Soul Mapping in the Workplace: Creating Organizations that Better Reflect the Whole Human Being

by

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A thesis submitted in conformity with the requirements for the degree of Master of Arts
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Ontario Institute for Studies in Education of the University of Toronto

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Abstract

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Soul is a largely ignored topic in the area commonly referred to as
"spirituality in the workplace." As the essence of our creativity and passions,
it is an integral aspect of creating better organizations. In order to bring soul
more fully into the workplace, we will need to appreciate the gifts it offers and
the consequences of neglecting it. An organization that is not “soulful” will not
be a place that encourages individuals to bring more of their energies into their
work.

This conceptual thesis aims to find new ways of seeing ourselves and
our organizations; not to replace current theories, but to enhance them to
more fully allow the complexity and paradoxical nature of our lives to be
contained in the workplace. The metaphor of a soul map is used to illustrate
how organizations can better reflect the whole human being. The five theme
clusters of this map are used to explore soul in the workplace.
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I dedicate this thesis to my maman, for providing me with such a solid foundation as I travel on this glorious path in my lifetime. I love you Mom.
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Soul Mapping in the Workplace: Creating Organisations\(^1\) that Better Reflect the Whole Human Being

In the 1990s, particularly during the last few years, there has been a burgeoning interest in the area which is popularly referred to as spirituality in the workplace. Notions connecting spirituality with work have been written about in western society since the time of the Ancient Greeks, and religious traditions have historically sought to connect the two. Perhaps surprisingly, this current groundswell of interest is coming out of the business world.

What I see to be one of the main themes in this literature is the idea of integrating work more closely with the rest of people's lives, including values, family lives, and personal journeys. Rather than organisations simply valuing narrow parts of people (certain skills and abilities), this involves allowing and encouraging workers to bring more of themselves to the workplace—mentally, emotionally, physically, and spiritually. Organisations are seeking increased investments from workers who bring more of their energies to their work, and individuals seek to be more authentic in who they are and the contributions they want to and do make.

If we seek to create these kinds of organisations, fundamental aspects of individuals, the workplace, and the larger world need to be considered—spirit and soul. We will need to look at ourselves and our organisations in perhaps an altogether new light: “How do you think of an organization as primarily Spirit, and only secondarily as form?” (Owen, 1987, 8). This thesis focuses on soul, which I believe is integral to creating workplaces that better reflect the whole human being, for soul is the essence of what makes us human. Gaining an appreciation of soul—the gifts it offers and the consequences of neglecting it—is necessary and vital to creating and maintaining such organisations.

\(^1\) I use the British spelling of organisation as a noun or adjective with an "s" instead of a "z" to further promote looking at organisations in a different manner
I begin with the notion that individuals and organisations have soul, and also assume that a workplace which is more "soulful" allows individuals to bring more of who they are into their work. The thesis of this enquiry is: how can we bring soul more fully into our workplaces, and subsequently, into our organisations?

The main body of this conceptual thesis arises from a synthesis of the literature in this area. Based on what were found to be substantial themes, I have created a conceptual tool that will be useful in bringing soul more fully into the workplace: a soul map. This map of sorts seeks to explore, discover, and renew a deeper appreciation of soul, as individuals enter more humanly into their work. "We need an approach to soul that respects its own complex language, that allows us to see its stirrings in the workplace and in our own hearts" (Briskin, 1996, 10).

A checklist or a set of guidelines can point to surface manifestations of soul, but would be rather limited in the ability to discern its deeper stirrings. Soul as I describe it is about vitality, relationship, and authenticity, and simply pondering a few items on a questionnaire will not elicit much appreciation of it. In order to bring soul more fully into the workplace, we need to begin with changing our ideas, our thinking, our perception, our imagination—this is what I have discerned through reading and reflecting on the literature.

What I endeavor in this enquiry is to look at workplaces from another viewpoint, perhaps a fundamentally different way altogether. The aim is to discover new ways of seeing ourselves and our organisations—not to replace current organisation theories, but to enhance and embolden them so that they can more fully allow the complexity and paradoxical nature of our lives to be contained in the workplace. These new ways of seeing will lead to new ways of doing. Discovering organisations that better reflect the whole human being follows from exploring and appreciating soul in the workplace; for if they are not soulful, they will not be places that encourage individuals to bring all of the energies of themselves into their work.
Chapter 1

A Soul Description

Before we can move on to the main focus of this thesis—the soul map in chapter five—we will need an orientation to the profound world of soul. This chapter is the beginning of that process of exploring soul in the workplace, and as we discover it we will also find ways to bring it more fully into our lives and organisations. This chapter will help the reader begin to grasp this tangible intangible, which is at once so close to us, yet so mysterious. Armed with this basic notion of soul, we will be better prepared to use the soul map to guide us through the vast territory or ocean of soul.

