person I work for now delegates authority and responsibility freely and I bloom within that environment.

The tearing down was in city government also in a public information office environment. It was just the opposite. I was closely watched, closely scrutinized, nothing was right. Nothing was good enough, no decision was ever correct.

When you are empowered your spirit soars and when autonomy is withheld your spirit suffers.

There is empowerment and dis-empowerment, which is similar to dis-embowelment, I think.

I think I have always been in touch with my spirit in the workplace. Years and years ago in Corpus Christi I worked for a business college teaching business courses. It was one of those pay as you go places. And, although it was a rather shabby environment in that they didn't really care what you knew about, they just wanted you to teach the students so that they could make money. I found that I really enjoyed that experience. It was good for me spiritually and emotionally in every way. But, there came a time when they wanted me to have the students do work in their classes for the school that is and I think the experience was to type envelopes and it wasn't learn how to type envelopes it was to type envelopes for their advertising campaign. For days and days and I just drug my heels in and said no. Those students are not going to do that. That is not what they are paying to learn. That is not learning and they said, you will either do it or quit. I said then I quit.

I think when the spirit thing is on a high level, it's -- you know you feel happy, you feel trusted and trustworthy and you feel trust. That in a creative environment, that it is okay to make mistakes. And so there is not the fear, you don't have fear. I don't think you can be real spiritual and have fear. So, I think that might be the most important thing for me, is to feel safe. Safe, that someone is not looking to fire you or kill you, or get rid of you, or move you on, or that they don't like you, or, you know. Just to feel safe. Of course, the opposite is true with the bad emotional experience. You feel totally at the will of someone else. With no sense of self at all. I think shame comes in too. I feel shame came into the really bad experience I had at city hall. I felt shamed somehow, I felt guilt, I felt I wasn't good enough, I felt somehow I had caused all of this rain to come down on me. Even though

intellectually I knew better at the feeling level that was what I was feeling.

During the bad experience with my spirit and work, I was angry and anger always give you some sort of fight or flight feeling. But, it wasn't a good kind of energy and I was real angry a lot.

With a good experience with my spirit and work, I'm healthy. I don't have colds. I don't remember the last time I was truly ill. I want to look good, I try to look good, I try to take care of myself.

In the bad environment, it got to where I didn't care about how I looked. I was just one angry ball of madness walking around. Fearful, angry the whole business.

I think when someone is going through an experience like I had, which I shall call soul killing or spirit killing, if you will, that not only I was experiencing it but I think people around me were too. I think it affects a lot of people. When they pick on one employee or they do something to someone I think it is like in our homes of origin we all feel the pain. We all feel fear, it affects all of our actions in the future for a long time. For a long time. It takes a long time to rebuild trust. Trust that somebody is not going to come up behind you and stab you in the back. Even today in a positive experience with my spirit and my work -- maybe because I had the negative experience -- I am always like with 10 % of me watching out, test the waters, I make sure things are not going bad. And, I think I always will. I am cautious and distrusting. I don't consider that a positive thing.

Conversely, when you are inspired others around you can sense that and it somehow affects them also. Especially coworkers because they see the whole thing. At home they see the end results which would be me. But at work they see the whole picture of what is going on. Your coworkers are witnesses and cofeelers. That's what I think.

Whether or not employees are motivated has to do with whether or not the organization allows people a positive spirit at work. I think you can motivate with fear for a little while. I think people can be motivated with fear but they either won't stay or their self-esteem won't allow it to go on and I think they will leave. There are certain people who were raised in that environment

who will stay on. They are not necessarily good employees, they are not willing to take chances, they stay within the little box that has been drawn for them to stay within. If that is the kind of organization you're running then, that will work just great.

But to have the highly motivated, creative people you have to allow for mistakes to be made. I think that may be the most important thing, to allow errors. And, I use the term errors loosely. Post It Notes was an error. I think any organization worth its salt is going to be open to what they call mistakes. And, organizations that are so rigid about being there on time. If that is all they have to worry about that's probably all they are getting from their employees. I think that kind of rigidity is a spirit killer.

Coresearcher Number Four is a forty-two year old woman who describes herself as spiritual. She is currently working on her Master of Business Administration. For the past 21 years she has been involved in her family-owned business and is currently the Business Manager.

I think for me that "being in spirit", I am going to phrase it that way because I'm not quite sure. Being dis-spirited I think I can relate to, having experienced that for many years. So I'm going to call it "being in spirit" for me and I am going to define that for me as being more in tune to how I am handling myself and how I am treating others. Wanting not only to be aware of that but what its affects are on other people around me. Basically, wanting to look at that because wanting to be more for the quality of my life and my affect on other people and wanting to be more in tune with my accountability to myself and to others.

I believe I have been spirit fed for the past 15 years. The last five years I have been on more like a crusade with the whole thing. How I deal with that is I really believe deeply in my conscious contact my spirit and my spirit is Jesus.

I want to be spirit fed and spirit strengthened and being able to go on with that. I do that through Bible reading and scripture and prayer and meditation every morning to get set straight for the day. What I have basically seen is all sorts of changes with myself and more of an awareness. A deeper level of awareness of things around me and on a wider scope -- not just in the work environment. I am dealing with things on a deeper level. You put a lot more thought into things. Maybe more than other would. I get a sense of accomplishment, a sense of that quality that you are able to carry on with that. I think there is extra strength, I just don't know how to describe all that has gone on because of the pursuit, there is a lot to it.

Rewarding, very satisfying, very gratifying, very insightful and I guess I would have to say empowering. But with empowerment comes added responsibility. Empowering in the sense you are able to see a lot of things other people don't necessarily see. Empowering into another dimension. Actually being able to see maybe more of what we are here for. Realizing that all of this is very temporary and that we are kind of like pilgrims and what we are doing is sometimes stuff to take up the time while we are here. But backing up and looking at the big picture and then really wanting to have a good impact on the people around you. Wanting to elevate them also, so they can achieve and do more for others and themselves and their families, that type of an empowering.

You can feel more and sometimes that is not necessarily good because you can't be dealing with, for me, feelings and emotions. I need to put those aside and I need to go deeper than that. It is there and sometimes it just blows my socks off.

When I wasn't working under this I was a reactive person. I was not insightful. Now I would have to say that I really go for the order. I believe the Lord puts order in your life and I did not have anything very orderly before. I would react and over-react to things that would happen because I was not reflective about what was going on. I did not have self control. So, I would holler at people. I would swear. I just did not handle myself in an appropriate manner. I was not only dis-spirited onto myself but I would carry that on to other people and rob them of their

dignity that they are deserving of as individuals. I would go into justification. I'm not saying I'm perfect. I still can have days where I am not totally appropriate all of the time but I do believe that I have methods of dealing with that now. You go back and apologize, or you become humble after you have thought about it and realize what you have done. There are methods of dealing with situations now or talking with people one on one. No I did not always handle myself as an in spirit person, or spiritual person.

It really helps when you are running it. When you are the head of the organization. I'm able to take the time for myself than I probably could otherwise. I take Thursday mornings off. For the last three years, I come in 2 to 2 1/2 hours late because I go to a Bible study group. I'm sure that would not be allowed in many organizations. I have someone working coverage for me and they all know where I am going. I do not go back into that organization and push anything on anyone. I do not push religion on them and I do not push spirituality on them. I fully believe you have to live it for it to be real. I really believe that other people have to feel it, when they are around you. In that you are respectful of them and that you are uplifting of them by the things you say and the things you do.

So as far as the aspects that are conducive to the environment, I think for me it is because I work with the public. I have a lot of spiritual people who are my customers. That was never anything that I intended to do, that just came about. I guess we are able to talk a little bit deeper than we normally would with just anybody walking through the door. But, I have had a lot of people walk through door and say that they can feel something different in that place. Then I have a real strange thing where I have all of these ministers from town come to my business and I never knew these people before, so I don't know how they are all coming. Do you think spirit filled people attract other spirit filled people?

It is pretty awesome. When you can go home at the end of the day, you have such a more meaningful day at work other than the work you were doing. That you have these heart to heart talks with people or someone shared something that was going on with someone else so you went into prayer over

it for those people. It wasn't a gossip thing it was a genuine concern. Or, someone touched your heart that someone else was having a problem and you both decided that we were going to lift them up in prayer or send them a note of encouragement. It is a deeper aspect to just the work environment than I have ever had before.

I have been in this for 21 years and for many years this was a dis-spirited organization. Totally, totally.

Today, I think by being this way, what has happened is that it allows the workers the freedom to elevate themselves like they never have had before. By giving them a broader scope of what they are allowed to do.

If you are empowered and you feel comfortable with it then you don't hold that over people's heads. You give it to the people and you let them do what they want with it. You empower them.

I empower my employees. They can make the decisions. Some of them will come and say, "This is going on, what do you think?" I say you are the technician what do you feel. I get their input and let them make the decision. I let them purchase things we need. I let them know what is going on this week and what we need to accomplish. Could you try to work it out and see what you think. Let me know.

My purpose is not to control. My purpose is to be a cheer leader type of person. Then they can develop themselves. If we do a little bit of review, which I will try to do with a bonus or something, I will just say, "Could you try to talk a little more. Share your feelings a little more." I think that is really important. Wanting people to know that we want to know what is going on with them. Many times I will in the course of a week go out and check -- what is going on with the wife and the kids. Wanting to check and making sure that things are okay with them too. I say remember we are a resource for you. If you need anything you just let us know. Or, if there are issues and they need uplifted I am going to pray about that. Do you mind I am going to mention that in Bible study, not mentioning names but situation. Things like that. That allows people to be at their best. That's what I have seen to be the outcome of that.

By behaving this way, my employees are more relaxed and more professional. I think when you

have to work in a fear environment it can be real intimidating. You make a lot of mistakes because you are nervous and apprehensive. I don't think you can be your best in those environments. I want my people to be their best. If I lose an employee I always tell them it was great knowing them. I realize they have a better opportunity and that is better for you and your family to take it. Just being able to treat people like that, I don't think I would want to go anything less than that and like I said I still have a long way to go.

I use to behave differently and I know what happened. Now that I am this way I see what happens and I can see there is a very definitive change in that. Your behavior begets this behavior.

Organizational leaders need to look at their values and the way that they live or demonstrate those values.

Coresearcher Number Five is a thirty-seven year old woman who describes herself as spiritual. She is an educator whose current position is that of Education Specialist. She develops and delivers training programs to other educators. She has been highly involved in numerous management training programs, including Covey, DuPont, and Total Quality Leadership.

I think the first time I had it, in the job I am presently in as a education specialist, was when I did my first presentation with a group. A workshop that I had planned and saw it through. It was a feeling that came over me like: "This is the place where I need to be. This is right. This is God's plan. This is it." Before even doing presentations, being hesitant to stand before people and speak, I never thought of that as being a place for me, or an area where I would want to be. Once doing it and realizing during the process, realizing that that was a part of me that

really existed. From that point, as I continue to work in the area and watching the growth, my own personal growth and how my spirit felt so much in tune to what was going on in the organization and how the organization fed me and how I grew from it.

The organization allows me to do what I think is important. What I think is needed without the double checking, without the hesitation. It is like, here is an example: There is a need within our region for our first year special ed. teachers or teachers who go into the classroom for special ed. There is some training that needs to be done. We have heard this from teachers, we have heard it from principals -- that the first year special education teachers really have a hard time doing well. But, we have yet to do anything about it. So, this summer, that is my plan. One of my workshops will be for these first year special ed. teachers. I don't have to get it approved by anybody. I don't have to get it double checked. If there is a need, you go and do it. Whereas, coming from a classroom situation where there is always that feeling someone is looking over your shoulder, or everything has to be approved by the principal. Here you make the decision and you go with that decision without the approval. In a sense the approval is there because there is a trust level.

The autonomy given me and the level of trust in the environment allows me to be a risk-taker. I consider myself to be somewhat of a free spirit. Someone who doesn't want to be boxed in. To be able to reach out and do something different. Take risk and it gives me that opportunity. I get in some sense a feeling of freedom and not confined.

I am allowed to be creative and it feels great. It's letting my mind wander. What can I possibly do next and then doing it.

Sometimes I feel excited, sometimes overwhelmed. Sometimes seeing the big picture and then the process of making it work. Then sometimes even with that, I doubt myself as to whether I can really make it work. But, then when it finally comes to pass, then I see: "This was difficult, but it was worth the challenge, worth doing."

I don't know if I'm highly motivated or if I'm, I don't know. Sometimes I think I am, sometimes I don't think I am. It really depends. I think I am more than highly motivated, I am

passionate about certain things. I am passionate about kids. I am passionate about educators doing the right things for kids.

I think it is the way the organization is set up. That I have one immediate supervisor and then there is a second supervisor. But the only thing that goes through an approval system is money. But as far as other things, it is a judgment call and its your judgment or my judgment, what I think is needed.

My organization empowers me. It is also that as an organization we are walking the talk. We are doing what we are preaching. At the service center there is Covey training, there is Total Quality Leadership training, there is DuPont training and for a while, everyone had to go through DuPont, everyone had to go through TQ, you were encouraged to go through Covey training. At the time we had people in the higher administration who did not go through training. So you had these people under who went through the training and had to buy in most of the training and they started to question: "Wait a minute, wait a minute, Why do we still have a system that does not allow you to do the things that you think are right without going through an approval system?" So, we have had some changes. The majority of people have gone through the training and are walking the same talk.

Management is walking their talk much more so now then what they were when we first started. That helps a lot.

Management is perceived as being authentic and I think it is also, at some level, it is the pressure: "Is this what they really wanted? Does the buck really stop here? What is it I should be doing? Do they like it or dislike it? Whereas, when everyone is fully aligned you don't worry about those things."

It is an interesting place because I don't think anybody fears losing their job. We're on a funding system based on grants and they like to say we are a family, but I think it is more than a family. Because families can turn on you. When a person's funding runs out, at the service center each department looks at their funding to see if there is any way they can incorporate that person into their department. So that person won't lose their job. It is that type of approach. There is caring for the individual.

When I was teaching, there were instances of both positive and negative experiences for my spirit. The positive would be the ability to reach kids and to make that difference and yet not knowing exactly what that difference is. What they saw as the difference. What made them want to come back and see me. Or, if I see them in the street, "I really like that you were always fair. You treat everybody, not necessarily the same but you treat them fairly." It has been with the kids, they fed my spirit. It is hard to stay in special education and teach and not be touched by them. Their needs and their concerns. At the same time really realizing that you are probably getting more from them. Because of their level of honesty. Kids who are learning disabled are some of the most honest people to deal with because they will tell you the truth, like it or not. How they perceived it, and their perceptions are normally more accurate because they don't have the ability to play the games. Their minds don't just shift to, "Let me say this better, Let me make something up." It is the truth as they see it. You might not like the way they call it. But, when they are right, they are right.

The most negative things within teaching were the structure and teachers who could not see beyond the scope of the classroom, or beyond the scope of a textbook. To deal with them. In their opinion they are teaching a subject. In my opinion, they are teaching students, they are teaching people. The most frustrating thing was dealing with people who taught subjects and not kids.

Coresearcher Number Six is a fifty-three year old woman who describes herself as spiritual. She has been a member of management in a small number of Fortune 500 companies. She has been a consultant to private and public organizations. She currently works as a federal mediator.

I have had my spirit both broken and enhanced. With the positive side, there is a lot of intrinsic

and altruistic feelings and behaviors that come out when you are in your element. You get a sense that people would receive something you say or do very well. Then when you do it and their lives seem to be touched by it or affected in some way, then you feel like doing it better next time so you'll have a better return from it. That is the altruistic side of it. The intrinsic side is where the more good you do the more good you get back. The more good feelings you put into your work the more rewards you have from the people exhibiting their happiness, their life changes, their job changes, satisfaction in their work.

I really feel like I am doing a calling. I feel like I am doing the Lord's work. That I was actually put here for a reason and that this is what I am really suppose to do. People I have talked to that love their work, that is one of the common feelings they have. They feel that whatever mission they are accomplishing is part of their destiny and the Lord's work. They believe that there is some real good that comes from it. Now even though we may not politically be in agreement, I do sense that the people who experience the same spirit seem to have the same feeling. We tend to talk on a higher plane, rather than just talking about work. We kind of connect in a way that we all know that we do.

There is a common understanding. We are aware that we like what we do and believe in it. In our own way, we are a part of the big puzzle. That we really fit into the big puzzle. We believe, because of the nature of the work and our expertise, that answers come to us. We tend to come up with answers and really don't know from where. It is not that we believe our education did it all. There is a coming together of all the senses and the perfect picture develops. But that connection, I heard the word tonight, "kindred spirit", that's a good word, that's what we are. You have some kind of an inner knowing -- a magnetic thing.

It is the tone set by management all the way from the top down that allows you to experience the spirit, or not. It is kind of like an insidious cancer or a breath of fresh air depending on how it comes. If you have only managers in an organization they only manage people. As a result whatever self-motivation or spirited motivation

gets stifled. So, they either have to hide it from their supervisors to experience it or, over time supervisors that do not experience it will stifle it in those who do.

I think the general philosophy of an organization either promotes and enhances or basically suppresses the spirit in an organization. I think it is kind of like an aura. I think every organization has a color tone that you can probably define. All the organizations that I go into, if I had a color scale I could probably define the color for you after a few minutes of talking with the employees. I think a color scale would better define organization spirit than a graph or any other chart I can think of. I have been in organizations that are very black. You don't do anything here without fear of losing your job, or whatever.

Many managers mistake autonomy for lack of control. But autonomy has nothing to do with that. Autonomy has to do with creativity.

When you have an organization where the participants can come to the supervisor when they feel like it. Supervisors who help them become the person they need to be. Supervisors who treat discipline and problem situations as constructive events as opposed to a means to an end. Then you see an organization flourish.

The spirit is within the people. Once the spirit hits the people it can spread upward, but it has to come down first, like a ray of light from the sky. The leader at the top has to send it first. The signals have to be clear for the human spirit to be at work. The signals are sent by the organization structure to the participants in it and if they are into control, like today's world of downsizing and bottom line, they don't worry about the people in between the top and the bottom line. They only look at the figures at the bottom and they forget that people are the ones who make it. These organizations have so much repressed anger and hostility that whatever creativity they had at one time is either spread too thin, or these folks have been moved around in their job to the point that they only want to survive. Somewhere back in their memories are those days when they had the spirit. But, that spirit is what gets broken first, that is what morale is all about: Morale in an organization.

From the day we're born to the day we die, we have the need to demonstrate our competence. Our competence in what we choose to do and like to do is our human spirit at work. When you are growing up, you're a child learning to walk, you do it, to demonstrate your competence for your parents so they can praise you. You can then measure how you have succeeded. All through life you wait for that reward or feedback that you have done something really great and every time you have done something great you try to do better -- employees are not any different. They come into an organization., they're new, they're young and if they don't get the right feedback they get their spirit or morale broken early. Or, even if they spend years of their life there. They have given half their life to an organization that doesn't care about them. That is a true grief. The spirit that was once blue and bright light within the person becomes a very dark place. At the end of life when people retire, those who don't have anything else to do, or those within the organization yet, get sick. They get sick, long term illnesses before they retire or, once they retire they don't live very long. They don't have any way further to demonstrate their competence. So, the human spirit itself is what goes. To be motivated through life, we have to have a way to demonstrate our competence at all times in whatever we can, in whatever way we can.

It is the essence of life. The essence of life is to find meaning in life and that is how we find it, through our ability to demonstrate our competency through life.

I believe we become what we are around. Employees who are around hatred and bitterness and anger and hostility can fight it for just so long before they become that. They fight it off and fight it off until they either get ill or, they become that. If they retire they can of course then die if they don't have other things. But because of the fears and insecurities -- unemployment and all those other things-- people let their human spirit go before they will let their security for a future, particularly if they are in middle life. They sacrifice it for the corporation. When you look at someone who has given 20 years of their life to an organization and that organization says you don't fit our bottom

line, how can you define your competence for the rest of your life? That's what we need to ask organizations. They have a moral responsibility to provide a quality of life in the workplace for employees to flourish because the human spirit is what makes the corporate spirit. The people are the corporation, just like government. People forgot that government is people not some entity out there. It's not some kind of machine or box that you go out there and whittle on for a while. It is made up of people. Any organization is, whether it be federal sector, private sector or whatever. There was a time in our country when, people who gave years of their life to an organization, it meant something.

In today's world, if you hold a job for more than two to five years you are stalemated according to them. In fact, there are companies in this state that rotate their managers every two years to other states, period. Even if the human spirit likes it, the confusion over time would break it. They have to deal with their families, their personal lives. We only have two lives, our work life and our home life.

I think there is not enough time educating students today on all of the ramifications of the role that people play in organizations. Not just the bottom line there is more to life than the bottom line. Because when it is all said and done the bottom line is that we all die. You can't take the bottom line with you when you die.

The spirit is at work and it is always there. That is what you pick up. You can go into groups and you can sense something. Something is not right. The human spirit is showing itself. What we need in organizations at the top are people who give a damn about people. We need people who care about people. That is not what is being taught in universities. They are not teaching these kids that people mean something, rather they are teaching them that only numbers mean something.

I think the more I become aware of people's spirit and their needs I find that everyone is seeking the same thing, a similar level of experience where they feel free to be themselves. To be the creative person they are in the kind of work they are doing. You can be creative with numbers all day long but I have seen financial people take the spirit out of a set of negotiations

and create in its place absolute and total mistrust. By focusing on the numbers one person can destroy the trust that was being developed for all of the others parties to the discussion. That is the most evidence of extracting spirit out of an organization that I have seen. Because the numbers mean more than the people. Numbers have no regard for feelings or anything. Now those that do numbers will say that numbers are the only truth that exists. Well if you lay off enough people how many numbers do you have? None. I would venture to say that numbers can extract the spirit out of an organization quicker than anything else. I can prove it, on these production lines where they compete with one another the numbers become paramount not the people. So, when they compete there are winners and losers with no possibility of a win/win. We all have to have measures but when you get in the workplace and people's lives are there and they live it everyday, numbers can not be the make or break. The results of downsizing is proof that people are more important than numbers. They have been able to bring up the price of their stock and bottom line but they can't keep them there. The reason they can't is because there aren't any people there to do it. Companies have downsized so much that when you call you never get a real person anymore all you get is a machine. A lot of things that touched the human soul or the human spirit are being turned into a circumvent. We have machines talking to machines.

Trust comes from the human spirit. When we connect we trust. The connection made is between two human spirits.

The sense of a corporate moral obligation is gone. Reagan sent the message to corporate America that employees meant nothing. Since the firing of the PATCO workers, managers have run roughshod over the American workers. The stockholders believe that people mean nothing and they pressure managers into actions that are contrary to concept of a corporate moral obligation.

Coresearcher Number Seven is a thirty year old woman who describes herself as religious. She has been a Registered Nurse in the Labor and

Delivery Unit of a major hospital for only five months. While in college she pursued various paths but never found the one she wanted to remain with very long. She was a nurse's assistant before completing her degree in Nursing.

I am fairly new at my job, I'm a labor and delivery nurse. I feel that there is a spiritual time with the birth of a new baby. The room is just filled with this overwhelming joy. Everyone is really excited, there is tears, there is lots of emotion and it is just a feeling of, I was part of bringing this baby into the world. It is just an overwhelming joyful time. But, then there are times whenever we don't get a good baby or we have a baby that has died. That is a very emotional time also and it is not a positive experience like a good baby would be. It would be real sad and everyone is tearful. You don't know exactly what to say. A lot of time there is just silence in the room. There is a lot of hand-holding but you can feel that something is happening. It is hard to explain or to describe.

We are all a very close-knit bunch. Everyone really bonds together. It is like we're focused on the main goal. There are several people in the room. Everyone has the same goal. You can tell that everyone is feeling a lot of the same emotions and same feelings. A lot of the same excitement, the same joy. That is how I would describe it. Everyone bonds together and works toward the same goal.