It is easy to take a generally agnostic view towards anything spiritual, but as Joseph Campbell (1988) points out, every culture that we know about has had some concept of deity. Carl Jung (1983) strengthens this notion when he claims that one of our basic drives is the "religious instinct." It is clear by the immense literature, art, and religious traditions from around the world and throughout the ages that something which we refer to as "spirituality" or "the spiritual" exists. This thesis accepts as a fundamental assumption that it does exist.

Peter Vaill (1984) calls for "a new appreciation of the spiritual nature of man and a determination to keep it in any new formulation of the nature of organizational life" (p. 33). We are spiritual beings, however much or little we choose to accept about this aspect of ourselves. The vast majority of spirituality in the workplace literature strongly distinguishes religion and spirituality, although I would not make such a strong division between the two. The aim is not simply to bring religious practices or spiritual values into organisations; it is to see them in a different light, to recognize a deeper aspect than the forms and structures of organisations. In the process, more energy is brought to the organisation, and more integrity to the individual.
The intent is not that organizations become more spiritual, but rather that we might recognize that organizations in their essence are Spirit, and then get on with the important business of caring intelligently and intentionally for this most critical and essential element. (Owen, 1987, 1)

There is a good deal of emphasis on spirituality in this area, but what is not given much distinction at all is soul and spirit. "In our culture, we use the terms spirit and soul almost interchangeably, and we lose the richness of our spiritual lives by blurring the distinction" (Richards, 1995, 59). As women and men generally perceive the world differently and then approach it in their own manner, so too do spirit and soul view life from different perspectives. As I use it in this work, I do distinguish spirit from spiritual and spirituality.

This enquiry focuses mainly on soul, which I believe to be much more neglected in our workplaces and organisations. "The deficiency in our culture may lie mainly in the realm of the soul" (Tarrant, 1998, 22-23). Understanding the perspective of spirit will help guard against the aggrandizement of soul, for both make necessary and legitimate demands on our lives. The contrasting with spirit will also help in understanding soul better.

There are myriad notions and conceptions of soul, whether from various Hindu or Christian beliefs, Ancient Egypt or current aboriginal peoples, Plato, Ralph Waldo Emerson, or Rumi. I will not try to synthesize all or even most of these notions. My description in this chapter is strongly influenced by Jung, James Hillman, Thomas Moore, and Robert Sardello—in line with a western notion of soul and soul work.

I use the term soul in this work to acknowledge that it exists and is an integral aspect of each of us (and our world), and so it should be a part of any dialogue we would have in this area. As well, this may be using what for many may be, in effect, a new language and a new use of language. Talking about soul in the context of the workplace can cause us to think differently about our organisations and ourselves, and this holds promise in bringing about what
the Ancient Greeks referred to as *metanoia*—a fundamental change of heart or mind, a re-orientation of one's way of life, a spiritual conversion.

Part of the difficulty of this work arises from language; it comes from trying to make sense of soul and spirit in a world dominated by materialism (Owen, 1987, vii). When quantum physicists began exploring the atomic and subatomic world, ordinary language was not suitable and new language had to be developed (quarks, neutrinos, hadrons, etc.). We need not develop a new language to have a dialogue about soul, but we may need to use our language in a different manner with a different intent. Myth, metaphor, imagination, dreams, and poetry are forms of language that are extremely well-suited to this purpose (Hillman, 1989; Moore, 1992; Sardello, 1995).

If the tendency is to use language to define and explain and convey in literal, concrete terms, we will have difficulty talking about soul. “The soul speaks in the language of metaphor, fantasy, and, emotion” (Briskin, 1996, 10). Using language in a different manner with a different intent would be to try to describe rather than to define, to uncover and point to layers of meaning, to add depth of insight and sensibility—colour, texture, richness—rather than simply trying to clarify and clearly understand.

A writer concerned about the soul will lead us deep into a subject, where clarity may be elusive and certainty grounded in poetry rather than fact. The language will be more evocative than explanatory, and the test of our reading will be insight or sensibility rather than understanding. (Moore, 1996a, 6)

Robert Sardello echoes this idea of having a different intent and manner when he writes that “soul life can be described quiet accurately as long as one adheres to metaphor, likeness, resemblance, analogy, and style, rather than language suitable to reified things” (1995, xiv). This is the difficulty in trying to describe soul, since language is often used in a more spirited way, which is to seek clarity and certainty. Describing soul will always be incomplete, as many
authors have noted that it cannot be defined: "By definition, soul evades the cage of definition. It is the *indefinable* essence of a person's spirit and being" (Whyte, 1994, 13). Nonetheless, though we cannot necessarily define it, we can continue the task of trying to describe it, and perhaps this manner and intent is itself a more soulful expression of language.

**Soul and Spirit of the Individual**

We start by naming this phenomenon, to distinguish it and acknowledge its existence, to become conscious of its presence in our lives by separating it from us (for now). In naming soul, we must also name spirit—a necessary distinction if we are to enrich our understanding. One name I do not call on in this work is spirituality. The reader should note that I distinguish the word spirit, which both opposes and compliments soul, and spiritual or spirituality, which have closer ties to the notion of religion.¹

Soul and spirit, like other opposites, tend to express their own separate natures. At first in our journey, for the sake of clarity, we have to recognize and even encourage this division. (Tarrant, 1998, 216).

When I speak of soul here, I am not referring to an object of religious belief, nor am I connecting this with immortality. Someone may have a vague sense that soul refers to genuineness and depth, like when she says that this person or that music has soul. It touches something deep within her. Yet if asked what soul is, she may not conjure up any image or feeling about how to describe it.

To begin with, soul is not ego; ego exists within soul. As Jung writes, ego is “merely the centre of consciousness” (1983, 19). John Tarrant describes it

¹ Although at one level, spirited and spiritual may be one and the same, I believe the distinction is meaningful when soul and spirit are used in relation to each other (e.g., an organisation or activity that is more soulful or more spirited, but does not necessarily imply any notion of spirituality).
more poetically as the "organizing constraint of the personality" (1998, 121). It is the empirical sense we have of ourselves; it is our volition, the willful aspect of our consciousness.

Soul is nothing like ego. Soul is closely connected to fate, and the turns of fate almost always go counter to the expectations and often to the desires of the ego.... We can cultivate, tend, enjoy, and participate in the things of the soul, but we can't outwit it or manage it or shape it into the designs of a willful ego. (Moore, 1992, xviii)

Hillman, Sardello and others echo the sentiment that soul is other, its own existence. It is not simply the ego, or the ego and the unconscious, but has an integrity beyond our subjective experience—it is not merely a projection of our consciousness. More than this, soul is something we exist within. Carl Jung, who read widely and wrote extensively about soul, believes that: "The soul is for the most part outside the body" (Moore, 1992, 186). Soul is not inside the individual; rather, the individual exists within soul.

As Hillman (1989) and Moore (1992) describe, soul is also not matter, nor is it spirit, yet it is intimately connected to both of these realities. "The living soul is an outcome of matter animated by spirit" (Briskin, 1996, 16). Soul has largely been discounted soul in our society, which focuses on dualities such as material-spiritual or body-mind. The world is not only black and white, matter and spirit. Soul is not the black nor the white, yet is an intimate part of them both; and more than this, soul is the process of connecting the black and the white. It is not so much a bridge between the two as a bridging of them both; not so much a thing as an activity. As Briskin writes, "soul is a place of union among opposites, the joining of spirit and matter, the light and dark aspects of the whole person" (1996, 11). Soul lives between the spiritual and the material, the body and the mind.

Emphasizing the activity of soul, it is best not to think of it as a thing, but rather to see it as "a quality or a dimension of experiencing life and ourselves"
More than just a quality of our experience, soul is what turns the events of our lives into experience itself. Many people can be witness to an event, but everyone will experience it in their own way. "We go to work. But it is our soul we put into it. Work is a series of events. The soul, as James Hillman says, turns those workaday events into experience" (Whyte, 1994, 22). All the myriad inner and outer events in our lives are accouterments of soul, which weaves these various circumstances with who we are into a rich tapestry that is the experience of our particular life.

The Latin word for soul is anima, meaning breath or soul, and anima is the root of the English word animation (Briskin, 1996, 14). When the world is alive with soul, then it becomes animated. When we perceive this animation, when we allow our perception of the world to be filtered through imagination, then we are becoming more aware of soul in ourselves and our world.

However, this animating of the world does not occur of its own accord. "Soul doesn't pour into life automatically. It requires our skill and attention" (Moore, 1992, xvii). Effort is required—what is called soul work—to allow it to enter more fully into our lives. This imaginative perceiving is not the passive fantasy of daydreaming, but rather what Carl Jung (1983) refers to as "active imagination." More than just observing, it involves participating in creating what we see: "Imagination must unfold into productive imagination, the positive act of participating in the creation of what one beholds" (Sardello, 1995, xxii). Thomas Moore brings this notion of a lack of active imagination squarely into the workplace:

When people stand next to each other at work and have no fantasy of each other, no stories on which to dwell, and no history of interaction, then they are inanimate—not animated, not ensouled—as frigid as the machines that labor metallically around them. (1996b, 132)

Contrasting soul, the Greek word for spirit is pneuma, meaning wind.
“Spirit—as distinct from soul—is the wind of a divine inspiration” (Briskin, 1996, 17). Keeping in mind its root word, when we are inspired we seem to be drawn upwards, a little lighter, focused on what is beyond where we are at the moment. Distinguishing spirit and soul, we see that they move in different directions, and so we might know them better if we remain aware of where we are going with our language and our actions. Speaking imagistically, the Dalai Lama makes this point:

I call the high and light aspects of my being spirit and the dark and heavy aspect soul. Soul is at home in the deep, shaded valleys.... Spirit is a land of high, white peaks and glittering jewel-like lakes and flowers (Hillman, 1989, 115).

Moving from these images, spirit is about upwards and onwards, about racing up the mountain, about transcending where we are right now. What it seeks is more akin to vision, striving, accomplishing, moving us to action. The spirit looks for pure things, for clarity, serenity, and certainty, seeking divinity and perfection (Tarrant, 1998, 19). Soul is oriented downwards, going into the valley of experience, into domestic and mortal life; it is much more interested in community, intimacy, and mundane acts of caring, sensuousness, sharing and being.