However, there are times when we have physicians who come in only to deliver a baby, period. They have done this so many times. We have physicians that are talking about hunting. That are talking about what they did last night. There are those that don't even make it to the delivery because they didn't think the nurse needed them to come yet. So, there the patient relies on the nurse and the spirit of the nurses because the doctor is not playing the role he needs to be playing.

These behaviors can interfere with everyone else being able to experience the spirit of the situation. It can take a situation where you have this beautiful birth, but then your doctor is being, oh I don't know, ugly for want of a better word. Then everyone is tense, feeling like you are walking on egg shells because you don't know what he is going to do next. You don't know if he's going to yell at the nurse, or whatever. We have had physicians that will just outright yell at the nurses and stuff in front of patients. So it makes the situation a very tense situation.

In general the hospital has this over-arching environment -- the whole health system. It is very hierarchical and very stratified. You can even tell the difference between doctors who have nurses and scrub techs and then you have nurses aides. I mean it is definitely very hierarchical.

Usually in my department, this hierarchy does not interfere with the spirit because it is a different department than I have ever worked in. There is just a respect for each individual. There is not that, well you are just an aide situation happening because we rely on everyone so heavily that everyone knows their roles, but no one is treated like you are just an aide.

I wouldn't say that this is unique in the hospital setting because I have worked elsewhere in the hospital and yet I have worked on another unit that was very team oriented but then I worked on another unit and you were an aide and you took vitals, you took temperatures and that was your job.

There are other departments that have the team work and there are other departments that I'm a nurse, you're an aide.

I think a lot of that has to do with the role of the department. Because the other unit I worked on that had the team environment was the child and adolescent psychiatric unit that everyone had to work together in order for someone not to get hurt. It's a fairly dangerous unit. And, the unit I work on now has that, if you don't work together the, a baby could be hurt or could even die if everyone doesn't work as a team, things bad could happen. On the other units that don't (have the team environment) oh, if you don't talk with your nurse that day, you might not have good patient care, your patient might not get their bath or their

linen changed, but they are not going to die, or they are not going to get hurt they will just be unhappy with you. So I think a lot of it is lost in the importance of, not importance because changing people's sheets are very important I think.

It has something to do with the emergent, You have to handle the situation right now versus if it doesn't get done, it can wait until the next shift. That is where I see the team work happening in the hospital.

In my department I never see my boss. I've seen her probably three times since I was hired. She is the supervisor over 95 RNs, just in Labor and Delivery, not counting the scrub techs and nurse assistants she has. So she has this overwhelming administrative job that is not what I consider part of the team because for one I work nights so I never see her. But we do have assistant nurse managers. There are two of them that work nights, that are very much a part of the team. They work with us plus they do some day work with just their meetings and administrative role, but with that, with them doing both they can take what is happening on nights and if we do run across a problem or glitch or whatever then in that role they can take it back to the meetings and the administration and get it eventually back to the nurse manager. So I feel like they play a very big role.

With me being new, I get so caught up in the emotions and what is happening and the awe of, "Oh my gosh a baby came into the world," they can redirect me back into what my role is. I do get caught up, or if I don't know what is happening, or if it is a bad situation and I don't know what to say from here. Then they have all been there for a long time and they are very supportive and very nurturing to the point that, they can say, "Okay Cindy this what you do next, or This is your next step."

Or, there will be a delivery that was particularly uncomfortable. The physician was upset or the family was upset, or some part of it didn't go like the positive birth we want to happen. What we usually do is sit down and we will process it. We will talk about it. What made the doctor mad? What made the family mad? What upset whom? That is a big way of learning right there.

I would say 95% of the time it is a pretty healthy situation at work.

There is a lot of autonomy in being a nurse because we are one on one with our patients. We usually only have one patient at a time and we are off in the room and there will be hours that I am in the room with this patient without coming out. It seems like only when I need them or if something is going wrong that they come in. Other than that if I don't go after them and say Okay, what do I do from here? Then I have total autonomy and I use my own judgment.

You have to be pretty creative because everyone's labor is different. So, rubbing someone's back for one person doesn't work for the next person. So you come up with all of these different ways of positioning. You come up with all of these different ways of approaching a patient. Some people when they are having the baby want you to be aggressive and louder with them. Hollering come on, come on, come on, you can do this. While some people want the lights down, very low, very relaxed and a very quiet environment. So you can get pretty creative with the lights and how you are putting them in the bed. We have new birthing beds, so they can be creative and allow the patient to lay down, put in stirrups, there are a lot of choices. You can be very creative. That aspect of the whole birthing experience. What works for me is not necessarily going to work for the next person.

I get very excited about my job because it is a very interesting and fascinating job just because we bring new life into the world. Everyone reacts to this differently. Just to see the different reactions. You would think that everyone would be excited with the birth of a new baby. But that is not how it is. You would think that you would have a mom and a dad and the perfect little family every time but that is definitely not how that it is. It is just a real eye opener just the difference of the families coming together and the babies and it is overwhelmingly fascinating. I've seen hundreds of babies born and every one of them, I think are just fascinating.

You never have two deliveries that are the same. I think that is what the challenge of trying to learn this job is. You can't say, okay I need this, this and this and we will be done. Because

every delivery is different and I learn something from every one of them. It is a constant challenge, right now at this point for me. Every day that I go to work is a challenge. You don't know what is coming in the door. We've been sitting there with nothing to do and then all of a sudden, ten minutes later we're in surgery trying to get a baby out because we have a baby that is really bad that just walked in the door.

That is when I can describe the team work at that point, to the team is because it takes everybody. For someone to walk in the door and to be in surgery having a cesarean section. We've done it in 7 minutes.

I don't know how to describe it, it is just overwhelming excitement, there is fear, there is the doubt: are we doing this right, is this the right thing to be doing, there are questions I guess. Then we you do get a baby and you get a good baby, after all of that excitement and fear and frustration because it seems like you are just taking forever. It might just be 7 minutes but it seems like a hour and 7 minutes. And you know that this baby needs to be born and you get a good baby. It is like all right we did this.

It is almost funny at times. Everyone will wheel in and then everyone will wheel out and all that is left in the room is this mom and this dad and the baby and the bed. All of the instruments are gone, all the big lights are gone, all of it comes in and goes back out. The whole environment changes just within minutes. It is definitely different. Then there are the times we don't save the baby. You get this baby and you work on the baby for along time and a lot of time the neonatalist codes the baby and you are working on the baby. There is this huge adrenaline, we've got to save this baby, we've got to save this baby and then it come to the point when someone, usually the physician, makes the decision, okay that is enough. We don't save the baby and then it is just, the nurses, even the nurses that have done it for years and years and years there is tears. What do you say to the family. You have this mom over there, please do something for my baby, please do something for my baby and what do you say. Sorry, sorry doesn't cut it. It is definitely a roller coaster ride.

When a baby is lost, we have to take these babies and we do everything you would do with a live baby. You would weigh and measure them and all of that. We have to dress them and we have to encourage the families to hold the babies and start the grief work from the delivery. Even if they are little babies. We lose a lot of little babies, 18, 19 weeks babies that are one and two ounce babies. Just from the literature and we have found out that grief work works better when you start it from the delivery. We don't make them hold the babies but usually the babies don't look nearly as bad as what they are experiencing in their mind. So we will encourage them to look at the babies, the babies usually don't look as bad. We try to get them cleaned up where they look like a baby and yes that was your baby and not just tissue or something. You have some pretty crass healthcare workers, like in the ER and stuff. Oh, that really wasn't a baby just yet. We consider, I don't care what gestation it was, we consider it a baby and that is your baby and we are sorry for your loss and yes it was a loss. We are firm believers in the grief work starting from birth. We get to do that stuff too.

The nurses grieve as well. Christmas Eve this year I had to take care of a baby that was 38 weeks and 40 weeks is term that had died. It was a tough one to get over. This baby had gotten a knot in its cord and basically had just suffocated and it was a perfect little baby. At first it was like I just can't do this. Here is this perfect little baby and this should not have happened. So, it took a lot of self-grieving and self-talking it through. That's where my religious side kicks in. The whole accepting and trying to understand. I was brought up in a, my grandfather was a minister and everything.

Everyone grieves differently in the department. Some people won't talk about it at all. I'm one that won't talk about it at work, because they are like, Well it is going to happen and you need to, they try to be supportive and everything but everybody grieves differently and can't understand how another grieves. It is part of labor and delivery and it is part of something I will have to learn to deal with because it is going to happen, but I don't feel like I have to deal with it at work. I clam up at work and deal wit

h it by myself at home in my own way and in my own time.

Coresearcher Number Eight is a forty year old woman who identifies herself as spiritual. She has 22 years of experience as a Registered Nurse and she works in the field of long-term geriatric care. She has been the Director of Nursing in a metropolitan city for a national corporation, but currently she works in a small rural facility in a position that allows her various roles from administration to care-giving.

Because I work in the healthcare industry and work with the geriatric population and anytime you have the humanness interaction at a level where you are involved in someone else's life as far as helping them meet their needs I think there is a lot of spirituality that will be with this. I have to say that the biggest time I have experiencing a sharing of spirituality with residents is when they are passing away. I do therapeutic touch with them. I hold them and stroke them and talk to them about God and letting go and what life awaits them and the beauty of that. I think that that kind of sharing is very spiritual.

I feel a mixture of emotions because you go through sadness. You see people struggle with their pain, but at the same time the overall experience sometimes there is crying, there is a lot of joy with that. There is a lot of satisfaction with it. You can observe people letting go and letting go peacefully. If they are in great pain and you see that pain start to subside and you see them start to let go of fear and you know that there is comfort in the experience, sadness, there is pain, joy, there's peacefulness. It is almost like you are riding a wave of a lot of emotions, but you don't come out of it feeling drained.

It is a good feeling inside. You are happy for the other person and you also feel fulfilled. You know you have shared something. That they have shared. That they also have given to you. It makes a person, like myself, I don't really myself fear death. That is a big fear for a lot of people and I think because I have shared that with so many people that I don't really fear.

When you start talking about God and life and letting go and going home to God's home, things like that, that is all part of the process. That kind of talk is going on while you are making sure they are comfortable in doing different touchings with different areas. Massaging of the head or the hands or even if you are just holding someone in your arms. It is throughout that, but typically there is more, you can see more of the peacefulness come right before they do pass away.

Caring is very important. Because ours is a small facility and you very intimately get to know everybody. I believe the caring at a place such as ours is probably at a much higher level than you would see at most long-term care facilities.

I believe this sharing of spirituality could happen if one didn't care about these people. I know with myself it probably would still happen but because of my past years of experience and depending on your role and such to much less degrees in more city type business oriented facilities.

In facilities that are more bottom line oriented, more process or task oriented, where the work is viewed more as a job and everything is more strict budgetary and strict regulations, strict with everything there is a very fine line between sharing any type of spirituality issues. Also I think in the larger institutions I worked at that have been cities like Minneapolis area, stuff like that, there is also the big fear of lawsuits if you should cross over any line. Conversely, the place I am at now is a small town, little rural place and spirituality is a very big component of everybody's life.

In my profession, the work is both mentally and physically exhausting and there never seems to be enough time for everything you want to be doing. A lot of people can become less spiritual due to burnout. Whenever that hits you, your own needs have a higher priority and you are scrambling

inside, it is a lot harder to spiritually give and do for other people.

Our job is to help them meet their needs, be whatever their needs are. You can never meet someone else's needs but you are there to aid in helping them meet their own needs in whatever capacity that is in. Spirituality is a big part of that because that is the essence of a lot of people's goals. It is probably the ultimate experience of sharing that you can have when you get down to those kinds of things with people.

For me it is like the resident's say, "and you care." That is the best summation of it. I take the time and I intentionally work at taking the time.

The organizational environment is crucial. For it is the organizational structure along with your job being very task oriented, i.e. breakfast is at this time and you have a given number of people who must be washed, dressed and ready to go. When you look at all of the steps you have to take with all of that. I mean everything is split down like even their room, their ward order, clean drawer, clean combs, containers, toothbrush. It is like every duck must be in a row. There is so much that is task oriented that you are held accounted for that you are not given the time to be able to do a lot more beyond that.

What too many organizations have done is to shift the priorities. They hold you accountable for that which they can put numbers to. They are tied to the task and allow little time for the caring. It is like Maslow's hierarchy of needs. The goals have become the achievement of the lower level of needs and the higher level of needs are not addressed as much. For example, you would have social worker come and work with them, but they are limited in numbers and don't have the time to work with everybody unless it is a more prominent problem area. But as far as just generally dealing with people, and talking to them, or looking at some of their social needs, or stuff like that. Their job is more dealing with behavioral issues or if they had someone in their family that died. That opportunity is not there. In our place, one of the things I asked our social workers to address with the residents because everyone has such a hard time when someone dies in house is that what I was finding was that when

someone did die there was a longer time period of people being able to let go because by the time word went on in house that so and so died it took many hours and it would hit everyone more shocking. Now what we do when someone does die, we have the social workers do a little memorial for them and then we all have a ten second silence throughout the facility in respect for their passing. That seems, even doing something that simple, seems to make it a lot easier for people. I do believe that when people pray together for someone that there is more universal power in that. That is a nice thing to be doing. I don't know in any of the larger institutions that I worked at that, that this is happening.

In 22 years in many different facilities this is probably only my second facility that does something acknowledging or respecting the individual passing to this degree.

I have always had this belief, that when you go above and beyond and give a little piece of yourself to someone else that you are doing God's work. I guess I take that viewpoint because I work with so many different religions. And to effectively work with others you have to be accepting of others. I guess in one area I have always had a hard time because I do believe in life that all God really wants of us is to try to live our lives and attain as many God-like qualities that we can. One of the toughest things is man passing judgment on man. One of the biggest areas where man passes judgment on man is religion. Yet, God was totally nonjudgmental. For the profession I am in, right away I must accept the person as they are: as one of God's children. If I believe that they are one of God's children then my goal in working with them is if there is anyway that I can share who and what I am or what qualities God has blessed me with or what qualities He has helped me work on to become a better human being that those are all spiritual encounters. To be able to laugh so hard with people, sit and cry with people, share joy over the achievement they walked two steps and were never supposed to walk again. To me all of that is very spiritual.

I believe if you can't go beyond all of that then you can't effectively help people. Then you aren't really fulfilling anything. You can do skills and tasks with people and even nursing

procedures with people and there are many different approaches. You can do things where you don't even explain what you are doing, but that is not right. If you view them that way and you respect them that is what they are, the child of God, it makes it easier in everything you do because you automatically share. It seems to just happen a lot easier.

I think when I first started out as a nursing assistant prior to becoming a registered nurse I had the same viewpoints but maybe lacking the maturity that I have acquired with age. I used to write God-based philosophies when I was younger and I would try to live by them. As you do grow older and see more and have more exposure of experience you have more awareness of the realities. You deal with things such as when someone was in pain you gave them a pain pill and my understanding of that was that give them a little time and it will take away the pain. Now I explain to people that no matter how strong the pain pill they will never take away all of the pain. They take the edge off. So what can we do to try to lessen it even more? Can we do some distraction or do some mental imagery. You start to look at things more in depth. If you think everyday is a happy day, that is a fallacy. If you think there are no bad times, you have to have the awareness that yes there are struggles, but it is how you view them and what choices you make in response to them. You always have to maintain the hope, but you have to have the realism that life is not just one happy ride. The experiences are there for whatever reason, but they are there and you must roll with the punches. I think when you are younger, in your early twenties you don't have that type of insight.

So, even if at work and you are spiritual it is like a wild horse, an innocent type of spirituality versus when you get older you lose some of that innocence because you gain a lot more in the depth of reaction and understanding and even in what you share with people seems to have more meaning. We learn to accept the flaws in life, that is just life.

Some days I love my work, some days I don't. When I run into the bureaucracy frustration, I think our industry is, with good intentions, regulated to ensure that people can secure their needs, but I think they overdose in the paperwork

requirements. If it is not documented, it is not done. Given the choice of doing or documenting I would rather do. But you have to really strive to find the happy median and that piece of it I find very very frustrating. The reimbursement based on timed activities and then that is how you are reimbursed. Those are the most frustrating part of the job. The bureaucracy most definitely inhibits my being able to experience the spiritual part of this job.

But I love the doing part of my job. I sought and found this position because of the diversity of this position and I knew that it would give me more flexibility and control over my job. So the position I am in now is very conducive to being spiritual and having more hands on with the people.

Administrative nurses are more focused. The higher up you go in the organizational structure the less attachment there is to people. So, trying to explain to higher ups sometimes situations they have no insight because they are so removed it is a business. I did work for one nation-wide corporation and did not enjoy the experience at all. When someone tries to relate something to you, you are not in their shoes and you cannot conceive it unless you been there and it has touched you enough that you don't forget. Otherwise you have no realization of exactly what it is like.

Coresearcher Number Nine is a 42 year old woman who describes herself as religious and spiritual. She has worked in the food industry, a plating factory, and in the insurance field for 12 years. She is currently a automobile sales consultant.

I have worked in this job for the past five years and I work anywhere from 50 to 70 hours a week. I find it to be one of the most positive places I have ever worked. It is an uplifting place to work because of the organization's philosophies: The teamwork and customers-first

attitudes and behaviors. I know it is the P.C. thing to do now but it is more than just appearance here. It is one of the most positive places I have ever worked and I have worked several places. Here people are enthusiastic and that is contagious and we are aware of that. It keeps everyone together.

For me it is very similar to motivation. You can't have one without the other. But it is management that causes it to happen. Without management wanting it there would be neither. Then people's confidence level drops and their inner being is down. For instance, here everyone plays by the same rules. This is an environment of no secrets, no lying, it is an open environment. A cheerful environment.

Just look around you. The place is clean, well-lighted, bright and colorful. Just like at our manufacturing plant. Everyone is responsible for their own area. Have you ever seen a manufacturing plant with wood floor, white walls and skylights. Management creates both the physical and the philosophical environment in which we work and here it becomes more than a job. I have a very creative manager and he works at being creative in his relationships with all of us. He wants us to succeed. Together we create goals to be achieved in an environment of trust. There is less fear and the competition is with ourselves not each other. The main goal for all of us is complete customer satisfaction.

The organization's management is open, cheerful and supportive and there is enthusiasm, caring and camaraderie. Here it is important to the corporation that we spend holidays with our families. Just look at all of the corporate functions that bring not only the workers together, but the customers as well. They are very people oriented.

When I am having an experience with my spirit at work it is exhilarating. I believe in my product and the practices of my company. We not only provide a need we are involved in many community service activities. We, the employees and customers too. We make a contribution, a personal contribution. Not like some companies who send a check. We provide service and caring. We help make playground happen. We help provide bicycles for the Girls and Boys Club in our area. We take gifts over to the elderly on holidays. We

ourselves deliver Christmas gifts to children in need. We have a very unique process in our work environment that encourages ethical and honest behavior and commitment to our community. This enhances the work experience and intensifies the spirit.

All of this makes me feel proud. Gives me a sense of accomplishment, freedom, autonomy, spontaneity, creativity, and fun. It feels great. The excitement is contagious and this is a big part of it. It completes the circle. People involvement, recognition, sense of ownership, pride, we make a difference.

Coresearcher Number Ten is a thirty-nine year old woman who describes herself as religious and spiritual. For the past two years she has taken on the role of church administrator in the absence of having a minister. She performs many of the duties of an ordained minister without the formal training.

I have been giving this a lot of thought since I agreed to be interviewed and the word that comes to my mind is awesome. My experience with my spirit at work is awesome, it is right. My work fills my soul. It has added more dimension to my life. When I was first hired to be the church secretary I had no idea that it would become the job I now have. If I had known I would have never taken it. I would have been too fearful. I have been here for two years now and I am more self-confident and I have more gifts to give. I am more loving and more compassionate. I am more intuitive also.

In this place I am surrounded by supportive and loving people and in return I strive to meet challenges that arise in the same way. I may be fearful about approaching a subject with the Board of Directors, but I feel the fear and move forward with what I must anyway. There is a enough trust

and respect in our relationship that I can go ahead.

My first year here was filled with lots of fear. Fear to express myself and my feelings. But the organizational environment is honest and open and I found that it is okay to disagree. This brought about a lot of personal growth for me. Now challenges are met with less fear and I am able to overcome that fear more quickly. For example, because we have been without a minister for several months it has fallen to me to conduct the meditation during the service. Well, one Sunday we were having a guest speaker and he thought I was going to do the meditation and I thought he was. So there I was completely unprepared. I was fearful but I soon was able to overcome it and proceed with the meditation and it went just fine. Another time I had to speak at the funeral of a former church member, a 14 year old who had died. Even though I am not an ordained minister it fell to me to conduct the service. It was very hard for me having a child of my own of a similar age. I was worried that I would not be able to be strong for the parents. But I was able to master my emotions and provide strength for them.

Sometimes I feel overwhelmed, but overall I feel in awe, happy and blessed. I find myself to be more constant, with fewer highs and lows in my emotions. I love what I do and I am constantly amazed that I am here doing what I am doing. Sharing with others, compassion is so awesome. Staying centered focused feeds my spirit. The joy never ceases. It is exhilarating. It is a way of life. My mother-in-law cannot believe that I am the same person.

I know a lot about motivation. I have always been a person with a good attitude and my husband and I have worked with companies who believed in positive motivation, but this is different. Motivation is an external effort and this is an internal flow, a knowing, a higher and deeper sense of self. It is awesome and it is an inner essence that gives me constant energy and gives me a deeper and fuller life above motivation. It never ceases to be new.

I have always had a relationship with spirit. I have always had a good attitude and that has carried over into the jobs I have had previously to this one. I make the most of wherever I am and in

whatever situation I might find myself. However, in this job I have a sense of being true to myself. I am not conflicted inside. I am more authentic. I am blessed. It is an ideal situation for me and my relationships with others are influenced by this. This experience I have with my work expands into all areas of my life.

Every day I come into the office. I look outside my window into the Serenity Garden and I can't believe that I get to do this. I am in the office Monday through Thursdays from 10 - 4. I have Fridays off which gives me time for myself. The children are in school and my husband is at work. Of course, I am there on Sundays and I never mind when I have to go in to work. I love it.

Coresearcher Number Eleven is a thirty-eight year old man who describes himself as religious. He began his criminal justice career as a police officer and is currently an attorney in a metropolitan city.

I've probably experienced a job situation where the spirit was killed, or definitely diminished and also one in which it was nourished and enhanced.

My first job after college was being a police officer and I was real excited about it. There was a lot of camaraderie with the people because of the work we were doing. We felt like we were doing good-work. Then after awhile, a couple of years, I started getting more into the politics within the department. Then at one point in time, I became a representative for the collective bargaining unit with the city. After that I became very dispirited with the way that we perceived that we were being treated. That is, we were doing this great work and no one seemed to notice, or care or reward us for that. At the same time the job continued to feed us but it was the relationships with these other people that eventually led me to go do other things.

As an attorney, I have three different experiences with three different law firms. The

first experience was very good. There was a lot of interaction between people both my own age and my own experience. We were very interactive not only in the company but also as individuals. We would see each other socially and we would visit everyday. It was very nurturing. There was a mentor-student type relationship with several people not only in the same age group, or same experience group, but also at a higher level. I made a decision, after a couple of years, to leave to pursue, what I thought was going to be a way to the top. At that time my priorities had changed a bit and I was thinking I needed to be a partner in a law firm and make a lot of money. So I left. I spent seven years in a relationship that was very dis-spiriting. There were a lot of people in the firm that I identified with and we had a subgroup, but there was very much a line between the management and the quote sub-management and even between the attorneys and the partners. After about seven years, I became so upset with it that I just left. Now I am on my own. In the group that we have, it is incredible, it is what makes my group successful. We respect each other, we feed off of each other. This is acknowledged by people who have interaction with us. We do a lot of that, we do a lot of interaction with other people. So, it has been my experience, for the past two years, on my own, where I am in control and I get to pick and choose the people I work with and it is very gratifying. We are still on the upswing.