Soul is all about our humanity, our fragility, our mortality—about living in this physical body at this point in time. “Soul is that part of us which touches and is touched by the world” (Tarrant, 1998, 16). Spirit is closer to eternity and the heavens, our divine essence, the light at the centre of our existence. The alternating of soul and spirit is part of the ebb and flow of life, and we need to be aware of when it is time to meet soul's needs and when it is time to let spirit soar.

Hillman uses the metaphors of “peaks” and “vales” to draw apart spirit
and soul in order to contrast them. Vales and valleys give us images of soul moving downwards, life existing in its mortal dimensions. Peaks, including mountains, show us a different movement, another way that life moves: "the clamber up the peaks is in search of spirit, or is drive of the spirit in search of itself" (1989, 114). Moore helps further distinguish spirit as it is expressed in culture and human nature:

Hillman speaks strongly for the soul, but at the same time he values spirit highly, stressing the importance of the arts, a religious sensibility, and, especially, ideas. (Hillman, 1989, 7)

Spirit and soul are the words I use in order to help reconceptualize our approach to our workplaces. These ideas are not completely disconnected from the rest of our language. They are deeper and richer than other words that might be used, and so allow for more complexity, more diversity, more subtlety of thought. Another set of words that can connect soul and spirit as I am using them more concretely to everyday language is feminine and masculine.

Its images blaze with light, there is fire, wind, sperm. Spirit is fast, and it quickens what it touches. Its direction is vertical and ascending.... It is masculine, the active principle, making forms, order, and clear distinctions. (Hillman, 1989, 122)

Soul has more feminine connotations and spirit more masculine ones. "Images of the soul show first of all more feminine connotations" (Hillman, 1989, 122). This is not to equate the soul with the feminine, for the soul is more than what we usually refer to as feminine, and likewise with spirit and the masculine. If we make these connections between soul and spirit, feminine and masculine, then we see how our workplaces and organisations are much more spiritful than soulful.²

² Again, I remind the reader that my use of the term spirit is not equated with the typical use of the word spiritual. When I say that this is a more spiritful activity, I do not mean a more spiritual activity.
The emphasis in our organisations and workplaces is often on rational planning, increasing productivity and efficiency at the expense of community and relationship-building, orderly hierarchies of authority, clear distinctions between work and family, developing mission statements, and so on. As I am describing in this thesis, these are all expressions of a more spirited approach.

These more masculine qualities are not only of the negative variety, and soul qualities are not only positive. More spirited qualities include the drive to succeed at this goal or that, and the searching for ways to better a service or a product. Soul can be adverse when there is too much community and decisions do not get made in a timely fashion, or when practices like favouritism and nepotism become the primary basis for decision making. Spirit needs soul to ground its qualities in this world, in our lives, just as the feminine needs the masculine in order to be whole and healthy. These qualities become negative when they are not connected with each other, and this is why it is imperative to re-vision the workplace and reconnect spirit with soul. Johnson explains well these soul and spirit qualities:

None of us is fully awake to how much the masculine pursuit of power, production, prestige, and “accomplishment” impoverished us and drives the feminine values out of our lives. (1983, 21)

Bringing soul more fully into the workplace is a good part of restoring wholeness to our lives. The point is not to fix things or find cures for our ills; it is about gaining a deeper whole through caring for our souls, acknowledging and appreciating them, and allowing soul to be more fully in our lives. “Soul does not abolish the difficulty of our lives, but brings a music to our pains—its gift is to make us less perfect and more whole” (Tarrant, 1998, 18).

Paradoxically, we become more complete when we allow soul and all its imperfections to be more fully a part of our lives. Though he is speaking about
individuals and western society in general, Robert A. Johnson gives us some clear guideposts as to what is also missing in our work worlds:

It is the feminine qualities that bring meaning into life: relatedness to other human beings, the ability to soften power with love, awareness of our inner feelings and values, respect for our earthly environment, a delight in earth's beauty, and the introspective quest for inner wisdom. With these qualities shortchanged, we don't find much meaning. (1983, 19-20)

Using the terms masculine and feminine in the context of workplaces is too reductionistic. The terms spirit and soul will help us focus on healing the split that has been created between the material and the spiritual (as soul is about union of opposites), rather than being drawn into a masculine versus feminine dichotomy. More than this, these terms lead us to think in deeper and higher and different ways, particularly if we do not usually use them in connection with the workplace.

**Soul and Spirit of the Organisation**

Bringing soul more fully into the workplace is not to only cater to soul; spirit needs to be considered as well. However, at present our organisations follow much more spirited directions, so much so that soul qualities are rarely even considered.

Part of spirit's weakness is that it is so clear about its goals, and so reckless and headlong in their pursuit... spirit wants only to transcend, to be pure. Always getting by with less so that it can encompass more, spirit forgets to feed the kids or hold a job. (Tarrant, 1998, 15)
What is needed is soul to help ground that spirit into our human lives, into our everyday workplaces. Without soul, spirit seeks to transcend, to move beyond where it is now, to forsake this experience for a seemingly better one. That is a good direction to move towards, to seek to better our situation, but we can only get there from here. We cannot move beyond this world and still be in this world, no matter how much we suffer under illusions to the contrary.

Besides their forms and structures, organisations also have soul and spirit. In *Rediscovering the Soul of Business*, Robert Leaver writes about them at the organisational level. Using the terms “circle” and “hierarchy” to explain his ideas of a new kind of organisation, he writes that “circle and hierarchy have spirit and soul attributes” (1995, 263).

Soul at the organizational level can be symbolized by Circle: Circle is the community, the connectedness, the intimacy between and among individuals in the organization. It is wherefrom imagination, emotion, insight, creativity, and wisdom arise. “Circles are used to make connections, build relationships and experience a sense of the whole. In a circle, things go around and around; there is involvement, equality and a proper slowness” (Leaver, 1995, 263). The depth, value, genuineness, heart, and meaningfulness of work comes from soul. Circle provides the soil for the seed so ideas can ferment and germinate and reach full maturity.

Spirit can be symbolized by Triangle: Triangle encompasses the vision, the striving, the attaining, the doing. Triangle is the hierarchy; it is the know-how, the ideas and their expression, the leadership. Spirit comes through in seeking the ideal, in the problem-solving, the striving to understand, and in evolving and expanding. It seeks to transcend the finite particulars of the here-and-now, to move beyond what exists at this time.

Both Circle and Triangle must complement each other to attain a more wholistic workplace. Too much Triangle and an organization becomes over-controlling and rigidly top-down, the pace of the work becomes excessive, and the focus becomes narrower and narrower (e.g., on short-term profitability).
Too much Circle and decisions will not be made in a timely fashion, individual responsibility will not be possible (if everyone is responsible, no one ends up being responsible), and everything moves to the lowest common denominator. “Hierarchy and circle make organizations function. This is healthy, creative tension at its best” (Leaver, 1995, 264). A more complete organisations needs both Triangle and Circle: vision and leadership as well as a groundedness in an intimacy amongst workers and with the world.

We cannot do without either spirit or soul. Our task is to restore the world from our own treasure of inward richness, which, in its subtle and inexorable way, turns outward to that labor. (Tarrant, 1998, 21)

There is too much emphasis on spirit in organisations that constantly jump on the latest management fad, that do not allow employees the time to connect with each other as individuals, that are not able to admit failure, or that seek a workplace unaccepting of diversity. As a result, expectations and the pace of work become more than human, and individuals are not able to bring their whole selves to the workplace. There is little or no room for their personal problems, family obligations, or for reflection, values, or the creative expression of their authentic selves in their work.

Soul needs spirit as well; it needs a vision, something to draw it upward and onward; otherwise it can become mired in the muck and melancholy of a sedentary existence. Organisations that are afraid to change significantly, where morale stays low and drains people of their drive to achieve, that are constantly reacting to events, and that suffer from lack of leadership—these organisations are too mired in soul without a strong connection to qualities of spirit.
Soul of the World

Moving beyond the individual, as Jung stated that soul is for the most part outside of ourselves, it is important to also gain an appreciation of the soul of the world. Robert Sardello in his books (1992, 1995) puts a great emphasis on the “soul of the world,” and how taking this into account is necessary if we are to avoid the egotism and self-centredness that can come from focusing only on our own soul. “In our time, if soul-knowing is not also world-knowing, self-knowledge rapidly declines into self-aggrandizement” (1995, xxi-xxii). We need to stay connected to the soul of the world. Moore also writes about this larger perception of soul:

We think of the psyche, if we think about it at all, as a cousin to the brain and therefore something essentially internal. But ancient psychologists taught that our own souls are inseparable from the world’s soul, and that both are found in all the many things that make up nature and culture. (1992, 4)

The world around us has soul and spirit as well. Spirit comes through in the towering mountain peaks, the flight of birds, the groves of maple trees reaching for the sky. It comes through in the inherent order of the universe, the orbits of the planets, the sun rising and setting everyday. Soul is apparent in that nature nurtures by providing us with food, air, water, and beauty—nature is our life and our sustenance (note the feminine connotations in the phrase “mother nature”). The soul of the world is the essence of our existence.

Besides the natural world, soul and spirit also live through human culture and its myriad expressions. There are varying degrees of soul and spirit in our buildings, our communities, our nations, economies, religions; in our music and dance, art and science, and of course, our organisations and workplaces. It is important to gain awareness and appreciation for the interconnectedness of the soul of the individual and the world, and specific to this thesis, also the soul as it is in the organisation and the workplace. Just as the
“new science” is discovering how interconnected the world is (Wheatley, 1992; Capra, 1988), authors like Robert Sardello are attempting to emphasize the integrity of various levels of soul, trying to “understand as precisely as possible the relation between the individual soul and the soul of the world” (1995, 3).