It is a pretty weird thing. My partner was experiencing the same thing at her work so we both decided to take the big leap into being completely self-employed. I went from being tense, nervous and irritable, self-deprecating, my self-confidence was extremely low. Moving from that "safe" environment to a risky environment I feel much calmer, in control. Not that I can lord it over people, but just that I know what my actions will do. I don't have interruptions from other people who are "above" me and that I would have to do. That was one of the problems with the old firm. I would try to have my life, my work schedule set out and people would come in and disrupt that. The interaction between the group is wonderful for all three of us. Each one of us has had our own special problem that we have come up with in the past two years and having the other two here with

the relationship has enabled all of us to get through those problems. It is a calming type thing. It is situation where you can depend on someone and draw strength from them -- outside of your own family. It is kind of a family relationship.

Before I hated being at work. I didn't want to be there. I procrastinated, I still procrastinate a little bit, but I'm enthused now. I arrive at work earlier. I don't mind coming up on the weekend if it need be, to work. Even if it is all weekend. I don't mind late hours. Disruption is not something I resent. It is invigorating. I don't know if it has to pride or what. It is not an intrusion, where before it was an obligation. It was something that someone else was telling me I had to do instead of something that I want to do.

I don't know if I can separate this spirit from motivation. I don't look at that as being separate. Before, my motivation was strictly money, now the motivation is something different than that and the money comes as a byproduct of say doing a good job or wanting to work, or something like that. The spirit part of it is more natural. It is less, okay, I am going to sit down and these have got to be my goals. It is more of a, "I'm working and things are going well. Let's try this. This is kind of a natural progression from that." So I don't know if I can separate it all. Motivation has become part of what is going on. I guess, first there is this natural inner progression that happens and motivation comes from that?

In the police department it was a balance issue. In the beginning I was a rookie and all I knew was the street. I didn't care who was going to be the next lieutenant and who was going to work. I didn't know working the night shift was a bad thing, I was just excited. Then it became a matter of balance: Did I want to put up with this b.s. Again, I wanted to be a sergeant after awhile. I wanted to be a lieutenant. I had gotten a master's degree and I was wanting to do something more. I was catching the old deal, "Well you're not part of the in-crowd, you haven't been here long enough, or you have a college degree and the chief doesn't. Or, specifically you have a master's degree and nobody else does. So it was a

trade-off. I liked it on the street, I liked being with people. But, there is a balance between putting up with this other b.s. After a while I decided I was not going to it. I was going to find something new. The problematic part of it overwhelmed the other part.

The doing of police work would still give me the spirit fed experience, but I was willing to give that part up to get rid of the other part. It became very burdensome. It was weight, it started enveloping and clouding over, kind of stifling the other part of it.

Basically the same thing happened when I went to the second law firm. I wanted to do well and at the same time the way that they brought it in was: Gee whiz, if you are doing this much at your old law firm, here is a financial package we can show you how well you can do here and we will make certain promises to you. The promises were not kept. I perceived that I had kept my end of the bargain, based on working so many hours and generating so much money. I did keep that bargain, and I felt like the bargains were not being kept. Plus the socialization I had in the first firm was not in the second firm. It was a business deal. Some of the mentoring things went on between me and those who worked for me. Not from the people at the top. I eventually became a partner but I didn't like my partners. The flow and the spirit there was, there was nothing there, if there was a spirit it was a negative spirit with them. With others in the firm there was a positive relationship, but they weren't the people who paid my check or offered opportunities. The bad vibes coming from them got to the point where I didn't even want to be associated with these people anymore because it was dragging me down as a person and it was putting a strain on my family life. This negative spirit was affecting my interpersonal relationships with my family.

Why I say that is that since I have been out on my own, my business has increased. I feel like one of the changes is...The people I left are very successful, no doubt about it, but since I left, I feel like I have been blessed not only with this intangible spirit, but also from a religious spirit with success. Not only success in being perceived as someone who is good at what they do, but also financially. I get feedback from people about what

I do. I'm not making a million dollars like those other guys are, but I would rather be where I am now. Be excited with myself, to be able to have a good family life, to be active in church and to get the blessings I have been getting. I feel it is like me, the true me, that is generating this and showing this and that is what is being rewarded. It is very gratifying.

My definition of success is very different than when I entered the second law firm. Amazingly enough, I am making more money now than I was then, or would have made.

I don't have to act in a certain way to meet someone else's expectations. I can act the way I want and people like it or not. I'm sure there are some people who don't like it.

I consciously avoid making the mistakes the other organizations made. For example, about 6 months ago we had a situation and I thought we had some of that creeping in here. We dealt with it, instead of letting it linger around. Now everything is "back to where it used to be." It is based on mutual respect and trust and some openness, back and forth.

Sometimes I think it is harder to do a small business because in a big business you can divorce yourself. I don't really have to interact with that person. I can stay away from them, or send stuff to them through a middle person. That's the way it was at the second law firm. I would stay in my office and do my own thing and the least amount of activity and interaction I had to have, especially with this one person, the better I liked it.

If you divorce yourself from the work environment, whether it is a big business or not, there is a lack of respect.

In a big organization it is like rumors. Those things go around and something that must be battle constantly -- the rumors that go around. They can be devastating when you are trying to build a community. Rumor and faction must be dealt with when you have a large organization. You can either deal with them, or push them aside, or you can confront them and assert yourself. Here in this organization, I try to work things out on an equal basis.

I am more comfortable being more of a yz type hybrid. There are people where being the x works

for them and they are very successful at it -- people I respect and I have worked for them. I mean if the military were a y or a z, we would all be in big trouble. Mine is a product of my style. I don't like confrontation and at the same time how can I be a trial attorney and not feed on that. I would rather people work it out themselves with me pointing things out to them. Rather than having to come down and say, I've tried but here's how we're going to do it cause I'm the boss.

You have the ability to make the decision and when someone makes your decision for you. If you have two people involved, half of those people are going to be real upset, at the best. At the worst, both of them might be upset with the decision because they don't have control. I like people to have control over themselves. It is like being a police officer, when you go in and you ask the guys if they want to take care of this themselves, fine, but if one of you wants to go to jail, we can handle that.

Empowerment is important. Boys you have a choice, you can do this or you can do that. If you want me to make the choice for you, I can do that, but I would rather you do it.

In the second law firm, I would just show up. I started believing what I perceived people's view of me were. You're not good at this, you're not good at that. It was really bearing heaving on my spirit. It was dis-spiriting and detracts from your life.

I think control, choices and decisions are key points. Perhaps an approach ought to be: look here are your alternatives. Instead of this is what I am going to do, and this is what you are going to do. A lot of that has to be done. You can't please everybody all of the time, but you can present it to everybody and let them try to work it out. Let them do the compromise. Then they are empowered, it is their decision. They will say, I really wanted this, but the other person really wanted that, but we did compromise so we both win. As opposed to the boss told us this and I didn't get my way, so I lost.

A key element is allowing workers to use their own judgment. Then if their spirit is positive then the organization's collective spirit will be positive. And, hopefully the community in turn will be more positive.

Coresearcher Number Twelve is a forty-five year old man who identifies himself as religious and spiritual. He is a former county-employed grant writer and is now a university professor and a Methodist lay-pastor.

I worked in the county government for three years in a grant writing office. I wrote something like 25 grants of which all but one were approved. It was a community development office. It was a county program, which meant individual municipalities would write grants and submit them to our office. We would then evaluate them and put them into a package that would be approved by a committee of folks. That was one of the best experiences that I had. I was doing my doctoral work at the same time I was working full time and going to school full time. It allowed me to make a real tight knit between by work and my schooling. I also teach grant writing as part of my community service.

There are several ways in which there have been various points when my spirit has been killed at work. For example, I do spiritual work with my writing and there are times when the teaching load and the requirements for premature publication have not made the experience what I would hope it would be.

Recently, in the last four years, I have taken on a part-time position as a lay-pastor in the United Methodist Church. There was a point at which when I took on this task that it was my belief that my teaching experience would help the ministry. But what I have found is that the ministry itself has helped me to become a better teacher. Primarily because in a ministerial setting, in a service, the audience is God and basically the leader of a service is orchestrating others to an expression their faith and love and belief in God. The minister is not the focus. I found myself in teaching beginning to address my comments more to God, more to that spiritual side of myself as much if not more than to my students.

The irony to all of that is that my students have responded to comments in a way that they have never responded before. They are more attentive, there is more discussion and we get into deeper topics faster. It can be more confrontational as they feel more comfortable in questioning topics or ideas that I might have. It has opened up my classroom experience. So from the point of view of my teaching, my spiritual side has been considerably nourished in that context.

I believe God speaks through each of us and that in a sense we participate in God's consciousness. We must be willing to create the conflict so that we can find the spirituality of the universe. For it is during times of conflict that we are most willing to come to grips with the radical otherness of the universe.

The organizational part of teaching, department duties working in an academic setting continues to be a source of spiritual conflict for me. I'm in something of a conflict at this point between the organizational dimensions of my work and the content part which is the teaching. Somewhere along those lines, most of my writing in the past four years has been sermons and that kind of stuff. Only recently have I started to get back into academic writing with any kind of spiritual motivation or energy. That is sort of where I am at right now.

One of the most formative events in my life was when a major public administration figure who was in a sense mentoring me looked at a piece I had written where I tried to show that underlying the Constitution was an attitude of friendship. That in a sense it was a constitution among friends. Whether one was a political enemy or not there was a friendship that transcended that and that the problem today with the Constitution was to try to extend that friendship. Anyway he looked at that paper and he came back to me and he said to me: "You are a really good writer, but maybe you need to talk to this other person in another university. He has some ideas but he is not a very good writer. Maybe if the two of you get together you can come up with something." I took that as a real slam. After that happened I stopped writing for a long time. In fact, I am just getting over that. It absolutely killed my spirit and it took me a long time to overcome that. A lot of pain and a lot of

grief. At the time I actually considered quitting teaching and getting out of academe and doing something else.

I have always, in my writing, attempted to be more philosophical. There has been a spiritual motivation to undertake certain topics. For example, I wrote a paper on the information processing image of administrators. I found that there was a sense of de-humanization there. All of the talk about man, machine and systems and so forth, associated with Simon. I felt it to be spiritually bankrupt. So I did a critique of that, but there was a spiritual side that moved me to do that critique. But, my writing has never been well accepted among main stream theorists. I have a sense they think that I am flaky in terms of my thought. I do think that going through my divorce and therapy and getting in touch with some dimensions of my life that I had ignored. At that point I got a sense that public administration as a field is fairly narrow and that it is not particularly deep in terms of its understanding of the deeper social and spiritual processes at work in society. I find the writing to be pretty superficial. About as deep as it gets is some psychological work in terms of psycho-social motivation in organizations. But that is not deep enough for me

I first notice this inner movement within my writing. I have always had a sense that I am not the one doing the writing. That there is something deeper inside of me that is wanting to come out. Going through the divorce this inner movement left me. Making me feel really empty. My health has never been particularly good and about this time I had two atrial fibrillation's, I was given a beta blocker which triggered a chronic depression which became a debilitating disease for me. At one point, I went to on a 10 day spiritual retreat put on by the Guild for Psychological Studies which is Jungian oriented. Up at the 12000 ft level in the Rockies I got a sense of something very strong that was moving me. Shortly after returning from that retreat I got back in touch with the desire for ministry, for work with God and that is when I began consciously thinking about the relationship between public administration and spirituality. It has taken some time for me to figure out how that was going to play itself out in terms of my

teaching and my writing. In my teaching I have found a way to integrate the two and hopefully to make the experience for students deeper. I don't get into explicit topics of spirituality but I try to ask a series of probing questions to get them to think about their motivations. I talk about how individuals in our society tend to put a great deal of responsibility on the organization they work for, they almost want to make that organization their entire life. So I try to emphasize to them that if they are seeking complete nirvana, spiritual fulfillment through the organization they work in and that is the sole source of spiritual or personal satisfaction or growth, it ain't gonna work. They have to become more open to the larger possibilities of themselves. To be effective in their work life they need to be multi-dimensional in their lives.

When I am involved in my writing or in front of the class trying to move them to a higher level of consciousness I feel a sense of transcendence. It is like I am in another state. All of sudden my depression goes away, I breathe easier. Physically I feel better. I feel almost affirmed, a deeper love. I really feel the presence of the other. There is a sense of awe. Yes, I think awe is the right word for that. A real sense of awe. Almost like Moses taking down the ten commandments. That we are in the presence of something that we cannot control ultimately. That we cannot even comprehend or understand. That is the other thing too. We are taught in our society to fear uncertainty and ambiguity and yet I find comfort in uncertainty and ambiguity. I'm glad that I don't understand everything there is to know about the universe. That whatever theories or philosophies that we utilize that there is something greater, that reality is so complex that we cannot comprehend it in its totality. So there is that sense of something greater--more in awe--and that inspires me.

Coresearcher Number Thirteen is a sixty-two year old woman who identifies herself as spiritual. She is currently president of her own

consulting group which specializes in educational issues.

In the workplace this experience with spirit happens between two people. It can be a supervisor, a manager, between management and management or between two people who themselves in the workplace. The common laborer can sometimes have more character, or more spirit and therefore has set more boundaries. What happens is unless boundaries are set around their spirit, these things do happen -- infringement or an abrogation of your own rights.

I'm talking with space and your ability to use space in the workplace. I think that we continue to learn that lesson on a daily basis. That is, to what degree to set boundaries and what degree to which we want to use energy that is within our power to use. I think that is spirit. The spirit to do something, or the will to do something. I think spirit in this case is your will to protect your own space, or the degree to which you can express your freedom in the workplace or in the world. Your life force, the spirit might be identified as a life force, or energy. It is energy. It is something that is, and it is not something that can be spent. It will continue on. Therefore if the experience is negative or positive it will replicate itself. It will continue to produce whether it is negative or positive, it will continue to produce.

Emotions tied to the epitome of a good experience is where you can feel the essence, the power of your being. Where you have an acknowledgment that you are filled with joy from the aspect of health and you feel that your income is appropriate to what you are doing, meaning your wealth. That everyone has gained as a result of it. Maybe, has become wiser as result of it.

In a school district setting where I was a school administrator facing the superintendent who was determined to listen to the transportation supervisor rather than to me. I was setting up a summer school program and had to arrange bus transportation for children. The supervisor declared that I had not made the request. I had made the request in writing and I was able to produce a copy of the letter that went to the man

who obviously didn't read it. I stood my ground, but the spiritual aspect of that experience was facing, not being faced down by the transportation manager or by the superintendent who was taking his side. When I was standing in the superintendent's office with the letter, he was standing at the window. He turned and took the letter, looked at it and walked up to me almost toe to toe. He said, ".....you are, you are, you are so, you are so sincere." That was a memorable experience and pleasing, in both a positive and negative. Meaning he had been proven wrong and so had his transportation supervisor -- someone whom he had a tremendous amount of respect for, so did I. I had a lot of respect for both of them. But, when push comes to shove in this world, it is still a man's world.

At first I wondered about whether I had indeed made the request. I started to question what I had done wrong. My experience was not one of self-righteousness to begin with, I think it became that. I started off feeling that maybe there was something I had done, because I was incredibly busy, my secretary and I both had far too much to do. I kept checklist and I was reasonably certain that I had done this, but we had to produce a copy of the letter. Luckily we found one. Had we not been able to find one and I think that was part of the torment -- "Did we keep a copy of the letter?" It was a requirement that we do that, but secretaries had failed me before. There was something of a disquiet in that, not that I didn't trust her. Rather that you have to recognize that when an office is as dynamic as that one things can happen. Sometimes negative things you don't intend.

I think you are on a continuum of not only self-doubt but the other side of the self-doubt the self-righteous aspect: "Well I know that I did that." There is a continuum in there of going all the way from the very doubting to the knowing and then producing the product. I remember that one of the first things I did was to go to the phone and call the supervisor and I reminded him of the letter. I think I remember his saying that there was no letter and I said I think I can produce it. But, any case we still had to have transportation. I was not aggressive at all, it was assertive. I really doesn't matter at all that we have this

debacle, we still have to have transportation and you and I still have to work together. This is not the end all. So we have a disagreement, so what. My concept of this whole thing was that the bottom line was the kids. And, whether or not we were going to be able to do what we were charged to do by the taxpayers who were paying our salaries.

The real issue was accomplishing the work. My spirit was so deeply tied to my basic mission that none of this other stuff was going to make that much difference. I was going to create some havoc for me on some other level for that particular day, but we were going to overcome this thing and get our job done. I do think that it is that aspect of spirit that creates the power. Whether or not you have a true commitment.

However, I think the fact that I can remember the feelings and even the words so succinctly is an indicator that while the mission was paramount at the time that something was happening to my entity inwardly. So that tells me that these events take their toll, or they build us, one way or another. Again, there is a continuum there. We are continually building, or the energy around us to some degree is being altered as a result of these things happening. It goes back to what I said earlier, and I think this is critical: We call to ourselves on a daily basis, in a spiritual way, we call for energy and that energy is abundant and it floats around us continually and it is that energy we use to work in our mission. That thing we were brought here to do. The degree to which we get to use that energy for that purpose, which is a good purpose, I hope, for me it is I think, is the fulfillment, provides the fulfillment of that mission. The degree to which we are not able to use that energy, either because someone else comes in and takes it or we give it away just alters our course. It alters our course and what we have to be prepared for as we receive that energy from the universe is to understand that we are receiving that energy as mind, body and soul. Meaning that we are not just mind, we are not just body, we are not just soul, but we are like one word, mind-body-soul, as one. That we must have an appreciation for the whole entity for the whole of our being in a worshipful way so that the self-esteem is there to face those kinds of things and to find the strength to set the boundaries so that that energy

is protected. We are called on to do that, that is part of our calling. It is part of our mission to protect that energy that has been set aside for us. It may be chaotic, that energy may be chaotic and we might not know what to do with it and we may call resources to us to help us with it.

This energy is coming in particles. So don't think of it as already completed, it isn't. It may be space, it may be light, it is particles. It is like an electro-magnetic field around you that is made up of a zillion ideas and it is up to you to formulate those ideas. I am bringing new ideas to you today and it is up to you to take those ideas that you have called to yourself to formulate them into some meaningful form that will assist you to complete your mission. It is dynamic.

The resources in any organization can be both positive and negative. The resources that we have are people, time, and money. People in an organization as a resource come into it with their own set of circumstances, their own situations and the extent that we can understand that we have to work with and through each other in order to produce the basic thing we are put there to do is the degree to which we are successful.

With this particular work situation, the remuneration I received was not as significant to me, as was the opportunity to do the job. That goes back to the Herzberg theory. For me that was a very real experience because my rewards came in acknowledgment from the people I was working with and for and through any kind of feedback that was meaningful was a bigger reward than the paycheck. The paycheck was significant in that I didn't have to think any longer about whether there would be food on the table or clothes on the backs of the people I was responsible for. The people of the organization provided friendship, they provided enough of an intellectual play that it was satisfying.

Of course, those same resources of an organization are also problematic. When you think of people you think in terms of those who have power and those who do not. I think I was more aligned with people who did not have power than I was with people who did. I suspect power. The power that is man-made or ego-based power, I have a huge amount of suspect for. The Board of Education, the individuals on the Board I had a

huge amount of respect for, but as a Board many times they were doing things that did abrogate the rights of people. I had a huge amount of respect for the individuals who were the administrators, but together as a panel, of which I was a member...I can remember one afternoon meeting when the superintendent was big time bad news that day. He was very, very heavy handed. We were good friends and we have remained good friends, but he could be very frustrating. He had a habit of going around the table and asking about things. In this one situation we were discussing something that needed some serious, concerned thought and he asked me what I thought. I said, "As a starter I think you need an attitude adjustment." Everybody was stunned, including me. I don't know where that came from, but it did come out. I think it came from my basic frustration. He looked at me, again I think I was one of the most frustrating people he had to work with because I told the truth for the most part. He looked at first like he had been slapped, I thought he was going to do something awful, but he started laughing and when he did the others started laughing. Of course, my face went as red as a beet and more than anything I wanted to leave the office. It was a very nice conference room. Had I left the word would have gotten out. So I stayed there and having the floor I apologized. I said, "That didn't come out right." Then there was more laughter. So I went ahead and dealt with business and gave my side of the story, but it made a huge difference. It was like someone had deflated this huge awful balloon that he was riding around on that day and now he was brought back down to the same level that we were on and we had a good discussion. This was very authentic and it was truth. Everybody was feeling the stress. This had been going on for about an hour and a half and we were all worn out. We were very tired. The situation we were working with was dire. Interestingly enough I cannot remember what the subject was. You would think that I could remember that. My memory of the experience is as clear as if it were yesterday, but I can't remember what I had on, or what they had on. All I can remember is the shock.

I had a great deal of autonomy and it may be that that was the very thing that caused other administrators in the district to dislike me. For

the most part, except for the administrators at the highest level, who did have a huge amount of respect for me, the others on my level or those on a lower level, mid-manager, did not like me. I think the reason is that I took autonomy, I tend to do that. I am generally in control of my own life. I see rules and policies of an organization as being there for my use. Being there from 1984 to 1991, I always got positive feedback from the Board of Education. Any time I took an issue before the Board they never ruled in any other way but that they supported me. I believe the autonomy I exercised came as a result of my sincerity, commitment and devotion to the basic outcome.

I was director of community education and I had responsibility for all of the buildings from four o'clock in the afternoon through the weekends, all holidays and the summertime. They were my responsibility because I used those buildings for community education and I ran about 85 courses for the community in all of those buildings. Anyone in the community had to come through my office to use those facilities and they used them free of charge. I did all of the scheduling and interacted with the community. I spoke to all of the civic clubs on a continuing basis. I was available to them on a rotating basis. To give you an idea about the measure of impact I had on that community, there was an impasse with the teachers on their negotiations the Chamber of Commerce got involved and they came to me for advisement. Their executive committee asked me to meet with them and I agreed to meet with them only if we could do it confidentially. We did and they were then successful in assisting the teachers and the administrators in getting together. The Chamber of Commerce asked me to meet with them in all of their executive meetings. They would usually meet at seven o'clock in the morning and I meet with them but there was no one else in the community who understood and knew the community as well as I did.

To empower others I ensure that when somebody owns an issue, they are the ones who get to promote it. Many times there were heroes made who had never been heroes before. If they came to me with an issue, I never forgot who came to me with the issue. Even though they may have had 12 other people working with them on the issue, once we got a solution they were the ones that got to stand

before the Board of Education. The way it happened was an empowering kind of thing and that is what I do in my consulting. If they have an issue, it is never mine. It is always their issue. All I can do is to assist them in ferreting out all of the resources, to become heroes. They deserve that, they have to live there the rest of their lives. I can only facilitate it. I am only one of the tools. I have to remember that. This is why I think that in the spiritual aspect not to hang around for accolades. That is the ego piece of you that is on the other end of the continuum from spirit. You are going all of the way from: "How spiritual are you? Where are you on that continuum? Am I closer to ego today than I was yesterday? Am I closer to spirit today than I was yesterday?"

As a child I was empowered by the last chapter of Matthew -- "Go Ye therefore into all of the world." What I got on a spiritual level from that was that I had a mission. That whatever I did, that wherever I was, I would be expressing myself somehow in such a way as to make things better for others as well as for myself.

One of the things I have learned lately, I think I have always known it, but I have finally owned up to it is that there is not a darn thing that I do that I don't do because of my own self-interest. When I was forced to realize that I thought, "My God I'm selfish, basically I am deeply selfish." Then after much thought I have come to the understanding that if I don't take care of my own self-interest first I cannot be all that I need to be to carry out my mission. With that came a huge sense of relief. It is so easy to get embroiled in the ego aspects of the world. The ego is a part of who we are, we have to accept that. That is part of the understanding of mind, body, soul. We do get tied up in ego, it serves its purpose. So we take care of ourselves and once we have that accomplished we are secure, then we can set ourselves free. Freedom is almost ordained, it is an ordained freedom. Freedom is the degree to which a person empowers themselves. Many workers work for a subsistence wage and then they get on the hook for that subsistence. They are not free, they do not choose freedom. Freedom has to do with how much control you are willing to allow somebody else over your life. On the continuum you can

place freedom on one side and control by someone else on the other side. When someone else has infringed on another's territory and they are using the energy that was called to the other, then the other is in essence dead. They are being used and they have not assumed the responsibility to protect that energy that they call to themselves. It is a real tragedy.

I have a very deep faith and a close walk with God. I meditate daily. One of the lessons I had recently was dealing with all of this energy and the use of that energy. Recognizing the self and the self-interest is a part of that protection process. The protection of the energy that comes to us. We are called to protect that energy, or else we abrogate our right to carry out our mission if we don't.

Coresearcher Number Fifteen is a seventy year old man who identifies himself as religious. He is a retired federal mediator and is currently a self-employed arbitrator and consultant.

I have had experience with having my spirit killed by the way the organization functions. By the same token I have had my spirit renewed and fulfilled by the other ways that it functions. I am not real sure how these things manifest themselves.

In days just prior to my retirement from the Federal Mediation and Conciliation Service, the way the service seemed to be heading, and it seems to be verified given what has happened after I have retired, very little emphasis was being put on mediation and much more emphasis was put on training. Also when hiring new mediators they weren't concerned about what kind of background but rather what was their potential for training people. That seemed to suggest that what I had previously considered a very large value of mine in being a mediator was being discounted tremendously. I felt undervalued. That had a real impact on my spirit as far as how much effort I was prepared to put into my work and had a great deal to do with retiring. When it got to the point where my health

condition balanced off with my lack of desire to work that is when I retired. That was not a pleasant experience and it is being shared by a number of people who have since retired from the service.

It was difficult to generate motivation in the face of that. Motivation stems from how you feel about your job, whether you feel it is worthwhile or not. It didn't have as much impact on my immediate job as it might have had because a lot of the work that I was doing just prior to my retirement had to do with training unions and management in the federal sector in accordance with an executive order that had come out in October of 1994 calling for partnership between union and management. Part of the requirements of that order was that our organization had to train both parties how to be partners. So a lot of my time was spent doing that rather than the routine business of mediation. So having scheduled all of that, it went on, almost a life of its own. In spite of the fact that there was a obvious downturn in the role of mediation.

However, virtually the whole of my experience with Federal Mediation was a spirited performance. Where I felt my spirits had been lifted and ennobled by the commission we had as mediators to go out and help the parties to resolve their difficulties. It literally led to almost super-human efforts at times. At times you did things and you weren't even sure why you did them but you did them and they worked. I remember in one strike situation in the Delaware valley, a newspaper strike. There was an arrangement worked out between all of the unions except for the originally striking union and the publisher that they would all sit down together and work out one agreement which would involve also settling the issues in dispute with the union that was on strike. Then at that point in the game they would have a common expiration date and would from then on negotiate jointly with the employer. This seemed to be working out fairly well in spite of the difficulties created by the original union that was on strike. One of the key unions in that dispute was the Teamsters because of their ability to shut off delivery. They were the people who delivered the newspapers. The Teamster representative got so disgusted with the attitude of the striking local

and its officers that he was going to leave the meeting. If he left the meeting that would be the end of the joint negotiations. Fortunately I ran into him at the elevator and he said he was leaving. I said you can't leave you have to stay. He said, "no I have had enough of it and I'm going." I was standing in front of this man who was about five foot six with two very large bodyguards with him probably six foot five. He had on a very sparkling white leather coat and I was standing in front of him saying you can't leave and I started to unbutton his coat. He said what are you doing. I said I am unbuttoning your coat because you can't leave. At that moment the elevator arrived, he looked at the elevator as if to say I can't get on because I don't have my coat buttoned up. The elevator doors closed and started back down again and I rebuttoned his coat and he said, shit I guess I have to stay. Now I haven't the faintest idea where that came from, it just happened. It happened because as long as you are really trying to do the job things work for you. You don't know where they came from, they certainly weren't conscious efforts other than I have to do something. The two bodyguards were looking at me like they thought were fixing to eat me and the business agent was looking at me like I was nuts. But it worked. That is the kind of thing that happens if you are spirited with the work you are doing. There is something going on outside of the rational, intellectual process.

At the moment after such an occasion I feel only relief, but later I feel two ways: humble and proud. Humble that you can do it and proud that you can also achieve it. Your not suppose to be proud and humble at the same time but it seems to allow that in these situations.

Working for the FMCS was a vocation. When I joined the service back in 1970 we didn't have a mission statement. That was not a buzz word back in those days. Your job was go out and assist the parties to resolve their problems to avoid work stoppages. That was the essential charter for the agency when it was created by Congress. Later on when W.J. Usery became the director he developed a mission statement and it was very high toned. That didn't add anything. The mission was there by virtue of the responsibility you had as a commissioner. It was an uplifting challenge. When

you were sworn in as a commissioner it was a very serious moment and I think everyone took it very seriously. You were actually commissioned to your task and you received a written commission and also one that you carried with you. I don't know anyone who didn't take it seriously. It was something that was very responsible and you were expected to carry that out to the best of your ability and most did.

There were times when things were done that were not expected or thought about but they happened anyway. For example, in the early 1970s in Rhode Island we were an extremely busy station. Labor relations was rampant. It would not be unusual to cover three meetings in one day. You would tell the people I know you have a problem but I can't get there until seven o'clock because I already have two other groups I am meeting with this day. They would say all right, we will wait for you. You would rush through the second one and get over there and help them get through with theirs. Ordinarily many people would say it's quitting time and I'm going home, but we worked seven days a week, 24 hours a day, whatever time was necessary. In that part of the country working around the clock was normal. People assumed that unless they went to four or five o'clock in the morning they really hadn't tried.

There was a high degree of effort motivated by the challenge of performing your work properly. It was as much a part of fulfilling a mission as it was simply a position. You were working for something greater than yourself.

One of the marvelous things about the job with the FMCS was the autonomy. That is another area of concern for me in that the service is now moving toward eliminating some of that. You literally ran everything. Now, however, they are wanting mediators before they take certain action's to check with their district director. The district directors are now checking on a mediator's performance with the clients. That does not foster good spirit, as a matter of fact it has a reverse role.

There has always been a lot of trust in the process of mediation. It is most relevant in doing the unusual things. You can accomplish things because of the trusting relationship between you and the parties. It would be impossible without

it. Trust comes in three fashions: It comes in trust of the process. It comes in trust of the organization. And, it comes in the trust of a particular individual. A brand new mediator doesn't have much trust in himself, but he is able to mediate because he is walking on the backs previous mediators. When a brand new mediator walks into a situation he is accepted because the process is the same, it is still the Federal Mediation and Conciliation Service and while they have not secure any trust in him because they haven't work with him before or have never met him before he is still able to effectively mediate. He comes from a community of trusted individuals. As he earns trust he is able to do even more. That is one of the saddest things I see happening now with the new organizational changes, there have been situations where the brand new mediators are not performing well and parties are beginning to doubt the integrity of the agency. Being a mediator with the FMCS is beginning to be seen as a negative now. Mediators are having to prove themselves before trust and respect is granted by the parties.

Working with spirit generates its own speed. When you have had some of these things happen it frees you to allow them to happen. It is a self-perpetuating process. There is a willingness to let it happen and most of it happens without conscious thought. You are doing your job and you're projecting this concern about doing your job and it becomes an energy generated among the three of you -- the union group, the management group and the mediator. That can be misdirected, or one party or the other can cause it to cease to function, but where it happens within a group they can achieve tremendous things.

Within the last ten years there has been a relative new kind of bargaining called Interest Based Bargaining where the mediator becomes a facilitator of the process. It can achieve results not even thought about under normal circumstances. Management is working its head off to solve union problems and union is working its head off the solve management problems. They are sitting there actually flabbergasted at what they are achieving. That is a different kind of spirit that is engendered by the process. In this case the parties are having the spirit work for them. They use the term synergy which is a play on energy. I

believe the spirit is heavily involved in that and yet it has never gotten any credit for it.

I find that when my work is meaningful instead of being exhausting it has a reverse effect, it charges me with energy. Work that is just going through the paces without any spirit involved in it, I find that exceedingly exhausting. Where the spirit is involved it is the reverse of exhausting. Anytime you were working on any project where you were fully committed to it you would be energized by the work. There is no problem for a real labor mediator to go 24 hours in mediation. It is not simply adrenaline, although obviously adrenaline helps, but it is the spirit working within the mediator that keeps the individual going full tilt for 24 hours, or 48 hours, or 72 hours. Thank God I haven't done 72 hours very often, but I have done it a few times. When it's over it is like pulling the stopper out of the bathtub and the water runs down the drain. The last time I did that was down in Baton Rouge, Louisiana during the 1980s when management was asking for give backs. We had in Virginia 24 situations that I handled and never had a problem because the people knew there was a real need. Down in Baton Rouge the local management decided to jump on the give back bandwagon just simply because others were getting it, there was no real need for it. The workers knew it and this independent local was being driven into the Teamsters. I went down to try to mediate a settlement. We went around the clock for 72 hours and got a settlement. Even with a settlement the union voted 48 percent in favor of joining the Teamsters. Without a settlement they would have voted overwhelmingly for the Teamsters. That was my last 72 hour shift. The spirit there was not on behalf of the normal parties to the bargaining situation. It was there for the people in the plant and the corporation. Not for the local management. Local management would not have been able to engender any spirit whatsoever, or if they engendered spirit it would have been a negative spirit. They were stealing and they were endangering the union management relationship by purposing bringing in contract personnel to supervise union members. This would have led to acts of sabotage. We finally had to settle this situation by going to the president of Exxon who ordered the local management negotiating team to

accept the next purposed settlement brought forward by the mediator. Made me as popular as a skunk at a garden party.

The whole history of labor relations is fueled by greed and the only thing that offsets it is the power of collective bargaining. The reason that "non-union" places act sensibly is because they understand that if it gets too far out of line they will get unionized. They don't want that, so they act decently. It is out of their own self-interest.

Somewhere along the line I quit working with EEOC groups because I was not well received. It became obvious that the messenger was getting in the way of the message. I was not in tune with the people in these situations. My being involved was working against the value of the program. There is a lot of good work done by those in EEOC work, but those EEOC representatives that represent agencies are working for management they are not working for the client. How do we resolve this in favor of management is the unspoken criteria. The law is good and those who work at it from an objective position are doing fine work, but those people in agencies are not authentic with the work. This lack of integrity in these situations does not allow a spirited experience and I would not participate.

The organizational behavior of the FMCS is changing and that in turn is effecting the organizational climate and culture. Not that the agency hasn't gone through a number of convoluted changes. Almost every new director, for one reason or another, decides he has to reshape the world, but most of them just played with it. In less than four years, this gentleman has reshaped the organization's structure in such a way as to institutionalize a shift in power. He has implemented policies such as the selection criteria for mediators which moves the power base of the agency away from the mediator's expertise toward the newly created positions of his management team. In my estimation it would be most difficult to reverse the course of the agency at this point. Even more significantly, he comes from a background in consulting with no experience in collective bargaining or mediation. He has never sat at a bargaining table and yet pontificates on bargaining all of the time. Just like the new mediators who

are being hired directly out of universities, he has no investment in labor mediation and have no concern for its history, life or richness

One of the things that I found most disturbing was that people who came into the service who did not have background in labor relations, whether it be from management or from the union, didn't seem to share that involvement in the principle and vision of the mission. I think it was because they didn't come from the background of either the union or management labor relations. They didn't demonstrate the same degree responsibility for making collective bargaining work. They seemed to lack the commitment to make it work. I fear that this is one of the problems with the future of the service right now. They are not hiring people with the necessary commitment nor background. I believe it is going to be reflected in the future of the service.

You can theorize to hell freezes over, but you will never have praxis until you have experienced the practice of labor relations. These people lack the fundamental experience with the essence of mediation. Mediation is the core of having a mediation service. Other aspects are useful but these other functions receive their value from the mediation function and from collective bargaining. Training people on consensus and problem-solving and the new techniques without understanding how these pieces fit into the larger picture of collective bargaining and mediation is meaningless and without soul. Hiring people who can become trainers without having the fundamental understanding of the purpose and mission of the service is going about it bass ackwards.

I'm a firm believer that a union representative really doesn't understand collective bargaining until he has had a strike go bad. As long as he has only won strikes, had strikes and won them he really doesn't understand what a strike is all about. If you don't understand strikes you don't understand collective bargaining. When you see people lose their jobs and get blacklisted and they have to move because they are dead in that community then you start to understand the gravity and the brutality of it. Federal mediators need this understanding to be real federal mediators.

Thank God there is no great need for mediators today, but only God knows what is going to happen to the labor movement and collective bargaining.

Labor and management are pragmatic by and large and they have used FMCS very effectively over the last 50 years but where there isn't a federal mediator they will find other ways. They will settle it one way or another.

I don't get to do mediation anymore. I do arbitration and it is a different bag. You get the satisfaction of a job well done, but that is virtually all in arbitration. It is not like mediation. Mediation is working with people and arbitration is rendering a decision. You get a little bit of it with grievance mediation and training, but the biggest plus has always been the mediation and as a consultant you don't get that opportunity.

Coresearcher NHumber Sixteen is a 59 year old woman who describes herself as spiritual. She was a homemaker most of her adult life but in the past few years she has become a real estate broker-associate.

I have been working for some time on trying to figure out what it was that was precluding me from having the full life which I knew I could have. I knew that there were certain aspects of my life that were keeping me from being the full person that I knew somehow that I could be. Regardless of that, I have always been open to that but I have had a stumbling block that I just couldn't quite get over. So the process of reading, learning, meeting people and listening has been important to me in terms what people could impart about these sorts of things that were reflections of their life and how they felt about them and what they did for them.

Now I am member of an absolute fantastic office. We sell real estate but it is very very different from most companies and you can either take it or leave it and I chose to take. I believe in it, I feel it and that is why I am there. We

have an unusual camaraderie. The two brokers are very much into this sort of thing. They have purported their business rather than on the dollar figure--which of course we have to do to be productive and we have just set our competitors out on a limb, we have just killed them-- on the basis of having very personal, interpersonal experiences at work. They are very kind, they are there to help us, they want us to grow, they are there for that. They gives us ideas. They make time to sit and talk with us. I have been there since they started the group about five years ago. I was one of the first ones. They chose to take me and I was real thrilled.

One day I had my two brokers over for lunch because I appreciate them so much and cooking is what I do and it is the way for me to show my appreciation of people. Also, I wanted to share with them a recent revealing experience I had had with Lois who is a spiritual healer. Both were incredulous to it and one of them in particular who I feel is a very intellectual woman and I adore her for that because I can speak to her somehow. Well she responded in just a second with something very exciting and then wrote me a note that was just wonderful. I don't know how to explain it, this is how I felt. I felt I had had, the best way I can describe it, an ET experience. I had touched her and she had touched me, we had touched each other and it was just beautiful. Those are key issues in the product of spiritual experience and there have been others but they have all been in a crescendo toward me getting to the point were I could really identify it. That is to FEEL that I was doing what I had always known I could do.

I have always been a positive person but there was some foot dragging around there. I now wake up in the morning with a smile and I want to get up and just jump around. I've always had lots of energy, but this is different. It is joyous. I don't have to think about all of those other things I used to drag around with me. Those awful drab rags. I have thrown those away. So I don't have to worry about them. I know they are still there but they don't drag me down. I refuse to let them. I have worked towards this.

Joining this real estate group has been significant in my own growth. My brokers focus on the individual rather than the bottom line. It is

a very healthy situation and it is the only way I can operate. Working with this group is joyous, exciting and it is wonderful.

I have always searched, I have always reached out and tried to touch other people or tried to get this going. I haven't just been sitting back waiting for this experience to happen to me. In the meantime I have grown in other ways and I have met people who mean a lot to me. I'm not afraid. It is odd how things open up to you when you are open for them. The experience is just beautiful. I always knew that this experience was out there waiting for me. I knew I could have it. I always assumed that it was my own limitations that was keeping me from having this experience with my spirit. It was my attitude, which I thought was good, but I thought what am I going to do here, I was confused. I was always seeking it. It came to me as a result of my constant search and not allowing myself to join with people who were not in concert with that idea. I think you have to set yourself up for being with people of like mind and for me it was with intelligent people and an ability and willingness to be open and to share ideas. People who are open to their own and other's potential.

I have always trusted that everything was going to be okay. Even in the face of opposing evidence. But it has been so. I have these tremendous experiences all of the time and I am looking for them. I am expecting them and I set up for them. I think if you don't expect it you are not going to get it.

This is a different from just being highly motivated in that there is an excitement in it, there is jump in my step, there is something different. There just is, I don't know to explain it, I just feel it. I feel it inwardly. It is an inner feeling that is with me and smiles on me and I smile right back. It differs from motivation in that it is an inner essence or energy. It is the essence of life, it is fabulous. It is growth, it is loving, it is learning, and growing and doing all of those things I have longed to do. I feel fully human. It is like welcome to the world, Hello. I'm here. This is what I have been missing out on. The whole experience is a gift. It is so hard to put into words, it is an experience.

Euphoria is the perfect word for it. I feel so fortunate to be able to experience it.

I work many hours and yet I don't get physically tired, I just get to the point where I need to come home and get centered. I work early and late and most often seven days a week. I have a ton of energy and I have a great time.

Coresearcher Number Seventeen is a 57 year old man who identifies himself as spiritual. He works as a union representative.

Spirit is one of collective, I think more than individual. Though when dealing with individual problems like grievances you start getting a feel for that individually too. The job is quite a unique experience for me.

There are the normal things you would think would be the way they posture, they sit, they talk, but I feel tension, or feel hurt, anger. I just feel it, but it could be by body language. But, once you've got the anger you have to search for the latch that will allow you to get to the solution.

It is kind of like a thermometer to me to the degree of feeling the other person's hurt or anger. I feel the tension. I take intuitive leaps as far as suggesting solutions which seems to get them where they want to be. It's more of a feeling. I don't get it from a perception, I get it from inside.

I spend a lot of time explaining people's feelings to the company. They think they do understand the feelings but I don't think they feel the depth. Or, they've got so many employees you really have to point out why this one [employee] is uniquely different from the others.

What the company is missing is the injury to the employee's spirit. For example, I saw a whole company suffer because this new manager came in and we had a very old workforce. I think he just finished his Ph.D. or MBA or something and he had a lot of new ideas. He was dealing with some real old timers, welder, assembly mechanics, very skilled people who worked on big heavy equipment. The company had been bankrupted at one time and he

came in and one of the patterns that has been there for a long time is that the employees when they got sick would go see a doctor and bring a doctor's release back. Well, he had heard about no-fault attendance. No fault means, there is no legitimate reason, if you miss you get a point. Or, if you miss five times you get two points. It was point system, a mathematical system that he insisted that he wanted to do. We felt like there was a legal issue that we didn't he could do it when he wanted to do it and we started a little fight about it. We didn't think we wanted that way and our members certainly didn't want it. They were older and they saw it as an attack on their age. But, he insisted on going forward with it. The whole group was upset about it and there was a lot of anger about it. The day they implemented it, one of the old time people, just as loyal as loyal could be, his attendance was great, came to work sick and that evening he died. There was so much pressure put on the change that he actually came to work, he was so sick they sent him home and he died that evening. We went to arbitration on that case. It was an attendance issue that changed the whole chemistry of the workplace. This incident plaques that plant today. It poisoned the atmosphere. We did eventually win the argument but it had such a devastating effect. When this guy died the feelings, the anger, the frustration with the policy and about management's efforts to turn a long standing practice that they viewed as a benefit into another way of putting leverage on these people to do things differently than they had done them in the past. It was not the right way to change it. It was a devastating impact on the workplace. That was one of the nastiest events I have ever seen.

That story is indicative of spirit being destroyed. The idea of a popular coworker felt so compelled to come to work because he didn't want to get a point and he came to work sick and eventually died. He may of died by staying home too, but it happened the effective date of implementation and its impact was significant.

My knowing of the spirit is empathic. You can't be oblivious to their actions but I have to tell you in negotiations I will be dealing and talking and observing and we'll have a caucus and someone will say, "Did you see him do this?" and I

didn't. I got the message fine but I did not see the physical reaction like others might observe. On the other hand, the other feelings I get are different. My eyes don't see nearly as much as what else I see.

I spend a lot of time predicting where people are going, or where they want to go and I feel I am very accurate on that. A lot of people don't know how I know that. Sometimes in my negotiations, I am usually the chief spokesman and we talk about what we want to achieve or where we want to go. Sometimes we don't want to explain where we want to go right away, or we are trying to figure out why they want it. In negotiations, I will be able to ask a question or make a statement either of which confirms the heart of the problem. I'm able to do that, which surprises the committee. It may just be experience and in part I think it is, but it is also instinctive. It is something I feel I can do pretty well. I think it is my intuition.

I think there is a synergism, you see it. You feel it in union meetings on occasion when the issue is so important and compelling that they are unified.

Our International President was trying to get our attention prior to last election about getting out working at getting people active. He made us all stand up and these are all elected and appointed union representatives and we took the oath of office again--which we hadn't taken for 20 years, some of us. When he gave us the oath of office, all of us had to raise our hand and we had to say it. It had an impact on me, I felt it collectively. He gave a rousing speech and applause began and all at once everybody started clapping in unison. It was almost like a chant and that was spirit. That was not morale, something connected. It was like a switch was turned on. No one could argue that wasn't something more than just morale. I felt warm, proud, belonging.

The labor union is a unique thing. Some people say its a job but it isn't, is a movement. That word movement means exactly what it is, it is a spirit. When you go in an organizing situation or when you go into a place where a man is trying to be dominant over a group people and they collectively stick together.

For example, there is a story that I think makes a lot of sense: One guy goes into to his

supervisor and complains about the safety of a particular piece of equipment and the supervisor says nobody else is complaining so you either go do the job or get out. So the guy goes out and sits on the lawn. The boss sees the guy sitting out on the lawn and asks the supervisor what was going on. The supervisor tells him about the man's complaining about a piece of equipment, but as you can see he is all alone on the issue. The boss tells the supervisor to go out and fire him. A few days later, the boss notices a bunch a people sitting out on the lawn and he calls the supervisor in and asks him what was going on. The supervisor said they are complaining about the safety of a piece of equipment. The boss says obviously you made a mistake, you had better get that piece of equipment fixed. The issue was not the safety of the equipment but rather the reaction of people. The boss's reaction was based on what the group chose to find valuable or important rather than the individual.

In the workplace I think that is going to be the answer to the future. Everybody talks about teams, but there is an issue of trust in the workplace and teams will never work if there is not trust. You can build a team out of any group the first time, no problem, but if you lay off people as a result of the team. Or, you cut jobs, or you reduce salaries, or any negative benefit to the team. The next time the team won't work. They've learned a lesson and they won't trust anymore.

If on the other hand and the team starts becoming successful they release creative juices that can change the whole dynamic of a company. That's where I come in. When companies want to talk about teams they think unions resist them but we don't. We do come in with a certain criteria for teams.

If the employees release resources or knowledge that there is a commitment that the company will grow jobs rather than shrink them.

If they come up with a new idea they will help produce it rather than ignore it. Expand the market, or product or even take off on a new venture. Because when you start releasing creativity who knows where it will go?

I think creativity is the result of human spirit. They go hand and glove. I think the spirit releases that information once they've got

it. People feed on it and one another in a positive way. They can really climb and go. It is there.

In negotiation our committee does not always go in with the exact solutions to the problems. We are seeking solutions, so the creativity allows you to get something you never thought you would get because you have put people together.