The soul and spirit of the world impacts directly on our organisations as well. Where would we be without the life-giving sustenance or the natural resources we use continuously throughout our economy? What is the point of producing a product or service if it serves no useful purpose or is not wanted in the wider world? What are the effects on the environment, on our culture, on our communities, and on other countries of the work we do?

To preserve the soulfulness of experience, we pay attention to the world we serve as much as to our own interior life or the interior life of our company. What use our product if there is no place for it to fit? (Whyte, 1994, 261)

There are at least three levels of relationships in looking at soul as it relates to the workplace: the organisation and the larger community, the organisation and its workers, and the individual and her work. This enquiry focuses in the main on the individual and his work. For the purposes of this thesis I have put boundaries around this level of the relationship of soul, but we need to remain aware of the continuity of soul at individual, organisational, and world levels. Though it is beyond the scope of this enquiry, appreciating the deeper connections to world soul, individually and organisationally, is integral if we hope to move beyond simply attempting to satisfy soul needs at anything but a superficial level.

This chapter is about the language of soul, and not only endeavoring to describe soul, but beginning to use the language in a different manner with a different intent. The aim is to look at ourselves and our organisations in new
ways. In physics, sometimes it makes more sense to look at light as waves and sometimes as particles. Owen makes the analogy that when we look at spirit and soul, sometimes it makes more sense to think in terms of the individual, and sometimes of the organisation, but the object of concern is still spirit and soul (1987, 73).

With some orientation and grounding into how I conceptualize soul, the reader will hopefully begin to see the utility of a guide for navigating through this profound and mysterious realm. Carrying on with this orientation, the next chapter looks at the literature in this area; it gives a broad perspective on what has been written to date, as well as pointing out some of the deficiencies in this new but growing field.
My main source of research for this conceptual thesis is the current spirituality in the workplace literature. In the 1990s, particularly the last few years, there have been hundreds of books, chapters in books, and articles in journals and various periodicals (including newspapers—in April, 1998, the LA Times had a 60-page pullout section on Soul in Business). Along with a growing number of web sites and resource lists, in 1998 and 1999, over a dozen conferences will have been held throughout North America.

I have reviewed the literature which specifically uses the language and terminology of spirituality, spirit, and or soul, connected with organisations, the workplace, business, and work in general. As well, I reviewed various sources which specifically describe spirituality, soul, and spirit in their own right (not as they are connected with organisations or work). Surprisingly, the majority of the literature I found has been in books, as opposed to periodicals or web sites.

There is literature dealing with areas integral to soul and spirit in the workplace, but which is not situated specifically in relation to soul, spirit, or spirituality. For example, Collins and Porras (1994) did a longitudinal study on successful companies, and found that the best ones over the long-term (forty years) emphasized their values rather than survival and profit. Though values are fundamentally connected with soul and spirituality, these sources which did not use soul, spirit, or spirituality were not reviewed.

Spirituality in the workplace is a broadly-defined area including myriad sources and perspectives: from individuals seeking to integrate work and their personal spiritual journeys, to CEOs and senior managers directing corporate change efforts; from consultants struggling to help organisations change and
adapt, to individuals bringing their religious values into the workplace; from visionaries and futurists looking towards new kinds of economies, to leaders and theorists envisioning more humane workplaces, stewardship in their companies, and corporations that take more responsibility for creating a better world.

A small core of literature centres on the ideas of "servant leadership," "leadership as stewardship," developing "covenantal relationships" (bonds that fulfill deep needs and give work meaning), and "attunement" (having a sense of empathy, caring, support, and understanding—i.e. love). The late Robert K. Greenleaf, a devout Quaker and CEO of AT&T, wrote a seminal book called *Servant Leadership* (1977) which has influenced several authors in this area, including Peter Block and Max DePree.

There is also literature focused specifically on a Christian perspective. I have made use of some of this literature, but much of it is aimed at bringing Christian spiritual principles, beliefs, and language into the workplace. The writing that is specifically religious, I find, tends to cause resistance to ideas about spirit, soul, and spirituality in the workplace, even by those who identify with that same religion (some individuals feel their religion is something very private). Beyond this, though, it does not fit into my area of enquiry, as a strong distinction is made between spirituality and religion in the secular workplace literature.

In this area of spirituality in the workplace I have found extremely little in the way of primary research, being aware of only a handful of studies in this area. I believe others are doing such scholarly work (e.g., Matthew Fox started the University of Creation Spirituality in San Francisco in 1996 which grants masters and doctoral degrees in this area). This is understandable, given the following: the diversity of perspectives and sources that this area of literature encompasses; the difficulty of talking about what is essentially intangible; the newness of this area of interest (being mainly a phenomenon in the 1990s); and the unaccustomed notion of combining spirit and soul (ideas closer to religious life) with work and organisations (ideas of a more secular and often scientific
nature). How does one go about researching these intangible elements? What of value can arise from holding the material and the spiritual together? Our usual techniques of inquiry will likely not be sufficient in this regard.