Necessary components for bargaining:

1. We want a full partnership between the [union] and management.
2. Shared decisionmaking within the production process to design, build and market high quality products.
3. Integration of continuous learning, skill building. Which implies the education needs of the members.
4. Continuous integration of leading edge technology that builds on skills, knowledge and insights of first line supervisors and workers, thereby stabilizing employment and growing the business.

The growing the business is really key to us. Because you hear so much about people releasing their resources and then they end up with less people in the workforce due to downsizing.

We're saying we will help you to be real successful but let's not be downsizing. If we do, what we can do, better and cheaper and with less people let's put the people into new and more creative businesses or products, or whatever we can do in that regard.

See the bad rap that teams got and still do have is that employees think that teams are just a way to cut jobs.

5. Co-determining definition of quality, discontinuous measurement, shared technical and financial information, on-going joint determination costs of design, prototype development, production and administrative. The trust thing.

6. Union and a collective bargaining agreement that protects employees interest in the workplace, establishes a quality wage package and benefit package.

7. Union leadership that advocates and motivates its members by raising skill levels, knowledge and with joint drafting of strategic business plannings.

Our union represents probably the most highly skilled workers in the US, in our opinion. We have a lot of people in the aerospace industry. Our international was pushing very hard for a conversion program before the cold war ended. We tried to get the government to put money into research to have these jobs and these highly skilled people to move from a military production process to a commercial. There is a little bit being done and there are some real success stories in areas where they did do it. In California, for example, they are building an electric car out of one of the aerospace plants. They were dealing with a lot of solar power anyway so it was a natural conversion.

Then there is Bath Ironworks where they built military vessels, they have now gone into, that is quite a story in itself about spirit. That placed turned inside out because of the trust developed between the top man and the union leadership. When they announced that they were going to stop building ships, some 5000 people or more were working there. He just called in the union leadership as partners in solving the problem of how to keep the jobs. They have been very creative. They have a sales force that includes the workers. They have developed floating cities. They really have turned it around. They didn't lose any jobs.

The owner of SW airlines has done a wonderful job with his company in talking about the human spirit. He built a reservation center in OKC and before the center was built he announced that the employees would be represented by IM. SW Airlines has an excellent spirit with this guy. He has created the trust. There are problems there, but they never doubt the president's loyalty to the employee. They figure a lower manager made a mistake.

For me, during negotiations, on occasion, I feel the collective spirit. In all of my negotiations I have not been involved in a strike. Not that I run away from it, but for some reason, I have been very fortunate not to have to deal with it. Not in my negotiations.

I have been around strikes. That is another exercise in spirit. It's pretty tough. When you decide you are going to stand up for an issue of principle. There is a lot of good feelings about

that. You can get people on strike but can you get them back. Today, people are not as willing to strike, there is a lot more fear. We get somewhat blamed. The job is their life and there is no other solution than that job. The striker replacement issue is in the forefront and people are not striking nearly as much.

In the old days they would let the scabs go and bring back the workers. Well, all the workers were there together. Today workplaces include scabs and returning strikers. I've seen workplaces where the workers, management and supervisors included, turn away from or alienate a scab. A guy does it because he thinks he is doing it for his family but there are other ways.

What possesses people, like in the early days of the labor movement, to walk into National Guard in Colorado and get shot down? What leads people to stand up with just their bodies against people with billy clubs and police on horseback with billy clubs? What causes people to be willing to do that? Collectively they do it. It is the spirit.

Like the Ghandi salt march where the people just kept coming and they kept being beaten. The spirit of that, it affected me. I may be more moved by that than most people, but it makes me move.

I think with a group I can sense if they are fully there or only partly there, or not there at all. You can feel it. You can feel victory or defeat in people.

When I am organizing, what I talk about is one of dignity and respect. What brings people to the union is not money, but the issue of dignity. They come to us and say I do not like the way I am being treated. Once they start seeing the union is there and possibly available to them, then they start talking about money. But what brings them or causes them to seek something out to change, what is going on with them is dignity and self-respect and having a say. The feeling of powerlessness just saps the energy and the spirit.

When a person feels like they don't have very much control, I kind of feel bad because on occasion I run into people who say, "They can't make me do that, or they can't do this." But, in the workplace, you check your constitutional rights at the gate. Once you walk onto that property they have the right to search you, search your lunch

bucket, your locker, your car if it is on the property. They have the right to terminate you if you don't let them search any one of the those things. People don't believe that, but it is the absolute truth.

I had an election, people were voting whether they wanted to be represented by the union or not and they had been in a captive audience meeting one hour every day for the last 3 weeks before the election. One hour a day was spent telling them why they shouldn't collectively join together. The day of the vote, they had 3 armed guards on every gate. What kind of message was that to the employees. They mentioned that possibly the plant might move if the plant went union. We lost the election, how can you over come that?

Companies are getting so bold as to put up maps showing where Mexico is located and arrows pointing south. It thwarts these employees from organizing.

Imagine what you could do if you could turn all those feelings positive. Successes instead of failures.

In fact, I just got a final report from Cornell University concerning the effects of plant closing, or the threats of plant closings, on the right of workers to organize.

In schools they have stopped teaching about employee rights and unions. When I was in school my civics' teacher made a negative statement about unions. Well, my uncle was President of the steel workers 11 miles away and when he made that statement I said, "I don't think you are telling the whole story. I got somebody who will tell the other side, if you dare." He agreed. So, I had my uncle come over to speak to our Senior class and he was a excellent speaker. He came two or three days and after he was done he came back for the next ten years to speak to this guys class. The teacher never knew any of that and he was very impressed with what my uncle had to say. In my class, three of us went into labor relations. At my 20 year reunion I had several classmates tell me that my uncle had a major impact on their lives because he talked about the working people's rights.

The labor movement has to go global. With our jobs going global, we've got to go global. I think it is going to be a spiritual movement with that too. I think we are on the verge of busting out.

The problem is that some working people have reached middle class and we have things we don't want to lose.

As the underclass are more and more workers, they have nothing to lose. I have people who are working off the books come to me everyday looking for a job. Many of them are working more than on job this way and this income is not going on to the tax rolls. They are not benefiting and neither is society.

We need to see some labor leaders jailed. We need to start making some statements. Like Jesse Jackson who got jailed the other day over the Affirmative Action issue in California.

There is a spirit still in our movement, but it is harder to find. I think it is there, all you have to do is look for it, but not with your eyes.

Coresearcher Number Eighteen is a forty-two year old woman who identifies herself as religious and spiritual. She has worked on the assembly line in the same General Motors plant for the past 18 years. Sixteen of those years she has been a union member. Today she serves as the state Chair of the United Auto Worker's Political Action Committee.

I have had many different experiences with my spirit, some good, some bad, some up, some down. In the plant a lot of it has to do with the people you are working with. Especially, the behavior of people in power can either make it a positive or a negative experience.

Most people are looking for someone to follow, look up to, or to believe in, I guess. I never realized that there are so many people in the world that way, that won't make a step for themselves or think for themselves. They are good people, I just don't understand it.

Some of them [leaders] have a charisma, I guess you would call it. Like Reagan. I can't

figure out why these people still admire this man. They don't see what he has done to them. I think he is the anti-Christ. He was charismatic and so many people in positions of power are that way. Like our current union leader, he screams and calls these men names and humiliates them. Men who I know could whip him but they just stand there and take it. Then he will turn around and pat them on the back and they follow him. The ones he can't manipulate, he avoids them, or tries to get rid of them. He has the ability to "read" people. He knows who to flatter, who to intimidate, it is a gift. Charisma is a dangerous thing.

If this man were a good person and cared about other people, he would be a great leader, but he is very self serving. If he wants something he will get it by hook or by crook. He will not leave it alone until he gets it somehow.

You can't figure out why people can't see through him. Right now the people are mad because they are working us so hard. They are hurting and getting older. He agreed almost five years ago to make the jobs this way. They don't know that. Now he is trying to take us out on strike because he says they are working the people too hard. He doesn't tell them he agreed to make the jobs this way. I have seen his name signed on the agreement. He is always trying to take us out on strike, it's an ego thing because we have never been [out on strike].

We had a good bargaining chair in the past that fought for everything to help people so we never had to go out. He never sold us out either. He was good and they respected him, management respected him. But this guy it is a mutual hate because this guy is so greedy. He wants everything for himself. They have given him everything he has wanted thinking that he would give back to them. But he is not that way. He just takes and takes.

When I first got involved in the union there were good leaders who were for the people: to help them and to make their work life better. That is why I was so willing, I had found something I wanted to work for, to believe in.

When the leadership changed and I saw the opposite happening it was a real down feeling, your spirit goes down to see something good used for so many wrong ways. It is discouraging... Working

with others who are manipulative and self-serving can be a negative spiritual experience.

Or, if you've got a foreman who is a real jerk, you don't even want to go to work. He can make you so miserable that you don't even want to go work. You can start getting physically sick. Maybe mentally you are doing it to yourself, but you just don't want to go in there because he is going to be there. I went through that. In fact, that is why I got involved in the unions because of a certain foreman.

On the other hand, I had a coworker on drugs, cocaine I think. The way she treated people embarrassed me. Drugs can affect people in the workplace, and alcohol too. The way they act and the way they treat their coworkers. That can mess with people's spirit. You never know how the user is going to act from day to day and you're in a constant state of confusion.

People like the user and the abusive foreman cause a chaos that disrupts the positive collective spirit. It infers with everything. You're emotions, your performance, it's like a domino effect. You are on a line, each job effects the next job. If you've got someone who knows what they are doing, how to run a line or whatever, it is much smoother.

If you've got a good foreman that you want to work for then you will do your job as best you can. I think everybody wants to do a good job. It's more that you want to be appreciated for what you're doing and you work that much harder for a person, if they act like they appreciate what you're doing. If they treat you like a machine then you don't care about them either.

When the work environment is supportive there an element of quality in the workmanship that is lacking when the support is not there.

You have a lot of energy and you feel great. You're not even tired. On the assembly line when things are going well during the shift, you laugh at lot, that really makes a difference. Work can be fun if you have mutual spirits around you.

Basically everyone wants to do good. They want to be proud of their work. They want to do it right. If someone yells at you for missing one and you've done a 1000 good ones. You figure, why do I even try.

Or, when you witness someone being yelled at, or being harassed, it can be you or someone else, the feelings you get then are, "How dare you!" Being able to do something about it gives you a sense of empowerment.... That is why I work for the union. I got involved because it protects a person's dignity. Working with a good chairman, someone you believe in, they are there working for the people, the same reason you're there, it makes you feel good and you feel like you are accomplishing something. The more people you work with that are like you the stronger you are and the better you feel about it. You feel like you have achieved something, like you're on a high. You feel good about what you are doing. You recognize why you are doing it. You are working because you have joy, socializing, a part of your life, you don't mind getting up and going to work. You've got something to look forward to in a different way. Doing that job everyday is not something to look forward to, its the things involved with the work. The relationships at work. Meaningful work, making a contribution, sense of accomplishment are even more important.

If you are working with someone who is self-serving it is real frustrating. You start working harder to right things. To expose the bad things and correct them if you can. That's all you can do. You should always work to expose the bad things because if you look the other way you are just as guilty. You're not much better than the person doing it. Of course, you get punished, or you pay for exposing it a lot of the time. They don't want anyone messing with the program.

Those behaviors are what make you lose your faith in what you are working for, not the cause, but the people in leadership. It diminishes the whole labor movement. I'm hoping there is going to be a turn around. A revolution in a good way, constructive. But who knows? People get so comfortable that they are no even aware until it is too late.

That's frustrating and discouraging at times and you want to quit. Then it will be good the next day and you want to keep on and keep on until you make it better. Generally it's good.

When we [the local union representative] are able to come together and overrule something they [the local union leaders] are doing wrong, it is a

good feeling; strength in numbers. It shows you that good can overcome bad if you just stick together. It is a good feeling the strength that we give each other to see that we can do it. If we take the time to plan and go in together and come out together, it is an empowering feeling. You realize I can make a difference. It's a really good feeling when you are able to get something accomplished that you believe in. My work is very meaningful to me. I get my meaningfulness by contributing to my coworkers, the kinship we, all of us, who work at the plant and that is my spirit experience. Making life better for other people so that they in turn can make it better for someone else.

My dad was a strong labor person. He worked in the mines -- they were strong back then just so they could have clean air or safe conditions to work in. I saw his spirit fighting to make things better for the future and for his own self to survive long enough to retire because of the conditions he worked in. He would come home, if they were on strike, with a black-eye from getting into a fight with someone trying to cross a picket line or take his job. It meant a lot to them to try and better their lives. They had a right to better their lives and that is what they were fighting for. I guess, I watched this without realizing that I was absorbing any of it until I had worked at this plant for a couple years. I began getting that same feeling, fighting for other people.

Everybody deserves their dignity and self respect. That is why I believe in the union movement, for that reason more than wages or anything else. To be treated as a human being.

It all boils down to dignity. I think everybody deserves it. Everybody's equal, nobody's any better than anyone else. For some reason, some people think they are. I just don't understand why people don't have any empathy for what others go through.

It is hard to work in a factory. Few people would stand in line to complete application let alone stand there and do that job over and over. You have to be able to keep your mind involved in other interest to keep your sanity. Some people can't take it. It is really hard on your body, with the repetition and your joints wearing out.

Working for work comp benefits or health benefits because we know we have to take care of ourselves until we can retire, hoping you can make it that far. It is almost a survival thing. Some people think that they can use people like machines, they have to realize that we are just like them. We deserve to have a healthy life and to be able feed our families and support each other in a decent way.

We have great benefits because the union won them. You would think the company gave them to us. But, when it comes to national healthcare many of my coworkers say no. Their position is I have health benefits. They don't realize that with a stroke of a pen that they too could be right there needing to go to doctor and not being able to afford it. We have to look out for everyone. We have to look around and take care of everybody and then you will be taken care of in the future. But they are so greedy. It just amazes me. Everyone deserves to get to go to a doctor if they get sick. But, its me, me, me. They don't want to know that they too could lose it all.

There is too much of people just caring about themselves. The labor movement is supposed to be about helping each other.

I don't know how people are surviving on minimum wage. That's about \$8000. a year before taxes. Not even a single person can live on that. Then we had to fight to get it barely raised. It is a shame that you would even have to fight for that. It should be automatic, especially in America where it is progress, progress, progress. We no longer have a healthy middle class. That is what made this country great.

It's a struggle, especially at this day and time. Today it is harder fighting these larger corporation. They have the money and the Reagan years hurt labor a lot. Now we are trying to get something back.

There is an awareness growing among the non-union sectors. You hear about doctors nurses and attorneys forming unions. Doctors are responding to HMOs taking away their rights and suppressing them. So they are turning to collective bargaining, getting their rights that way.

In the auto industry they are using a lot of third world countries to make cars, paying the people nothing and still charging the same price

for a car. They are making big profits, but they are not giving it back to the people. It is like they are sucking the country dry.

Greed is the main problem -- unbridled greed. No one needs that much money. Certain people have all of it, and others have nothing and the homelessness. And, you keep hearing more and more about these sweat shops here in America. It's disgusting. Then you read where Lee Iococca made \$22 million that year and I say no man is worth that much money. I just can't understand why people can't see what's going on. This is the way it was, why is it that we are going back?

Coresearcher Number Twenty is a 64 year old man who identifies himself as religious and spiritual. He is a recently retired Professor of Philosophy.

For me the word spirit is an important word, partly because I work in philosophy of religion and deal a lot with religious categories in which that word is so important, but it is a much larger word than I think it has been in the past. So, when I use the word spirit I usually mean the vital unity or force of life. That is to say, that spirit is not a thing. Spirit is a kind of energy that emerges in life when we are integrated, or have our "act together" to put it in common parlance. When we are in "sync with life" then this can occur in any context, including the context of work and what we can find in our work and in our relationships at work.

I suspicion that I have experienced this more than once. It can't be predicted and it can't be established on any systematic or regular basis, but there are moments in teaching, which I did for 33 years, where insight and connection with students is so forceful that you are almost transported out of the ordinary academic situation.

I have had that repeatedly in my career far more than one time, but it has gotten stronger over the years. I would say in the last half dozen years I have repeatedly had moments in which I knew that what I was experiencing was -- in the old bull

fighting language, a moment of truth. A moment of insight. A moment of deep connection with students and it creates an enormous sense of community and camaraderie with students.

I use to have it in a more modest way, but I think as I let down my own guard and got past my own needs to appear one way of the other as a teacher and just got into the shared subject matter with students these occasions happened more often.

Sometimes that occurred in the middle of a class, they can occur in my office in a discussion with a student, or with students just standing around after a class where they are asking questions or offering comments. This are high moments for me. I don't have one experience that I would target but I can think of particular moments.

It is a kind of knowing that what you are doing is connecting to the task and connecting people in doing the task. It is not what I call encyclopedia knowing it is more of a "willing awareness". You can't usually talk about it. You don't talk about it with people you work with.

At the lowest level, with a small case s, spirit means a kind of participative flow of energy. One may not have to experience it with other people, though it is often stimulated by relationships. When I am working trying to solve a problem I can have an insight and be in a state of high energy.

I don't think it is esoteric either, I think it is available to all of us, all of the time.

I do think the very fact that university professors have a lot of autonomy is an opportunity to experience it more than most. However, I do not think that the Academy is particularly encouraged in the larger sense in a high state of spirited energy. In fact, my sense is that they really deplore it.

However, there is a whole movement afoot now in the intellectual world to indicate that we have tried to separate cognitive intelligence too dramatically from other forms of the human psyche and this emotional intelligence is certainly something that the Academy has hardly paid any attention to at all, especially in the university. We have tried to be dispassionate, objective rather than dynamic and relational in our structures of education.

I just read two books based on emotional intelligence and I think both of those books are saying that the human psyche is much more complex and much larger than our enlightenment rigidity around objective rationality.

Objective rationality is important and I don't want to depreciate that, but rather I am saying that if it is not contexted by emotional intelligence and other modes in which human awareness comes about so that the kind of knowing that we are talking about is a different sort of knowing. It is not strictly a cognitive matter. That is not ever fully absent, of course.

I think a high spirited engagement is an engagement in which all of the forces of the human psyche, all of the capacities of human awareness are at play and engaged. I don't think the university setting encourages that historically. I think some individuals are attuned and others are not.

It can happen in spite of the organization. Now in some organizations the level of control can squelch it. I taught at the university for 28 years and no one ever squelched me. No one even tried. Even before I had tenure. The chair would chide me for not getting work done that he thought I should get done, but that was just politics. In my youthful exuberance I did some outlandish things at times, that weren't anything but a little odd trying to draw students out, but no one ever said anything. I know some of them thought I was an odd wad but no one infringed on my freedom. I'm sure I could have gotten into trouble if I had crossed certain boundaries that the institution is obliged to observe. But, I was given a lot of latitude and I appreciated that.

When you ask how it feels, the word that comes to mind is fullness. You are just there. I'm currently reading the Tao Te Ching and it is about "Being There," being present. Not thinking of anything else, not being committed to anything else, but this. That is the reason I use the metaphor fullness.

I remember when I was a kid, we had a horse and my Dad would sometimes say, "Blondie is full of herself today, or Blondie is spirited today." That metaphor dates back in my own mind that far. By fullness I can remember Blondie prancing up and down the fence row and what I get in mind is that

this horse was simply being the horse. I think that when we are simply being who we are at what we are doing fully engaged, no worrying about what has happened or what is going to happen, but being kind of enthralled by the grace of the moment. That is the feeling. It can just fill you. I have had moments where I was so full of a kind of undifferentiated emotional vitality.

I remember once time when I was giving a lecture and one of my students asked me a question that led to the most intense exchange. It was about what is the role of experience in religion and I quoted Carl Jung who said religion is experience. We got into talking about the nature of experience and students started raising their hands all over the room, asking all kinds of questions that had nothing to do with the lecture of the day and for about 20 minutes the room vibrated. There were about 130 students in there, and everybody wanted to speak. Most of them did. You knew you were hitting home on the subject, but it wasn't part of the lecture. Two years later I was teaching that course again and I came to that same range of material and so I tried to introduce that subject and there was nothing. You can't force it. It is like Gautama Buddha said of enlightenment, "You cannot cause enlightenment, you must live always prepared for it." I think that is a brilliant insight for me. You have to live in preparation for those spiritual moments, but you must not either try to capture them, nor must you become morbid once they past because they are not there. I think the underlying advantage for it is always there.

What we are working on here is what Robert Percy would call full quality in the mist of a situation. A quality you can't bottle, you can't sell it. It happens in relationships.

I can remember moments with my children, a moment of insight that just made the connection. You can't capture it, you can't take pictures of it. But, I think it is what everybody lives for.

I think the principle of the I-Thou is at the heart of what is going on here. It is not just that I am having insights or you are having insights but rather that the encounter is the critical medium of the insight.

I was thinking of a young woman who had suffered many difficulties in life and there was a

great deal of emotional insecurity there. Well, she was in that class that day and spoke about three times and I had never seen her raise her hand in class. Afterwards she said she had to talk with me. She came to my office a few days later and she said I know what you were talking about. This event that day gave her the ability to stand forth out of her experience. What I learned is that she went into the drug culture trying to make that experience happen. We have so dulled people's capacities with the kind of glazed over cultural experience of today's secular era.

I call it the "enlightenment fixation" based on a objectified rationality whereby human beings would hold the world and other people at arms length and we would learn to control and be masters of our fate and modern science arose out of that. But, in the process there was both gain and loss.

The tremendous loss is that human beings are now subjects looking at objects. We are "I's" engaging "Others". Buber's I-It versus I-Thou. Most of what the enlightenment taught us was the I-It in the world and ourselves.

Bruno Betttleheim came to the university two or three years before he died and did a lecture. He was a young man who in 1938 was in Dachau, So he was of an age where he would had to have known Freud -- 1938 Freud died. In this lecture he talked about Freud's language being mistranslated into English. He got into the word Wissenschaft, or science. In America when we hear the word science we think of the old subject-object investigative thing and he insisted that that was not what Freud meant. This is important.

For example, my grandson is German and his maternal grandmother had died and he had been very troubled about this. Well, he came to America to visit his father's mother and he said to his granny,

"Are you going to die?"

"Well yes, but I can only hope it will be sometime before I die."

"I don't want you to die."

"We all die."

"Well you will go back and you will be dirt."

"My body will be dirt, but my spirit will live on."

"Really?! Your spirit will live on?!"

"Yes."

"Why didn't someone tell me this?!"

When she spoke to our son about this she asked him why he had not spoken to the child about this. Our son said they had explained it to him in German but the word Geist in its common usage means ghost. So it is confusing. But when his granny used the word spirit in English there was an entirely different meaning from the word giest in German.

I believe that event reinforces Bettelheim's position on Freud's work. For someone like my grandson who can move fluently between two different languages you can see how they can be given two different models of the same event through language.

Spirit is not a little entity we have inside of us. Spirit is the ambiance of the vital life force. We belong in the milieu of life. My life is not just a thing over here. My life is a vitality that is joined to life. It is a life joined to life. It is very difficult to communicate this to someone.

I've had a lot of childhood mystical experiences that I have only come to understand in the last 20 years because I was in a precognitive level of experience and now that I have studied and reflected more, the more I have come to understand them.

I remember when I was seven years old I had been very ill and my mother let me go outside for the first time. When I had gone in six weeks earlier and became ill, it was winter, when I came out six weeks later it was spring. I walked out and it was like I had walked into another world. I walked out into the grass and it was up between my toes and it just kind of fell upon me that I was connected to the grass and the grass was connected to me. It was not an intellectual knowing it was a joy, an ecstatic things. I think children have these kinds of mystical moments all the time

It seems to me that when one is spirited or in spirit or fullness I would say regarding thoughts, let me tell you a story: My wife wanted to do something special to recognize her 40th year. So we went into the high desert of New Mexico where we knew there was a canyon. We went back into the canyon and spent four day. She went into one cave and I another. We just stayed there. When we came out we were weak and debilitated in the short term.

So, we drove back into a little village where we got a bowl of soup. We had planned the next day to go hiking but we weren't sure now. Well, the next morning we got up and we were just eating just a little bit of food. We had more energy. I had never had that kind of energy. We started up a steep mountain. We had not eaten for four days except for the bowl of soup and some toast and a hot drink. We had so much energy. We had heavy backpacks and we never stopped to rest. We walked all the way up this mile and a half trail up and what happened was that our minds just started opening up. We were having these incredible discussions and we wrote notes in our notebooks as we conversed. Now what I think happens when you are "spirited" is that your mind opens and it goes beyond the boundaries. It releases creativity. We started making up words. We had been talking about discipline and my wife said I don't like the word discipline. It sounds too harsh and too negative in its connotation. I didn't have the same feeling but I said well making we need another word. We came up with "flexipline" meaning a discipline of flexibility. She said discipline was too rigid and we needed a word that captures discipline in the best sense and the creative power of it and so we use the word flexipline. We still use the word a lot for our own use. There is a flexibility that is critical for getting things done. The reason for the story is where does the thoughts come from. They didn't come during the four days of fasting. We didn't take books, so we weren't reading we just fasted. It was a challenge but the power of it came later.

When I am in spirit, thought thinking is open ended. They do not come in an ordered way. For several days I have known that I am to give a talk at a local church. In all of my ruminations it has been all that I have thought about. It is an amazing kind of thing. Last Saturday I woke up and the whole thing just dropped in my mind. When I am in spirit your mind just opens up. A friend of mine put it like this: It is like the cosmos dumps knowledge into your head. But it isn't knowledge in how we mean learning stuff, it is awareness.

So the thought processes that I find in high spirited moments are simply that everything opens up. It happens to me most often in alpha stages when I am waking up early in the morning. I would

say that creativity is a critical element. You are utterly creative, you are making it up and yet it is all related.

They wanted me to speak on this subject and I started reading this book on the end of Christianity. I wrote notes in the margins and there is a lot of cognitive thinking going on. But then, about a week later, I wake up early in the morning and I know what I am going to do. If I had not done the cognitive work I might not have had the experience. The cognitive became the fodder for the experience. We have to do the cognitive work but the insight comes in a different way.

Here is a story by Rollo May that has helped me: I heard him tell this at the university. He said he was working on his dissertation at Columbia and he was working on the problem of anxiety for 14 hours. Finally he just got fed up and he left. He went down on the street in New York and he said "As my foot hit the step of the bus, the solution came." He went back up and worked all night. The solution was that anxiety is not a bad thing. Anxiety is an inevitable condition of human existence. It is how we harness anxiety. He was interested in how the insight came.

It is like Gautama Buddha said, you have to do all of the work. You cannot just lolligag around and hope for grand moments. You do all of the work, but the work cannot generate the insight of the solution or the fulfillment. That comes within us and through us but beyond us. Work allows it, it does not cause.

I have argued that we can not make anything happen, we have to let it happen through all of our efforts. It is a paradox. What you are trying to make happen has to become luminant.

The only thing that comes to mind immediately concerning behaviors is that your behavior is more integrated, more synchronized. Not that you do anything unique but rather that you do things you would ordinarily do but you do them in a much more spontaneous way. Flow is a good image. We can see it physically like with trapeze artist, or ice skaters, but when you start thinking about that in terms of the dynamics of engagement I think one has to become very centered and attuned to others.

I have internalized my work. It is a spiritual gift.

I believe you are on the cutting edge. We are heading for a revolution to recover the common visceral places of existence, the vital depth of it, the force of it, or we are going to be in dire trouble. We are living in an age of tremendous distraction and dislocation. Our country has a growing underclass and a middle class that are mortgaged to the hilt, and not just financially.

Conclusion

Workers do have experiences with or through their work that are considered by them to be experiences with their human spirit. Moreover, these experiences are spoken of in terms which suggest a connection between the philosophical, psychological and organization theory literature and the experience of spirit by workers, or a confirmation of theory and experience -- an experiential praxis.

CHAPTER FIVE

HUMAN SPIRIT OF WORKERS: Q METHODOLOGY FINDINGS

This chapter presents the findings of the Q method factor analysis employed in this study.

The Findings

The Q-method factor analysis presented six Factors, or Families,¹⁵⁷ labeled: *Personal*, *Principled*, *Physicist*, *Partner*, *Paradox*, *Psyche*, of which five are bi-polar, i.e. negative and positive loadings.

TABLE 9. The Six Families' Membership

Personal	Principled	Physicist	Partner	Paradox	Psyche
Daniel	Linda	Genie	Johnny (s)	Judith	Caroline
Carl (s)	Phillip	Chris	Crystal	Gayle	Lois
Eddy (s)	Connie	Gail	John -	Jim	Simon
Robert (s)	Lori	Bobbi -			Roger -
Jim	Joseph				Carl -
Bob (s)					
Simon -					

(s) = identified themselves as secular (-) = a negative loading

¹⁵⁷ In this study the researcher prefers to use the term Family, or Families rather than Factor, or Factors when discussing the cluster of people discovered through factor analysis.

TABLE 10: List of Numbered Statements with Domain

No. Statement	Domain
1 expressing one's full human potential	Behavioral
2 one transcends time, space and matter	Affective
3 intuitively derived solutions	Cognitive
4 a sense of mission and higher purpose	Cognitive
5 the use of one's own judgment	Behavioral
6 a great deal of trust	Behavioral
7 a feeling of being blessed	Affective
8 an awareness of an inner essence of energy	Cognitive
9 a sense of ownership	Cognitive
10 proud, but not prideful	Affective
11 meaningful work	Behavioral
12 empathic understanding	Affective
13 a healthy sense of self	Cognitive
14 an expectation of experiencing something better	Cognitive
15 desire to share accomplishments with others	Affective
16 the exercise of autonomy	Behavioral
17 mutual respect, human dignity is preserved	Behavioral
18 an inner flow	Affective
19 a belief that I am performing life-affirming work	Cognitive
20 a sense of freedom and empowerment	Cognitive
21 a great deal of enthusiasm; a passion	Affective
22 supportive and compassionate relationships	Behavioral
23 a commitment to something greater than myself	Cognitive
24 an inner knowing	Affective
25 honesty and openness	Behavioral
26 an awareness of other	Cognitive
27 a feeling of awe	Affective
28 sustained energy level	Behavioral
29 they walk their talk	Behavioral
30 at times it is euphoric	Affective
31 a confident self-development	Cognitive
32 people are authentic	Behavioral
33 spontaneous creativity	Cognitive
34 exhilarating joy	Affective
35 one can demonstrate one's competencies	Behavioral
36 without fear of	Affective

See Table 7 for list of statements sorted by Domain

TABLE 11: Factor Matrix With an X Indicating a Defining Factor Loading

QSORT	1	2	3	4	5	6
1 judith	-0.0606	0.2400	-0.1517	-0.0409	0.5982X	0.0418
2 daniel	0.5480X	0.3201	-0.0708	0.3219	0.1966	-0.1586
3 genie	0.2214	-0.0234	0.4755X	-0.2715	-0.0554	0.2037
4 johnny	0.0478	0.2197	-0.0030	0.5504X	0.1631	-0.0925
5 linda	-0.0422	0.6882X	-0.2458	0.1408	-0.2655	0.2545
6 phillip	0.2038	0.5663X	-0.0614	-0.0700	0.1440	-0.1368
7 bobbi	0.2363	0.2209	-0.6512X	0.0740	0.1052	0.0624
8 crystal	0.1147	0.1088	0.0216	0.4361X	-0.2905	0.0103
9 connie	0.2625	0.6044X	0.0916	0.1462	0.0034	0.0312
10 caroline	-0.1261	0.2872	-0.1599	0.0800	-0.0005	0.6855X
11 lori	-0.0375	0.5126X	-0.0505	0.0380	0.1754	0.1301
12 lois	0.1208	0.0574	0.1533	-0.0867	0.0950	0.6407X
13 gail	0.2887	0.2164	0.7436X	-0.1329	0.2348	-0.0240
14 gayle	-0.1076	0.0291	0.2217	-0.0795	0.4522X	0.1734
15 roger	0.3619	0.2409	0.1016	0.3436	-0.1840	-0.4681X
16 carl	0.4287X	0.1024	0.2982	0.3138	-0.2994	-0.4673X
17 simon	-0.4197X	0.0412	0.2181	0.0433	0.0342	0.6134X
18 eddy	0.5925X	-0.0753	0.0710	0.0120	-0.0561	-0.0007
19 robert	0.6812X	-0.0339	0.3390	0.1499	-0.1632	-0.1514
20 jim	0.4904X	0.3040	0.1242	-0.3010	-0.5040X	-0.0015
21 bob	0.7723X	0.3752	-0.1181	0.0613	-0.1556	-0.0596
22 chris	0.0493	-0.1110	0.7107X	0.2985	-0.0610	0.0336
23 joseph	-0.0684	0.5249X	0.3675	0.0250	-0.1180	0.3785
24 john	-0.0809	0.3975	0.0741	-0.5655X	0.1326	-0.0418
Eigenvalues	3.6852	2.8307	2.4730	1.3852	1.3268	0.8958
% expl.Var.	12	11	10	6	6	9

TABLE 12: Q-Sort for Family One -- Personal

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
14	02	07	19	8	04	01	09	05	16	20
	30	23	24	15	12	03	11	06	31	
		27	32	26	18	10	17	13		
			34	29	22	25	21			
				36	28	33				
					35					

For the *Personal* Family the Q-sort displays a world view that relies mainly on the Behavioral (25, 17, 16, 11, 6, 5, 1) and the Cognitive (20, 31, 13, 9, 33, 3) statements to capture their experience with spirit and work with nearly all of the Affective statements (27, 34, 30, 12, 24, 18, 15, 7, 36, 2) being relegated to the neutral and negative scoring side of the sort.

This Family has four distinguishing statements:

- No.16 the exercise of autonomy*
No. 5: the use of one's own judgement
No. 9: a sense of ownership
No. 1: expressing one's full human potential
No. 24: an inner knowing

Only statement number one is significant at $P < .01$.

The other three are significant at $P < .05$.

The *Personal* Family is bi-polar having six positive loadings and one negative loading. The former have a

world view of the phenomenon as one of self-reference. That is, their experience with their spirit and work is worldly, tangible, and sentient: *I experience my human spirit personally; it is my work, my spirit, my "I".*

This family consist of all men and four identify themselves as secular: A self-identity declared by only one other person outside of this family type. The negative loading male is a member of the *Psyche* Family. His own words make it clear that his world view of spirit and work is one devoid of the personal "I" position:

To my mind, "spiritually" means forgetting about self & personal ego in favor of identifying with Spirit which may be viewed as a common thread of divine goodness which flows through every manifestation of creation -- something far greater than any one of us.

Daniel, scored a *sense of mission and higher purpose*, as most representative of his experience with spirit and work "because [he] feels it's important to know where and to what use your finished product or service ends up." Carl chose, a *healthy sense of self*, as the one that most nearly represents his experience. Moreover, it is experience itself that provides for him his healthy sense of self. Eddy selected, a *great deal of trust*, because "in my business you need a partner and trust is the most important thing in this relationship."

Robert assigned the +5 score to a *sense of freedom and empowerment*. The "freedom to excel at what one considers their greatest talent cannot be surpassed." Similarly, Jim finds "being self-employed" as the catalyst for experiencing a *sense of freedom and empowerment* so necessary in encountering his human spirit through work. Finally, Bob chose, a *healthy sense of self*, to best express his experience. "I feel that nothing is more important in life than a positive feeling about one's self."

TABLE 13: Q-Sort for Family Two --Principled										
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
29	02	09	20	03	14	05	04	11	01	25
	16	10	26	08	19	06	07	13	23	
		27	30	12	24	15	17	22		
			36	28	31	21	18			
				32	33	35				
					34					

The Q-sort for the *Principled* Family demonstrates that this group's world view relies essentially on Behavioral attributes (25, 1, 11, 22, 17, 5, 6, 35) to express their experience of spirit and work with several of the Affective (12, 30, 36, 10, 27, 2, 24, 34) and Cognitive (14, 19, 31, 33, 3, 8, 20, 26, 9) statements

being relegated to the negative or neutral side of the sort.

There are four distinguishing statements for this Family:

No. 25: *honesty and openness*

No. 1: *expressing one's full human potential*

No. 3: *intuitively derived solutions*

No. 29: *they walk their talk*

Statements 25, 1 and 29 are significant at $P < .01$ and statement number 3 at $P < .05$.

This Family's world view of the experience with their human spirit and work involves intentional action and motive consistent with their principles. They are described by others as, and they themselves acknowledge that they are, people who have explicit principles by which they try to live, including how they conduct themselves in the workplace: *I experience my human spirit through internal and external right action.*

Five people, three women and two men loaded positive on this Family. All scored a +5 to a different statement and two scored -5 to the same statement. Linda wrote, "I believe strongly in being an honest person. Even if it is bad news, I don't like being lied to," and this is why she selected statement 25, *honesty and openness*, as the most representative of her

experience with spirit and work. Phillip, on the other-hand, chose statement 4, *a sense of mission and higher purpose*, as most representative. For him, "work is beneficial physically, financially, and socially...a sense of higher purpose is related to working for the good of others (i.e. type of job, nature of employment, recommendations for improving quality of life for others). Connie, scored statement number 1 the +5, *expressing one's full human potential*, "would be the most important thing a job could do for me." Lori selected, *a commitment to something greater than myself*, because "I consider myself to be very spiritual [and] I have a very strong belief in a God of my choice. In having such a bond, I believe I have a very strong sense of self and as long as I continue to work on me, I can continue to help others." For Joseph, statement 5, *the use of one's own judgment*, was most significant. "I place a great deal of value on -- and I think I have -- good judgment. One must have good judgment when working in a dangerous environment, as I do, for one's own personal safety and the safety of others."

The two women who scored statement 29, *they walk their talk*, as the least representative of their experience, neither understood the meaning or connotation of the term and both work in the social

service field at different levels of the same organization. The other family members scored the statement negatively.

TABLE 14: Q-Sort for Family Three -- Physicist

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
15	12	07	13	10	01	05	14	08	02	04
	32	29	16	11	03	09	20	24	18	
		30	19	17	06	22	31	35		
			23	25	21	28	33			
				27	26	01				
					34					

The Q-sort for this Family is one in which the Cognitive attributes are scored mostly on the positive side of the sort (4, 8, 14, 20, 31, 33, 9) with the Behavioral (1, 6, 11, 17, 25, 16, 29, 32) and Affective (21, 34, 10, 27, 7, 30, 12, 15) attributes being assigned mostly in the neutral and negative placements.

There were six distinguishing statements for Family Three:

- No. 35: *one can demonstrate one's competencies*
- No. 8: *an awareness of an inner essence of energy*
- No. 14: *an expectation of experiencing something better*

No.10: *proud, but not prideful*

No. 25: *honesty and openness*

No. 12: *empathic understanding.*

Statements three and six were significant at $P < .01$ and the others at $P < .05$.

The three people who loaded positive on this Family acknowledge a world view that involves seeing life, in general, as having neither beginning nor ending. That this life flows from a former life and into an after-, or another life. All is a continuum of the same process of growth and development. The individual whose only significant loading was a negative loading on this factor is a person whose world view of spirit and work is one predicated on the here and now. Unsure of a former or an after-life and yet acknowledging a purpose for this life. A purpose that is the reason for life. This person experiences the human spirit through work for this life-time defined by time, space and matter. Whereas, the others have the experience on a continuum lightly tethered by time, space and matter: *I experience my human spirit as part of life's purpose.*

Of the three positive loadings, Genie scored the statement, *a sense of freedom and empowerment*, the +5. She explains, the "freedom to control myself & make decisions. Empowerment feelings [stemming] from being

able to handle, control and make a horse feel better and make the owner of the horse feel better." The other woman Gail, assigned the +5 to the statement, *a sense of mission and higher purpose*. She notes in her explanation of why she chose this statement, "To do this, life is improving or aimed at improvement. This is how life should be -- constant improvement." The man in this family, Chris, chose *one transcends time, space and matter*, to score the +5. He contends that, "life is a continuum of past, present and future and its purpose is to learn and improve every incarnation for our spiritual growth."

It was Bobbi who scored significantly only on this one factor and negatively, she selected statement 19, *a belief that I am performing life-affirming work*, as the statement most representative of her experience with the human spirit and work. In her words, "I agreed strongly with this statement because I personally have to feel that what I am doing is really making a difference, not only that what I'm doing is making a difference but that I make a difference." In the follow-up interviews she expressed her belief that life is a manifestation of your purpose which is determined by purposeful growth. However, she is unsure about whether one lives more than one life. Either way, what matters in this life

experience is making manifest the purpose given you with this life. Where the others see life as non-linear, indeterminate and progressive, she views it as linear and determinant process. However, they all have a world view of life as a purposeful act and experiencing their human spirit with work involves manifesting one's higher self in an effort to achieve, in some form, a higher purpose.

TABLE 15: Q-Sort for Family Four -- Partner										
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
04	16	07	15	02	01	08	06	03	17	13
	33	14	21	09	05	10	18	12	22	
		19	30	23	20	11	24	32		
			35	27	25	28	36			
				31	26	29				
					34					

The *Partner* family Q-sort indicates that this group relies mostly on the Behavioral (17, 22, 32, 6, 11, 28, 29) and the Affective (12, 18, 24, 36, 10) aspects of the Q-sample to capture their experience with the phenomenon. The Cognitive aspects (20, 26, 9, 23, 31, 14, 19, 33, 4) were assigned primarily to neutral and

negative placements. However, Cognitive statement number 13, *a healthy sense of self*, was assigned the positive 5 ranking for this family.

There were four distinguishing statements for Family Four:

No. 13: *a healthy sense of self*

No. 17: *mutual respect, human dignity is preserved*

No. 2: *one transcends time, space and matter*

No. 4: *a sense of mission and higher purpose*

Statements 17, 2 and 4 were significant at $P < .01$ and statement 13 at $P < .05$.

This Family consists of people who are "other referential." That is, their experience with their spirit and work is predicated on their relationships with others in the work environment. Good working relationships are essential in manifesting the experience: *I experience my human spirit through workplace relationships that are positive and thereby conducive.*

Both individuals loading positive on this factor, Johnny and Crystal, scored the statement, *a healthy sense of self*, with the +5. During follow up interviews both confirmed that their experience with the human spirit and work is reliant upon their relations with their fellow workers. Crystal, said that she "has the

best performing team in the entire company because they work well together and play off of each other's energy and strengths." Moreover, Johnny finds it impossible to have the experience when relationships at work are contentious.

John, who loaded negative on this factor believes that this is so "because he is not someone who enjoys working within the team concept." He is somewhat of a loner, but considers himself to be someone who works well with others. "I like working with other people, I just don't need them to enjoy my work or to have the experience."

TABLE 16: Q-Sort for Family Five -- Paradox										
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
11	05	06	14	01	03	09	02	07	04	19
	10	15	21	16	08	18	12	23	22	
		20	33	17	13	25	28	26		
			34	27	24	29	32			
				30	31	36				
					35					

The Q-sort for the Paradox Family is the most balanced spread of the six families identified in this research. With all three attributes Affective (7, 2, 12, 18, 36), Cognitive (19, 4, 23, 26, 9) and Behavioral

(22, 28, 32, 25, 29) being assigned five positive placements in the sort. Notably, four of the Cognitive statements were assigned a neutral score and three a negative score.

There are five distinguishing statements for Factor Five:

No. 19: *a belief that I am performing life affirming work*

No. 26: *an awareness of other*

No. 13: *a healthy sense of self*

No. 6: *a great deal of trust*

No. 11: *meaningful work.*

Statements 19, 6 and 11 were found to be significant at $P < .01$ and statements 26 and 13 at $P < .05$.

The *Paradox* family consists of three people, Judith, Gayle and Jim. The two women were the positive loads and the man the negative. Their world view is predicated on the assumption that human nature is mostly biological and genetically encoded and that societal cultures are at the base still very primal. However, both women experience the human spirit and work in terms of the higher self, that part of us as a species that truly makes us unique -- our awareness of ourselves and

Other: *I experience my human spirit from a place beyond*

the biological or genetically encoded nature of my species.

Jim, who loaded positive on Factor One, the *Personal Family*, in a follow up interview, agreed with the basic premise that human nature is biologically and genetically predetermined, however, his position differs in that he holds that one's environment can substantially alter one's nature. That is, he sides with the nurture over nature theory of human behavior. Whereas, Judith and Gayle contend nature predominantly determines human behavior and environment and nurturing play but a minor role. Nonetheless, all three share the experience of spirit and work through a world view of a higher power presence available to that part of us that rises above the biologically and/or environmentally predetermined aspects of our nature.

Both women scored a +5 to the statement, *a sense of mission and higher purpose*. Judith notes that this "is why I wake up, not just saved for the workplace" and Gayle, asserts that it is "the basic reason for being."

TABLE 17: Q-Sort for Family Six -- Psyche										
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
09	10	05	11	14	01	06	03	02	30	07
	16	13	29	17	08	20	04	23	34	
		35	31	19	15	26	12	24		
			36	28	18	27	21			
				32	22	33				
					25					

The *Psyche* Family Q-sort demonstrates an extensive reliance on the use of the Affective (7, 30, 34, 2, 24, 12, 21, 27) and Cognitive (23, 3, 4, 20, 26, 33) attributes to express their experience with work and the human spirit.

There were three distinguishing statements for this Family:

No. 34: *exhilarating joy*

No. 30: *at times it is euphoric*

No. 9: *a sense of ownership.*

Statements 34 and 30 are significant at $P < .01$, and statement 9 at $P < .05$.

The *Psyche*, consists of five people, Lois, Caroline and Simon who loaded positive on the factor and Roger and Carl, who loaded negatively. The former are people

who work at consciously and deliberately acting from their psyche centers -- from their mind and Spirit as one. Their experience with the human spirit and their work is an attempt to live their lives at that moment in the fullest sense of the human experience: *I experience my human spirit through conscientious psyche effort and awareness.*

Lois is a seventy year old woman who identifies herself as a spiritual healer and empath. In her words, "enthusiasm and sharing, together with the ability to experience psychic phenomena are the keys to my life." She assigned the +5 score to the statement, *empathic understanding*. Caroline, assigned the +5 score to the statement, *a feeling of being blessed*. In her words, "When I have this feeling and it's very specific to me - - I feel the door is opened and I can experience all the other positive feelings I listed...." Simon, scored a *commitment to something greater than myself*, the +5. He wrote that,

I can recall innumerable times when I 'got myself out of the way' (not my will, but Thine') in order to solve a work problem spiritually. Sometimes it was for creative inspiration, sometimes it was a question of logistics or inter-personal friction, etc. But, always, the solution came after a period of self-imposed silence & listening (some might call it "prayer") & seemed like such an obvious, and clear, answer -- that I was floored by how my thinking too much was blocking the reception of that healing thought.

Interestingly, all three of these individuals scored the statement, *a sense of ownership* a -5.

Caroline wrote,

In the very nature of my work (which ever hat I'm wearing) has little or nothing to do with ownership. I go from one job to the next -- sometimes doing 2,3, or 4 jobs at once. I do my very best with each job & then move on. Ownership does not enter into it. (And, I see the ownership concept as a spiritual trap.)

The latter two, Roger and Carl, both contend that they are uncomfortable with those who would act from a *Psyche* perspective in the workplace. They hold these attributes to be extremely personal and to be held close to one's self: a private matter. Moreover, public demonstration arouses their suspicions concerning motive and intent. They are both much more comfortable with the *Personal Family* attributes in capturing the experience with spirit and work.

As a final note, there were *no* consensus statements.