The vast majority of this literature regards businesses and corporations, or speaks in a general way to organisations and workplaces. Almost nothing has been written that pertains specifically to human service organisations or other not-for-profit workplaces. This is consistent with the greater literature on organisation theory, organisation development, and so forth: only a small proportion of that overall literature focuses on not-for-profit organisations, whether private or public-sector. Likewise with the larger literature base on organisations, the vast majority of the spirituality in the workplace literature is written by practitioners in the field (e.g., senior executives, consultants).

There is precious little substantial criticism of the work in this area. For the most part, criticism consists of ignoring these ideas or dismissing them as impractical or undemocratic (there are various accounts noted of individuals reacting to the notion of spirituality in the workplace as someone trying to force religious beliefs onto them). There is a good deal of latitude to constructively criticize the literature and the ideas in this area, and I discuss some of these in chapter six.

What I have found to be particularly significant in this literature is the greater emphasis on spirituality and spirit relative to soul. "Looking over the vast amount of management literature, very few authors are willing to take the soul seriously in the workplace" (Whyte, 1994, 14). As I explained in the previous chapter, there is a crucial distinction between soul and spirit, and the underemphasis on soul deserves further enquiry for reasons I will delineate in the next chapter. There are many benefits to bringing soul more fully into the workplace, as well as consequences for not addressing the needs of soul in our organisations and ourselves. Having identified briefly where the roots of the idea for a soul map are grounded, I will turn now to a broad discussion of these costs and benefits.
Why Enquire about Soul?

Why enquire about soul in the workplace? Is it relevant to creating and maintaining better workplaces? Can this uncharted territory be meaningfully explored? How does it affect the organisation of our workplaces? Is it necessary to connect the sacred realm of soul and spirit with the secular world of work, workplaces, and organisations? If being more soulful fundamentally means being more human, why not simply use words like heart, vitality, authenticity, essence or values—rather than soul?

As I stated in the previous chapter, there is a burgeoning interest in this area of spirituality in the workplace, though it is not mainstream in terms of how widespread is its appeal at present. The reasons for this are beyond the scope of this thesis and could comprise an enquiry in itself. This phenomenon is worthy of serious study, both for its compelling ideas and for the breadth of individuals working and writing in this area. Although I focus mainly on a handful of sources throughout this thesis, many authors are contributing significantly to discussing and disseminating work in this area.

A great majority of this literature is by practitioners in organisations—consultants, change agents, corporate leaders, senior managers. The ideas and tools coming out of this area relate directly to creating better workplaces and organisations. It is worthwhile enquiring into this area to discover what of lasting value there may be. My enquiry begins at this point, assuming that there is something of lasting value, and looking further to discover what that might be.

The focus of spirituality in the workplace is not about bringing religion into the office or chanting mantras at workstations. As Galen and West (1995) state, the focus is on working differently, not on doing different work:
Rather, the spirituality movement in the corporation is an attempt to create a sense of meaning and purpose at work and a connection between the company and its people. (p. 82)

We need to explore soul in order to discover the humanity in our organisations.

One of the most fundamental assumptions I make is that we have soul and spirit, however they might be described, and they connect us with deeper aspects of ourselves. Both soul and spirit are fundamental to human nature and among the most essential aspects of who we are and the world we live in. Soul in particular connects us with the sources of our creativity, passion, and imagination. I focus mainly on soul because it is so neglected, and because it is so important to any notion of understanding and dealing well with people. In learning to better appreciate soul, we gain a deeper understanding of people as human beings. A more soulful approach to the work of creating organisations begins with a more soulful appreciation of human nature. This thesis is a movement towards valuing all forms of human energy—not just our mental and physical capacities.

As much as anything else, soul is about vitality and authenticity. In seeking to improve an organisation, it will be difficult to sustain any degree of real change until there is an awareness of how things actually are. Bringing soul more fully into the workplace entails a greater degree of authenticity in the organisation—an authenticity which is necessary to understanding how things actually are. The organisation gains from being aware of what changes need to occur, given the reality of the situation. It also benefits from increased vitality as individuals bring more of who they really are to the workplace; less energy is expended on acting and working in false ways in order to justify how things ought to be.

In The Adaptive Corporation (1985), Alvin Toffler notes the “burgeoning complexity” of modern society in general. He discusses the necessity of finding new organisational structures to deal with this increasing pace of change. Owen (1987, 3-4) echoes this when he explains that our organisations exist in
conditions of increasing speed and complexity, and likewise the structures and forms our organisations take are also rapidly changing. Both complexity and rapidity are increasing to the point where we are unable to keep up with the changes at that level. Owen suggests we need to take a broader view and look at what lies beneath the changing structures—what is being transformed? The authors of *The Fifth Discipline Fieldbook* (Senge, Kleiner, Roberts, Ross, and Smith, 1994) reinforce this notion that form and structure is no longer the most important concern of organisations.