TABLE 18: Factor Q-Sort Values for Each Statement

		Factor Arrays						
No.	Statement	No.	1	2	3	4	5	6
1	expressing one's full human potential	1	1	4	0	0	-1	0
2	one transcends time, space and matter	2	-4	-4	4	-1	2	3
3	intuitively derived solutions	3	1	-1	0	3	0	2
4	a sense of mission and higher purpose	4	0	2	5	-5	4	2
5	the use of one's own judgment	5	3	1	1	0	-4	-3
6	a great deal of trust	6	3	1	0	2	-3	1
7	a feeling of being blessed	7	-3	2	-3	-3	3	5
8	an awareness of an inner essence of energy	8	-1	-1	3	1	0	0
9	a sense of ownership	9	2	-3	1	-1	1	-5
10	proud, but not prideful	10	1	-3	-1	1	-4	-4
11	meaningful work	11	2	3	-1	1	-5	-2
12	empathic understanding	12	0	-1	-4	3	2	2
13	a healthy sense of self	13	3	3	-2	5	0	-3
14	an expectation of experiencing something better	14	-5	0	2	-3	-2	-1
15	desire to share accomplishments with others	15	-1	1	-5	-2	-3	0
16	the exercise of autonomy	16	4	-4	-2	-4	-1	-4
17	mutual respect, human dignity is preserved	17	2	2	-1	4	-1	-1
18	an inner flow	18	0	2	4	2	1	0
19	a belief that I am performing life-affirming work	19	-2	0	-2	-3	5	-1
20	a sense of freedom and empowerment	20	5	-2	2	0	-3	1
21	a great deal of enthusiasm; a passion	21	2	1	0	-2	-2	2
22	supportive and compassionate relationships	22	0	3	1	4	4	0
23	a commitment to something greater than myself	23	-3	4	-2	-1	3	3
24	an inner knowing	24	-2	0	3	2	0	3
25	honesty and openness	25	1	5	-1	0	1	0
26	an awareness of other	26	-1	-2	0	0	3	1
27	a feeling of awe	27	-3	-3	-1	-1	-1	1
28	sustained energy level	28	0	-1	1	1	2	-1
29	they walk their talk	29	-1	-5	-3	1	1	-2
30	at times it is euphoric	30	-4	-2	-3	-2	-1	4
31	a confident self-development	31	4	0	2	-1	0	-2

32	people are authentic	32	-2	-1	-4	3	2	-1
33	spontaneous creativity	33	1	0	2	-4	-2	1
34	exhilarating joy	34	-2	0	0	0	-2	4
35	one can demonstrate one's competencies	35	0	1	3	-2	0	-3
36	without fear of	36	-1	-2	1	2	1	-2

Conclusion

The Q-technique used in the third and final segment of this triangulated research design has revealed commonly held world views associated with the experience among workers with their human spirit. Moreover, we know that this experience is neither singular nor homogenous in that six world views of the experience have been discovered. However, this in no way implies that these six are the only world views associated with the experience. Nonetheless, it does appear that we have empirical evidence of noumena.

CHAPTER SIX

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

This exploratory research sought empirical evidence of the human spirit of workers: A daunting task, to capture noumena by way of phenomena. The primary question was: What is the human spirit within the work experience? This question was investigated using a triangulated research design: Heuristic Inquiry, Qualitative Data and Statistical Analysis.¹⁵⁸

In other words, stories were gathered from eighteen coresearchers who say that they have experienced their spirit at work. From these stories thirty-six statements were intuitively extracted that most nearly represented the experiences among the coresearchers. These statements were then used as the Q-sample for the administration of a Q-sort¹⁵⁹ to twenty-four workers of

¹⁵⁸It is to Gayle Lawn-Day to whom I owe a great debt. For it was Dr. Lawn-Day who guided me to the methodological map which ended my wandering in the dissertation research desert. If not for her I might never have found the methodological structure and language necessary to share my work. I am now and forever will be ever grateful for her willingness to share her expertise and her friendship.

¹⁵⁹The Q-methodology was the crucial linch pin on which this research was attached. Once again I owe a significant debt to another woman, Sally Coleman Selden. For it was my committee member Dr. Selden who introduced me to the classic works of William B. Stephenson and Steven

different ages and occupation in various states throughout the United States. These sorts were analyzed using factor analysis and six families, or groups with similar world views were identified. This research design provided a more complete picture of reality which increased the depth of our understanding of the experience of workers with their human spirit.

Eventhough this work is exploratory it has born very promising results in that a fair amount of evidence supports the idea of experiences with the human spirit through work. A messy melange of experiences, perhaps, but nonetheless, there is something there that workers report as an experience with their human spirit: An independent construct that is arguably different from, or encompassing, morale, motivation, and job satisfaction.

The central findings of this work are:

- human spirit at work is expressively diverse
- the experience is existential in nature
- creativity, contribution and competency are primary factors in the experience

R. Brown (another Missourian) and the perfect tool for applying scientific rigor to the richness of subjective, qualitative research. I believe this methodology holds great promise for us who wish to investigate the existential issues of life.

- empowerment, autonomy, trust, authenticity, reciprocity, and the absence of fear appear to be necessary conditions, in varying degrees, for the experience
- people energetically working *beyond contract*¹⁶⁰ is most often the result of the experience

In answering the primary question, what is the human spirit within the work experience?, it was discovered that it is not a unitary, homogeneous experience, but there are collective experiences shared among groups of workers with similar world views in the context of this experience.

Likewise, it has been determined that the experience is existential in nature. In other words, the research indicates that when the experience is positive there is continuity between the inner and outer worlds of the worker: Life is good. One finds support for this finding in the words of the coresearchers. For example,

...when I am feeling this sense of well-being I am more confident, more creative, more sensitive to the needs of my students.

¹⁶⁰ People working "beyond contract" contribute more than is expected or specified within their job descriptions. See: David G. Carnevale. Trustworthy Government: Leadership and Management Strategies for Building Trust and High Performance. (San Francisco, CA: Jossey-Bass, 1995), 37-40.

work is beneficial physically, financially, and socially...a sense of higher purpose is related to working for the good of others.

...you have such a more meaningful day at work other than the work you were doing.

My work fills my soul. It has added more dimension to my life. ...I find myself to be more constant, with fewer highs and lows in my emotions. ...Staying center-focused feeds my spirit. It is a way of life. ...This experience I have with my work expands into all areas of my life.

It is like I am in another state. All of a sudden my depression goes away, I breathe easier. Physically I feel better.

I don't have to think about all of those other things I used to drag around with me. Those awful drab rags. I have thrown those away. So I don't have to worry about them. I know they are still there but they don't drag me down. I refuse to let them.

Spirit is the ambiance of the vital force. We belong in the milieu of life. My life is not just a thing over here. My life is a vitality that is joined to life. It is a life joined to life.

Conversely, when the experience is negative there is discontinuity and anxiety,

...whether it is administration or other situations that arise, the let down and the feeling of loss of something you prize is emotionally devastating.

...when it is taken away, or when you feel someone has stolen it from you, is like someone stealing the fire that Prometheus has brought to you. And, it is a sense of gloom, darkness, feelings of depression, feelings of inadequacy, disappointment. You start re-evaluating and questioning your ability.... ...my ego was outweighing my potential and perhaps I am not so good at this and I need to reflect on what is wrong with me. ...It is a terrible sense of loss.

You feel totally at the will of someone else. With no sense of self at all. ...I felt shame..., I felt guilt, I felt I wasn't good enough, I felt...I had caused all of this.... I was real angry a lot.

I would react and over-react to things that would happen.... I did not have self-control...I would holler at people...I would swear. I would rob [others] of their dignity....

...it was dragging me down as a person.... This negative spirit was affecting my interpersonal relationships with my family. It was really bearing heaving on my spirit. It was dis-spiriting and detracts from your life.

After that happened I stopped writing for a long time. It absolutely killed my spirit and it took me a long time to overcome that. A lot of pain and a lot of grief. At the time I actually considered quitting teaching, getting out of academe and doing something else.

I felt undervalued. That had a real impact on my spirit as far as how much effort I was prepared to put into my work and had a great deal to do with retiring. That was not a pleasant experience...

I spend a lot of time explaining people's feelings to the company. What the company is missing is the injury to the employee's spirit.

Working with others who are manipulative and self-serving can be a negative spiritual experience. [They] cause a chaos that disrupts the positive collective spirit.

It has been resolved that the primary factors embedded in the experiences of workers with spirit are creativity, contribution and competency. In other words, creativity, contribution and the demonstration of

one competency are inextricably intertwined to varying degrees in these experiences. For example,

I feel like my spirit is being fed when...I am being creative. I want to be able to demonstrate my competency in a creative, visual and intellectual forum.

The energy builds throughout the class and the creative juices inside my head continue to flow....

I have found that my spirit was...up when I was allowed to...be creative and do what they wanted. ...in a creative environment, ...it is okay to make mistakes. The Post-It Notes were a mistake.

The essence of life is to find meaning in life and that is how we find it, through our ability to demonstrate our competency through life.

We make a contribution, a personal contribution. Not like some companies who send a check. We provide service and caring.

I think creativity is the result of human spirit. They go hand and glove.

I find that when my work is meaningful instead of being exhausting it has a reverse effect, it charges me with energy.

My work is very meaningful to me. I get my meaningfulness by contributing to my coworkers...that is my spirit experience. Making life better for other people who...can make it better for someone else.

...when you are "spirited" ...your mind opens and it goes beyond the boundaries. It releases creativity.

It has been determined that there are varying conditions necessary for the experience. For some workers, it may be that all are necessary to varying

degrees and for others only some are essential for them to experience their spirit at work. In the research, autonomy and empowerment seemed to be the most critical conditions necessary for the experience. However, for many, trust, authenticity, reciprocity and an absence of fear in the work environment were important organization attributes in creating an environment conducive to the workers' ability to experience their spirit at work.

Their own words make this clear:

When you are empowered your spirit soars and when autonomy is withheld your spirit suffers.

freedom to excel at what one considers their greatest talent cannot be surpassed.

I don't believe people take you at your word anymore. So, if anyone doubts my abilities I can prove them by my job performance....

freedom to control myself and make decisions. Empowerment feelings [stemming] from being able to handle, control and make a horse feel better and make the owner of the horse feel better.

I have to feel that what I am doing is really making a difference, not only that what I'm doing is making a difference but that I make a difference.

The autonomy given me and the level of trust in the environment allows me to be a risk-taker. I am allowed to be creative and it feels great. My organization empowers me.

Many managers mistake autonomy for lack of control, but autonomy has nothing to do with that. Autonomy has to do with creativity. Trust comes from the human spirit. When we connect we trust. The connection made is between two human spirits.

Empowerment is important. A key element is allowing workers to use their own judgment. Then if their spirit is positive the organization's collective spirit will be positive. And, hopefully the community...will be more positive.

...looking at the big picture and...really wanting to have a good impact on the people around you. Wanting to elevate them also, so they can achieve and do more for others and themselves and their families, that type of an empowering.

I believe the autonomy I exercised came as a result of my sincerity, commitment and devotion to the basic outcome.

One of the marvelous things about the job with the FMCS was the autonomy. There has always been a lot of trust in the process of mediation. You can accomplish things because of the trusting relationship between you and the parties.

Bath Ironworks...turned inside out because of the trust developed between the top man and the union leadership.

I do think the very fact that university professors have a lot of autonomy is an opportunity to experience [spirit] more than most. It can happen in spite of the organization. [However], in some organizations the level of control can squelch it.

...I have the freedom to do what I see needs to be done. The person I work for now delegates authority and responsibility freely and I bloom with that environment.

...in this job I have a sense of being true to myself. I am not conflicted inside. I am more authentic.

...when someone is going through an experience like I had,...spirit killing...it affects a lot of people. We all feel the fear [and] it affects all of our actions in the future for a long time. It takes a long time to rebuild trust. Trust that somebody is not going to...stab you in the back.

...when you have to work in a fear environment it can be intimidating. You make a lot of mistakes because you are nervous and apprehensive. ...you [can't] be your best in those environments.

Your behavior begets this behavior.

I feel it is...the true me that is generating this and...that is what is being rewarded.

...because of the fears and insecurities -- unemployment and all those other things -- people let their human spirit [experience] go before they will let their security for a future....

We have had physicians...yell at the nurses...in front of patients...it makes the situation very tense....When you doctor is being ugly...everyone is tense.

Management is perceived as being authentic.
Management is walking their talk.

...the more good you do the more good you get back.

Finally, the common result of workers experiencing their spirit with, or through, their work is an employee who is energetically working beyond contract. If management encourages the experience there is enthusiastic commitment. As documented in the research:

I have worked in this job for the past five years and I work anywhere from 50 to 70 hours a week. I find it to be one of the most positive places I have ever worked.

Before I hated being at work. ...[Now] I'm enthused and I arrive at work earlier. I don't mind coming up on the weekend. I don't mind late hours. Disruption is not something I resent. It is invigorating.

Ordinarily many people would say it's quitting time and I'm going home, but we worked seven days a week, 24 hours a day, whatever time was necessary.

...There was a high degree of effort motivated by the challenge of performing your work properly. ...you were working for something greater than yourself.

Anytime you were working on any project where you were fully committed to it you would be energized by the work. There is no problem for a real labor mediator to go 24 hours in mediation. It is not simply adrenaline...but it is the spirit working within the mediator that keeps the individual going full tilt for 24 hours, or 48 hours, or 72 hours.

If management is oblivious to the employee's need for the experience you can have surreptitious behaviors in an attempt to secure it. For example,

I would do work I was not employed to do. Projects like the newsletter...I would do on the side without my supervisor knowing it. My boss would never have allowed it, had she known. I would do them when my boss wasn't there, or I would come in early or do it on my lunch hour, or wait until she was at a meeting...to try and help people. I really enjoyed putting them together and I was really proud of my finished product.

...they either have to hide it from their supervisors to experience it or, over time supervisors that do not experience it will stifle it in those who do.

In sum, it was found that workers' experiences with spirit is in some sense transcendental, not as "some way of defeating death,"¹⁶¹ but rather as some way to fully engage the richness of life.¹⁶² For it is "through our

¹⁶¹ Robert B. Denhardt. In the Shadow of Organization. (Lawrence, KS: The Regents Press of Kansas, 1981), 79.

¹⁶² See: Viktor E. Frankl. Man's Search for Meaning: An Introduction to Logotherapy. (Boston, MA: Beacon Press, 1963); Irvin . D. Yalom. Existential Psychotherapy. (New York: Basic

work, we leave evidence behind of who we were and what we were good at."¹⁶³

Conclusions

The primary conclusion drawn by this researcher is that the experience of human spirit at work is an existential issue of meaning. That is, these workers share common subjective experiences with their work to which they ascribe meaning in terms of an experience with their human spirit.

Moreover, these common experiences with the human spirit involve the expressive functions of work and not the instrumental, or utilitarian functions of work.¹⁶⁴ That is, these workers speak of these experiences in terms of creativity, contribution and competency and not in terms of salary and security. Like many "[i]n the Western world, these individuals are essentially motivated to demonstrate their abilities; to prove their mettle, to exercise and develop their talents; to

Books, 1980); Eric Fromm. The Heart of Man: Its Genius for Good and Evil. (New York: harper & Row, 1964); Eric Fromm. The Anatomy of Human Destructiveness. (Greewich, CT, A Fawcett Crest Book, 1975); and, Rollo May. Man's Search for Himself. (New York: Dell Publishing, [1953] 1981).

¹⁶³ Harold S. Kushner. How Good Do We Have to Be? (New York: Little, Brown and Company, 1996), 146.

express themselves through work...."¹⁶⁵ Moreover, they are able to discover meaning in their experience through acts of commitment to a purpose that transcends their own individual self interest. That is, they are able to accept the responsibility for discovering and ascribing meaning to their work-lives by committing to something greater than themselves. Intuitively these workers know and accept that "...each man is questioned by life; and he can only answer to life by *answering* for his own life; to life he can only respond by being responsible."¹⁶⁶ Furthermore, it appears that workers who commit themselves to something greater than themselves are afforded an opportunity to experience harmony between their inner and outer work lives.¹⁶⁷

Meaning is a vital necessity for human beings¹⁶⁸ and it is both a product and an effect of human activity.¹⁶⁹

¹⁶⁴ See: MOW International Research Team. The Meaning of Working. (San Diego, CA: Academic Press, 1987) and H. R. Kaplan & C. Tausky, (1974). "The meaning of work among the hard-core unemployed," *Pacific Sociological Review*, 17(2), 185-198.

¹⁶⁵ Estelle M. Morin. "Organizational Effectiveness and the Meaning of Work," In Thierry C. Pauchant and Associates, In Search of Meaning: Managing for the Health of Our Organizations, Our Communities, and the Natural World. (San Francisco, CA: Jossey Bass, 1995), 38. See also, A. R. Gini & T. Sullivan (1987), "Work: The process and the person," *Journal of Business Ethics*, 6(8), 649-655; E. A. Locke & G.P. Latham. A Theory of Goal Setting and Task Performance. (Englewood cliff, NJ: Prentice-Hall, 1990); E. F. Schumacher. Good Work. (New York: HarperCollins, 1979); and, R. W. White, (1959), "Motivation reconsidered: The concept of competence," *Psychological Review*, 66(4), 297-323.

¹⁶⁶ Frankl, 1963, 172.

¹⁶⁷ Frankl, 1967; Yalom, 1980; and M. Csikszentmihali. Flow: The Psychology of Optimal Experience. (New York: Harper & Row, 1990).

¹⁶⁸ Frankl, 1963.

The workers in this exploratory study are able to discover and impute meaning to their work lives each on his or her own terms, often in spite of the organization's overvalorization of the utilitarian nature of work and economic success.¹⁷⁰

Implications

The secondary question of this research concerns the significance of spirit for the administration of organizations. If people and organizations are more effective and more self-actualizing, each in his or her own terms, when work and spirit are integrated in a positive way, then the implications seem clear: the satisfaction of workers' spirit needs can "be supported by the ethic of organizations."¹⁷¹

Moreover, this research indicates that an organization's philosophy can impede or expedite workers' experience with spirit. For example,

...the general philosophy of an organization either promotes and enhances or basically suppresses the spirit in an organization. It is the tone set by management all the way from the top down that

¹⁶⁹ A. P. Brief and W.R. Nord (Eds.) Meanings of Occupational Work. (Toronto: Lexington Books, 1990); G. Deleuze. The Logic of Sense. (New York: Columbia University Press, 1990); R. W. Hanna. "Personal Meaning: Its Loss and Rediscovery." In R. Tannenbaum, N. Margulies, F. Massarik, & Associates (Eds.), Human Systems Development. (San Francisco: Jossey-Bass, 1985) 42-66; and Carl G. Jung. The Development of Personality. (Princeton, NJ: Princeton University Press, 1981).

¹⁷⁰ Morin, 1995, 57.

¹⁷¹ Denhardt, 79.

allows you to experience the spirit, or not. ...it is an insidious cancer or a breath of fresh air....

It is an uplifting place to work because of the organization's philosophies...it is management that causes it to happen. Without management wanting it there would be neither [spirit or motivation].

Management creates both the physical and the philosophical environment in which we work and here it becomes more than a job. ...management is open, cheerful and supportive and there is enthusiasm, caring and camaraderie.

We have a very unique process in our work environment that encourages ethical and honest behavior and commitment to our community. This enhances the work experience and intensifies the spirit.

...the organization environment is honest and open and I found that it is okay to disagree.

They have a moral responsibility to provide a quality of life in the workplace for employees to flourish because the human spirit is what makes the corporate spirit. The people are the corporation....

As an ethical or moral question it can be argued that these needs not only can be, but should be supported by an organization's philosophy as an ethical imperative.¹⁷² For this experience is truly an existential issue of meaning and a fundamental issue of quality of work life.

¹⁷² Following in the path of Marshall Sashkin's "ethical imperative" debate on participative management. see Marshall Sashkin, "Participative Management Is an Ethical Imperative," *Organizational Dynamics*, Spring 1984, 5-22; and, Marshall Sashkin, "Participative Management Remains an Ethical Imperative," *Organizational Dynamics*, Winter 1986, 62-75.

However, as Western industrialized societies and modern organizations move away from the traditional systems of religious, moral and spiritual beliefs, the rules of behavior and moral obligations have dissipated and along with them a system of beliefs and values that allow discovery and interpretation of life's meaning.¹⁷³ More specifically, workers, at all levels, are denied the support of these systems in making sense of and attributing meaning to the subjective experience of work.

Moreover, the work experience is "so central to human life that it is truly impossible to conceive of life at the human level without work."¹⁷⁴ And, given what has been learned from this research, it is impossible to conceive of a quality work life without meeting the spiritual needs of workers. For it is in supporting the individual experience that an organization ensures the well being of the collective experience, or the *esprit de corps*. That which is the essential essence of organizational existence, or the glue that makes an organization greater than the sum of

¹⁷³ Viktor E. Frankl. Psychotherapy and Existentialism: Selected Papers on Logotherapy. (New York: Washington Square Press, 1967); Irvin. D. Yalom. Existential Psychotherapy. (New York: Basic Books, 1980); and E. Weisskopf-Joelson. "Meaning as an integrating factor," In C. Buhler & F. Massarik (Eds.), The Course of Human Life: A Study of Goals in the Humanistic Perspective. (New York: Springer, 1967).

¹⁷⁴ E.F. Schumacher. Good Work. (London: Abacus, 1980), 3-4.

its parts, i.e., it is the potential catalyst for synergism.

Although meaning of work life, expressed as an experience with the human spirit, is purely personal and subjective, and to the extent that the results of this study are representative, organizational leaders and managers *might* consider:

revaloriz[ing]the expressive functions of work by encouraging and equitably rewarding creativity, service and personal commitment efforts.

...[Moreover] [w]ork must not be considered as only another production factor but also as an instrument of individual and social development...[and] organizations should not foster individual commitment within the context of growth for growth's sake but within projects that have an intrinsic value, that will stimulate an individual's creativity and their capacity to serve. ...[M]anagers can help their employees establish objectives that are meaningful for them and that are congruent with the priorities of their work unit. ...[They] should also be able to open up a future in which the need for self-transcendence is more respected. Career management systems constitute a unique opportunity to do so insofar as they avoid the pitfalls of trivialization and of succumbing to collective pressures. To foster individuation, one must support the individual's efforts toward his or her own development, which of necessity is a unique process.

...[It is known that] the standards and the expectations of managers can have inhibiting effects on individual development. ... [M]anagers must therefore be particularly careful to encourage [their employees] to develop their inner abilities to the fullest extent.¹⁷⁵

¹⁷⁵ See: P.B. Lesage & J. Rice. (1978) "Le sens du travail et le gestionnaire [The manager and the meaning of work]. *Gestion*, 3(4), 6-16.

...[O]rganizations should no longer be evaluated solely on the basis of their economic results, ...but also according to their social, moral, spiritual and ecological performance. Moreover, these changes in the evaluation of organizational effectiveness must go beyuond token gestures of corporate good citizenship and correspond to an authentic will on the part of managers to restore reciprocity and balance in their organization's exchanges with society in general and with individuals in particular.¹⁷⁶

In summation, the results of this exploratory study demonstrate substantial empirical evidence for a subjective common experience among workers which they believe to be an experience with their human spirit. Further, it is declared that this experience is associated with affective, behavioral and cognitive attributes. Moreover, it is postulated that this experience is infused with the existential issue of meaning. That is, that when one finds meaning in one's work life it is expressed in terms of a spiritual experience. Or, that when one finds meaning in one's work life one manifests one's human spirit, but that's beyond this work.

The theoretical contribution of this work is the discovery of a common, shared, subjective experience among workers that they perceive and ascribe meaning to

¹⁷⁶ Morin, 1995, 57-61. The author must make note of the valuable contribution Estelle Morin's work had on bringing clarity to this particular piece of phenomenological inquiry. I am truly thankful for having access to her lucid insights.

and give expression to it in terms of an experience with their human spirit. Further, at least six Factors, or Families were revealed: **Personal**, **Principled**, **Physicist**, **Partner**, **Paradox** and **Psyche**.

The **Personal** has a self-referential world view. Their experience with their spirit and work is worldly, tangible, and sentient: *I experience my human spirit personally; it is my work, my spirit, my "I"*.

The **Principled** experience their human spirit and work through intentional action and motive consistent with their values and beliefs. They acknowledge that they are as others see them, people who have explicit principles by which they try to live, including how they conduct themselves in the workplace: *I experience my human spirit through internal and external right action.*

The **Physicist Family** acknowledge a world view that involves seeing life, in general, as having neither beginning nor ending. They experience their human spirit through work on a continuum of growth and development, lightly tethered by time, space and matter: *I experience my human spirit as part of life's purpose.*

The **Partner** Family are individuals who are "other referential." Their experience with spirit and work is predicated on their relationships with others in the work environment. Good working relationships are

essential in manifesting the experience: *I experience my human spirit through workplace relationships that are positive and thereby conducive.*

The **Paradox** Family has a world view predicated on human nature and our ability to rise above it. They perceive human nature to be mostly biological and genetically encoded and that societal cultures are at the base still very primal. They experience the human spirit and work in terms of the higher self, that part of us as a species that truly makes us unique -- our awareness of ourselves and Other: *I experience my human spirit from a place beyond the biological or genetically encoded nature of my species.*

The sixth and final Family the **Psyche** work at consciously and deliberately acting from their psyche centers -- from their mind and Spirit as one. Their experience with the human spirit and their work is an attempt to live their lives in that moment in the fullest sense of the human experience: *I experience my human spirit through conscientious psyche effort and awareness.*

Being able to determine the Family to which one belongs may assist an individual in seeking out, or creating, workplace opportunities for an experience with the human spirit and thus, a more meaningful work life.

Finally, this author believes that much more research needs to be undertaken to ascertain if the results of this study are representative. Further study is needed to determine the relationship between this construct and the more traditional organization behavior measures, (e.g. job satisfaction, morale, motivation) -- although this author believes the traditional measures are a subset of the spirit construct. Nonetheless, there needs to be an effort to isolate the properties of this construct independent of these other measures, experiences and outcomes.

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APPENDIX A

August 18, 1997

«FirstName» «LastName» «JobTitle»
«Company»
«Address1»
«City» «State» «PostalCode»

Re: Letter of Introduction

My name is Wanda Clifton-Faber and I am a doctoral student at the University of Oklahoma. Currently I am conducting my doctoral dissertation research in the area of workers who experience their human spirit at work in organizations. Sometimes this experience is positive and sometimes it is negative. Nonetheless, my premise is that this event is an experiential endeavor and anyone who has had the experience is aware of that for which I am searching.

I have reason to believe that you are a member of a work organization in which you have experienced your human spirit at work-- either in a positive or negative way. I may have come to this conclusion because I have met you and discussed my research topic with you, or you may be someone whom I have encountered through the media, or we may have an acquaintance in common who has identified you as someone they believe to have had experiences with your human spirit at work. If I am correct about your having had such an experience, I would like to interview you over the telephone. During this recorded interview I will ask you to:

- 1) describe how this experience with your spirit at work feels;
- 2) describe your *thoughts* about this experience;
- 3) describe your *behaviors* resulting from this experience;
- 4) discuss the attributes of the organization that contributed to this experience;
- 5) share any other thoughts you have concerning this experience; and,
- 6) advise me of others you believe may have had an experience with their spirit at work.

If you are willing to participate in this dissertation study, I ask that you complete and return to me the enclosed Research Approval Form and Respondent's Data Sheet. I will then contact you at the telephone number given in the aforementioned forms during the time you indicated.

In advance, I want to thank you for your time and consideration of this matter on my behalf. I look forward to speaking with you in the near future. If you need further clarification or have any questions regarding this matter please feel free to contact me at (417) 847-4488. If I am away from my desk please take the time to leave a message on the machine and I will return your call. Or, should you wish to discuss this study and/or your rights as a respondent, please feel free to contact my dissertation chairman, Dr. David Carnevale at 405-325-6432.

Sincerely yours,

Wanda Clifton-Faber, ABD

Enclosure

A P P E N D I X B

UNIVERSITY OF OKLAHOMA

AGREEMENT TO PARTICIPATE

Title of Project: Doctoral Dissertation Research -- "Out of the Shadow of Organization: An Exploration in Discovery of the Human spirit of Workers." (Working Title)

Investigator: Wanda Clifton-Faber, ABD, Department of Political Science, 405-325-2061

I, _____ (print full name), hereby agree to participate as a volunteer in the above named research project, which has been fully explained to me.

I understand that there are neither explicit benefits nor risks in my participating in this research project.

I understand that only my first name, a pseudonym, or an assigned number will be used in the published work to protect my confidentiality.

I understand that I am free to refuse to participate in any procedure or to refuse to answer any question at any time without prejudice to me. I further understand that I am free to withdraw my consent and to withdraw from the research project at any time before publication without prejudice to me.

I understand that by agreeing to participate in this research and signing this form I do not waive any of my legal rights.

Date

Respondent's Signature

A P P E N D I X C

Research Respondent's Data/Information Sheet

PLEASE COMPLETE AND RETURN ALONG WITH THE RESEARCH APPROVAL FORM TO RESEARCHER BEFORE INTERVIEW DATE

Name: _____ **Address:** _____

Phone No: _____ **Year of Birth:** _____ **Gender:** ☒ Female ☐ Male

Years of Education: _____ **Highest Degree Earned:** _____

Ethnicity: Asian Black African/Caribbean Latino Pacific Islander

WhiteEuropean Other, please specify: _____

Position/Occupation Title: _____

Organization for which you work: _____

Economic Sector:	Private	Public	NGO/Third Sector
1. Agriculture	100%	0%	0%
2. Manufacturing	85%	15%	0%
3. Services	70%	30%	0%
4. Health	0%	100%	0%
5. Education	0%	100%	0%
6. Housing	0%	100%	0%
7. Transportation	0%	100%	0%
8. Utilities	0%	100%	0%
9. Environmental	0%	100%	0%
10. Social Services	0%	100%	0%
11. Cultural	0%	100%	0%
12. Sports	0%	100%	0%
13. Media	0%	100%	0%
14. Information	0%	100%	0%
15. Research	0%	100%	0%
16. Development	0%	100%	0%
17. International	0%	100%	0%
18. Non-Profit	0%	0%	100%
19. Religious	0%	0%	100%
20. Charitable	0%	0%	100%
21. Community	0%	0%	100%
22. Social Enterprise	0%	0%	100%
23. Non-Governmental	0%	0%	100%
24. International	0%	0%	100%
25. Non-Profit	0%	0%	100%
26. Religious	0%	0%	100%
27. Charitable	0%	0%	100%
28. Community	0%	0%	100%
29. Social Enterprise	0%	0%	100%
30. Non-Governmental	0%	0%	100%
31. International	0%	0%	100%
32. Non-Profit	0%	0%	100%
33. Religious	0%	0%	100%
34. Charitable	0%	0%	100%
35. Community	0%	0%	100%
36. Social Enterprise	0%	0%	100%
37. Non-Governmental	0%	0%	100%
38. International	0%	0%	100%
39. Non-Profit	0%	0%	100%
40. Religious	0%	0%	100%
41. Charitable	0%	0%	100%
42. Community	0%	0%	100%
43. Social Enterprise	0%	0%	100%
44. Non-Governmental	0%	0%	100%
45. International	0%	0%	100%
46. Non-Profit	0%	0%	100%
47. Religious	0%	0%	100%
48. Charitable	0%	0%	100%
49. Community	0%	0%	100%
50. Social Enterprise	0%	0%	100%
51. Non-Governmental	0%	0%	100%
52. International	0%	0%	100%
53. Non-Profit	0%	0%	100%
54. Religious	0%	0%	100%
55. Charitable	0%	0%	100%
56. Community	0%	0%	100%
57. Social Enterprise	0%	0%	100%
58. Non-Governmental	0%	0%	100%
59. International	0%	0%	100%
60. Non-Profit	0%	0%	100%
61. Religious	0%	0%	100%
62. Charitable	0%	0%	100%
63. Community	0%	0%	100%
64. Social Enterprise	0%	0%	100%
65. Non-Governmental	0%	0%	100%
66. International	0%	0%	100%
67. Non-Profit	0%	0%	100%
68. Religious	0%	0%	100%
69. Charitable	0%	0%	100%
70. Community	0%	0%	100%
71. Social Enterprise	0%	0%	100%
72. Non-Governmental	0%	0%	100%
73. International	0%	0%	100%
74. Non-Profit	0%	0%	100%
75. Religious	0%	0%	100%
76. Charitable	0%	0%	100%
77. Community	0%	0%	100%
78. Social Enterprise	0%	0%	100%
79. Non-Governmental	0%	0%	100%
80. International	0%	0%	100%
81. Non-Profit	0%	0%	100%
82. Religious	0%	0%	100%
83. Charitable	0%	0%	100%
84. Community	0%	0%	100%
85. Social Enterprise	0%	0%	100%
86. Non-Governmental	0%	0%	100%
87. International	0%	0%	100%
88. Non-Profit	0%	0%	100%
89. Religious	0%	0%	100%
90. Charitable	0%	0%	100%
91. Community	0%	0%	100%
92. Social Enterprise	0%	0%	100%
93. Non-Governmental	0%	0%	100%
94. International	0%	0%	100%
95. Non-Profit	0%	0%	100%
96. Religious	0%	0%	100%
97. Charitable	0%	0%	100%
98. Community	0%	0%	100%
99. Social Enterprise	0%	0%	100%
10			

Self-employed: _____ **Employed by another:** _____

No. of employees in the organization in which you work: _____

Number of employees you supervise: _____

Annual Income Level: **Less than \$15,000** _____

\$15,000 but less than \$30,000 _____

\$30,000 but less than \$45,000 _____

\$45,000 but less than \$60,000 _____

\$60,000 but less than \$75,000 _____

\$75,000 or more _____

I consider myself to be: religious spiritual secular agnostic atheist

Day, Date and Time you want to be interviewed:

Alternate: _____

A P P E N D I X D

Interview Guide

1. Just for the record I need for you to acknowledge that you understand that I am recording this conversation and that the contents of it may, in part or whole, be published.
2. Some people talk about spirit in organizations. That is, how people who work in organizations can become dispirited, or how they can become inspired by their work. Some people talk about their work feeding their spirit, or having had their spirit killed at work. It is my understanding, given your response to my letter of introduction that you have had an experience at work with your spirit. Will you share that experience with me? Speaking directly to the issues concerning your thoughts, feelings and behaviors.
3. Can you describe the organization in which this experience occurred?
4. What aspects of the organization helped/hindered this experience with your spirit at work?
5. Have you experienced your spirit in other work situations?
6. Do you have any other comments you would like to make related to experiencing your spirit at work?
7. Is there anyone you would suggest I interview concerning this issue of the human spirit experienced at work? That is, do you think you know others who have shared this kind of experience and who would be willing to share it with me for use in this research study?

A P P E N D I X E

August 18, 1997

«FirstName» «LastName» «JobTitle»
«Company»
«Address1»
«City» «State» «PostalCode»

Re: Letter of Introduction

My name is Wanda Clifton-Faber and I am a doctoral student at the University of Oklahoma. Currently I am conducting my doctoral dissertation research in the area of workers who experience their human spirit at work in organizations. My premise is that this event is an experiential endeavor and anyone who has had the experience is aware of that for which I am searching. Moreover, I believe every worker has an understanding of what it is, or would be, like for them to experience their spirit at work. Therefore, I am asking you share your view of this experience. You will do this by sorting the enclosed stack of 36 statements. All you need to do is lay them out on the form I have devised for this process, complete the Q-Sort Record Form and return all of this to me in the SASE provided. You will find a more precise instruction sheet for sorting the 36 statements attached to this letter.

I derived these statements from interviews done with others who have shared a common experience with their spirit in the context of work. I believe that these statements capture the essence of this experience. However, if you believe something has been omitted or missed I have asked for you to share that with me -- See Question Two on the Q-sort Record Form.

In advance, I want to thank you for volunteering your time to complete this part of my research design. If you need further clarification or have any questions regarding this matter please feel free to contact me at (417) 847-4488. If I am away from my desk please take the time to leave a message on the machine and I will return your call. Or, should you wish to discuss this study and/or your rights as a participant, please feel free to contact my dissertation chairman, Dr. David Carnevale at 405-325-6432.

Sincerely yours,

Wanda Clifton-Faber, ABD

Enclosures

A P P E N D I X F

Instructions for sorting the 36 statements

Using the enclosed sorting sheet on which to lay the cards, rank order this stack of statements describing what it is like, or would be like, to experience your human spirit through your work. You will assign the -5 to the statement that is the furthest from what it is like, or would be like, for you. You will assign the +5 to the statement that is the closest to what it is like, or would be like, for you. Then you are to assign all of the remaining statements to the range of numbers from a -4 through +4 as laid out on the sheet.

After having ranked all of the cards, you will use the *Q-sort Record Form* to record the number written on the back of each card. That is, the statement you assigned to -5 has a number written on the reverse side of the card. Write this number in the blank provided on the *Q-sort Record Form*. For every statement ranked there is a blank provided for the recording of the number written on the back of each card.

Please note that the numbers written on the back of the cards were assigned at random for data input purposes only and have no other significance.

After you have completed the *Q-sort Record Form*, which includes recording the sort, answering the questions at the bottom of the form and filling in the personal data information, please put everything in the enclosed self-addressed stamped envelope and mail as soon as possible. My kindest regards for you assistance,

APPENDIX G**Q-SORT RECORD FORM**

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
---	---	---	---	---	---	---	---	---	---	---
	---	---	---	---	---	---	---	---	---	
		---	---	---	---	---	---	---		
			---	---	---	---	---			
				---	---	---				
					---	---				

Name _____ Phone No. _____

Address _____ Gender _____ Race/Ethnicity _____ Year of Birth _____

Years of Formal Educational _____ Highest Degree Earned _____ Position/Occupational Title _____

Economic Sector: Private Public NGO/Third Sector

Self-employed___ Employed by another _____

No. of employees in the organization in which you work: _____

No. of employees you supervise _____

Annual Income Level Less than \$15,000 _____

\$15,000 less than \$30,000 _____

\$30,000 less than \$45,000 _____

\$45,000 less than \$60,000 _____

\$60,000 less than \$75,000 _____

\$75,000 or more _____

I consider myself to be: religious spiritual secular agnostic atheistic

1. Please note the statements that you placed in the -5 and +5 positions: Using the reverse side of this page, briefly describe why you agreed or disagreed with these statements so strongly.
2. If you have had an experience with your human spirit at work which cannot be fully captured by sorting this stack of statements, please take the time, using a separate sheet of paper, to describe the experience addressing in particular your thoughts, feelings and behaviors.

A P P E N D I X H

DOMAIN ANALYSIS

- 1. Semantic Relationship: Attribution**
- 2. Form: x is characteristic of y**

- **Cognitive Domain**

- **Included-terms** (with an example of an interview statement):
 - **a sense of freedom and empowerment -- "When you are empowered your spirit soars."**
 - **an awareness of other --**
 - **spontaneous creativity --**
 - **a confident self-development --**
 - **a commitment to something greater than myself --**
 - **a belief that I am performing life-affirming work --**
 - **an expectation of experiencing something better --**
 - **a healthy sense of self --**
 - **a sense of ownership --**
 - **an awareness of an inner essence of energy --**
 - **a sense of mission and higher purpose --**
 - **intuitively derived solutions --**

A P P E N D I X I

ESPRIT de CORPS INSTRUMENT -- Page 1

RESEARCH COPY

This instrument was named *Esprit de Corps* because the research that brought it about is predicated on the concept of the human spirit; The spirit that defines us as human beings. It is assumed in this research that our human nature compels us to work: to create, to contribute, to demonstrate our competencies. Moreover, it is understood that when we engage our human spirit through our work in a positive manner we are living the good life and everyone benefits. We believe this to be so because it has been found that the most prevalent outcome of a positive experience is workers working beyond contract and enjoying every moment.

This instrument was created to assist individuals in determining how they engage their human spirit in the work experience. To date it has been determined that for some it is a personal, self-referential activity. For others it entails engaging in a cooperative effort in the workplace. One's world view of the experience determines how one encounters their spirit in the work environment.

As a participant in our on-going research we ask that you follow the instructions given on page two of this form and submit it for analysis. The findings will be forwarded to you within the next few weeks in a sealed envelope. Therefore, you have the choice as to whether or not to share the information. In advance please accept my appreciation for your participation in this project.

ESPRIT de CORPS INSTRUMENT - Page 2

Statement Sheet

List of Numbered Statements		Close	Not	Un- sure
1	expressing one's full human potential			
2	one transcends time, space and matter			
3	intuitively derived solutions			
4	a sense of mission and higher purpose			
5	the use of one's own judgment			
6	a great deal of trust			
7	a feeling of being blessed			
8	an awareness of an inner essence of energy			
9	a sense of ownership			
10	proud, but not prideful			
11	meaningful work			
12	empathic understanding			
13	a healthy sense of self			
14	an expectation of experiencing something better			
15	desire to share accomplishments with others			
16	the exercise of autonomy			
17	mutual respect, human dignity is preserved			
18	an inner flow			
19	a belief that I am performing life-affirming work			
20	a sense of freedom and empowerment			
21	a great deal of enthusiasm; a passion			
22	supportive and compassionate relationships			
23	a commitment to something greater than myself			
24	an inner knowing			
25	honesty and openness			
26	an awareness of other			
27	a feeling of awe			
28	sustained energy level			
29	they walk their talk			
30	at times it is euphoric			
31	a confident self-development			
32	people are authentic			
33	spontaneous creativity			
34	exhilarating joy			
35	one can demonstrate one's competencies			
36	without fear of			

ESPRIT de CORPS INSTRUMENT -- Page 3

Instructions for sorting the 36 statements

First look through the 36 statements to be sorted. Using the statement sheet, place each statement into one of the three columns: close to capturing what it is like for you to experience your human spirit through your work, not close to capturing it and unsure about whether it captures it or not.

After assigning each of the 36 statements into one of the three columns proceed by choosing the statement that most nearly captures what it is like, or would be like, for you if you were to experience your human spirit through your work. Place the number of this statement in the +5 column of the *Sorting Record Form* below. Then assign the -5 to the statement that is the furthest from capturing what it is like, or would be like, for you to have this experience. Continue sorting until you have assigned all of the remaining statements. You can assign only one statement to one space on the sorting record form.

Please note that the number assigned to each statement was done so at random for data input purposes only and has no other significance.

After you have completed the entire *Esprit de Corps Instrument* which includes recording the sort, completing the *Respondent Information Form* and answering the two questions at the bottom of the aforementioned form you are finished.

Sorting Record Form

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
---	---	---	---	---	---	---	---	---	---	---
	---	---	---	---	---	---	---	---	---	
		---	---	---	---	---	---	---		
			---	---	---	---	---			
				---	---	---				

Respondent Information Form

Name _____
Phone No. _____
Address _____
Gender: M F Race/Ethnicity _____
Year of Birth _____
Years of Formal Education _____
Highest Degree Earned _____
Position/Occupational Title _____
Economic Sector: Private Public NGO/Third Sector
(circle one)
Self-employed _____ Employed by another _____
Retired _____ Unemployed _____
No. of employees in the organization in which you
work: _____
No. of employees you supervise _____

Annual Income Level : Less than \$15,000 _____
(check one) \$15,000 less than \$30,000 _____
\$30,000 less than \$45,000 _____
\$45,000 less than \$60,000 _____
\$60,000 less than \$75,000 _____
\$75,000 or more _____

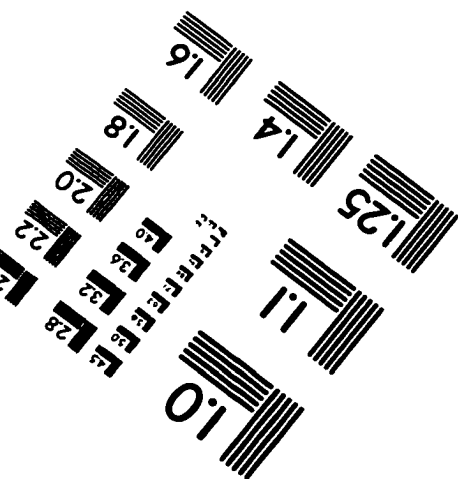
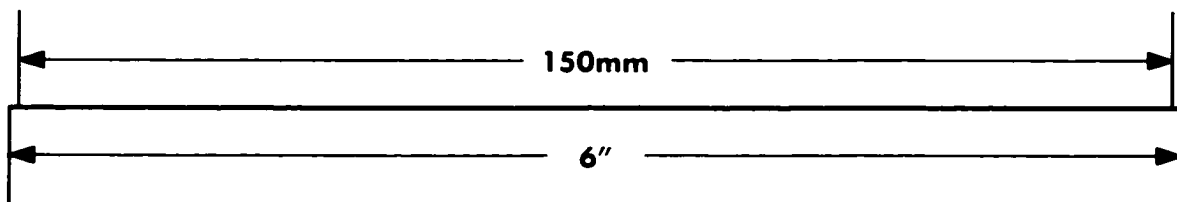
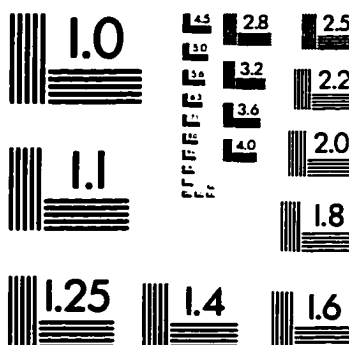
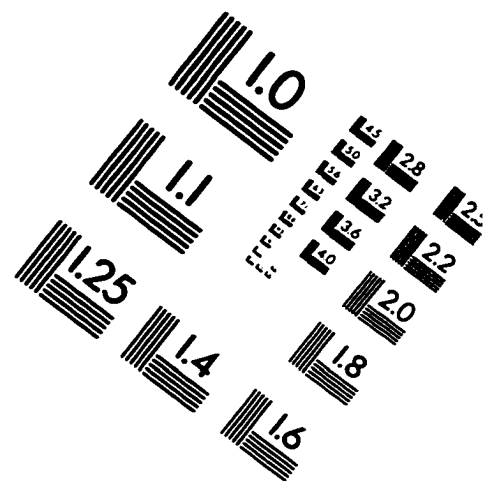
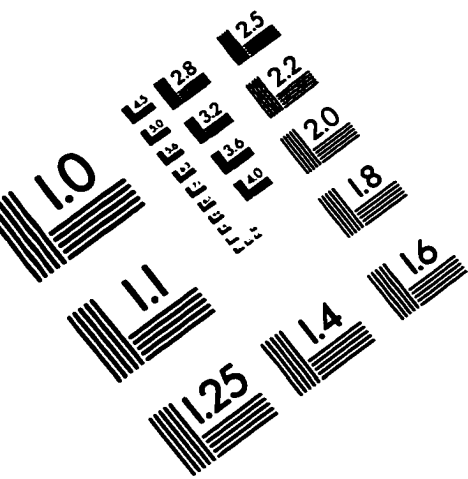
I consider myself to be: religious spiritual
secular agnostic atheistic (circle one)

After completing the sort, use the last page of this
instrument to answer the following two questions:

1. Please note the statements that you placed in the -5
and +5 positions: Using the bottom half of the first
page of this instrument, briefly describe why you agreed
or disagreed with these statements so strongly.

2. If you have had an experience with your human spirit
at work which cannot be fully captured by sorting these
36 statements, please take the time, using a separate
sheet of paper, to describe the experience addressing in
particular your thoughts, feelings and behaviors.

IMAGE EVALUATION TEST TARGET (QA-3)



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