The rise of Japan, Korea, Singapore, and Tiawan as world economic powers has signaled a new era when tapping the creativity and imagination of people is now the central management challenge. (p. 566)

Soul is an essential aspect of individuals and their workplaces and is vitally important in dealing with increasing complexity and pace of change. “Adaptability and native creativity on the part of the work force come through the door only with their passions. Their passions come only with their souls” (Whyte, 1994, 7). We need to recognize this vitality if we hope to make our best contribution to our workplace. Satisfying the soul fulfills deep yearnings, and deeply satisfied employees will more readily commit themselves to their work. We seem to naturally resist change, and so satisfying these deeper yearnings will also help in overcoming that resistance.

In *The Stirring of Soul in the Workplace*, Briskin (1996) writes about soul and paradox. With an ever-increasing complexity in our organisations comes a decreasing utility to making simple, clear-cut decisions. Things cease to be black-and-white, and the correct answer is not readily evident. Soul creates the bridge that holds together opposites.

In grappling with contradictions, the soul is stirred into being. Soul resides in the tension between apparent opposites, born from our experience and reflection on experience. Soul is
paradoxical in its essence. What kills soul in organizations is the wish to cleave the paradox in half, to ignore one side or to ignore the tension between the two sides. (Briskin, 1996, 239)

An example from the business world involves the conflicting demands of consumers wanting both higher quality and lower prices. Black-and-white thinking would see these as opposites, but paradoxical thinking (Jung referred to paradox as a higher order of thinking) finds a way to bridge the two. Using the concept of Total Quality Management (TQM) can show how this seeming dichotomy can be bridged. In an assembly line making cars, one way to make better cars is to make sure each car that leaves the factory exceeds a certain minimum quality. Organizing the work in this way sees many cars detected as sub-standard after they have been produced, and then having cars go through the production line again (and maybe again), and producing a certain quality of car ends up costing more. Another way, using TQM principles, would be to focus on quality throughout the whole manufacturing process, rather than only at the end. Paradoxically, this leads to creating better quality cars at a lower price.

In The Fifth Discipline (1990), Senge discusses the concept of “creative tension,” the idea that when we hold together conflicting ideas or two opposites is when we generate the greatest amount of creativity. Briskin notes: “To think about the whole, we are obliged to hold paradox together. We can be neither solely visionary nor exclusively pragmatic” (1996, 239). A greater appreciation of soul is also part of dealing well with creativity and paradox.

One reason to use this language of soul and spirit is to cause us to look at the world in a different way. Paraphrasing Thomas Moore, the point of talking about soul is not for the mere pleasure of analysis and understanding, but also to remember our soul and the soul of the world so we can become more aware of how it affects us, and what our relationship is to it (Hillman, 1989, 96). Our thinking follows our language, and using the words spirituality, spirit, and soul opens our eyes to greater and deeper realities. Lincoln explains that “in order to understand why some organizations achieve excellence, quality, and
productivity, we are going to have to have new descriptions of them" (1985, 227).

In a much more basic sense, using the word soul is more profound and more economical than using a variety of other words. Authenticity, essence, vitality, identity, passion, humanness, heart—all words that partially describe soul. This word contains a myriad of aspects and qualities, including mystery and depth. Thomas Moore conveys this sense of soul: "Hillman likes the word for a number of reasons. It eludes reductionistic definition; it expresses the mystery of human life; and it connects psychology to religion, love, death, and destiny" (Hillman, 1989, 5). Psychology, with its root word psyche (Greek for "soul") ought to be the study of soul, not simply of mind, brain, personality, behaviour, thoughts, feelings, emotions—words that also do not fully capture the depth and mystery of being human. Organisations are organisations of people, and any discussion in this area should also include soul.

Soul is also important because it is about relatedness—to others, to the world, and to ourselves. Quantum physics is showing us that nothing exists except in relationship to something else; relationships are the essence of all existence. In Leadership and the New Science, Margaret Wheatley combines organisational consulting experience with emerging ideas in western science. For her, everything exists only in relationship to something else; what is most important is how an organisation organizes its relationships, not its functions and tasks and technologies. As individuals, soul is at the heart of all of our relationships, and so becomes an integral aspect of our lives and our world.

As we struggle with the designs that will replace bureaucracy, we must invent organizations where process is allowed its varied tempo dance, where structures come and go as they support what needs to occur, and where form arises to support the necessary relationships. (1992, 68)

These relationships form the basis of meaning and meaningfulness in life. Work that has no meaning becomes alienating and insufferable. When I cannot see how my work relates to something beyond the specific tasks of my
job, it is meaningless to me, and my loyalty to that work will not be sufficient to bring out the best I have to offer. What I need if I hope to accomplish work that is significant is a commitment—a relationship—to something beyond a job description. In Paradigm Shift (1993), Tapscott and Caston declare that: “If you want to control, you design organizations for accountability; if you want to accomplish, you design organizations for commitment” (1993, 35). Soul, which is essential to relationships that create meaningfulness, is required to sustain commitment.

Soul is necessary to draw out the best we have to offer; external rewards alone will not allow us to get to that stage. Perhaps we have come as far as we can in our organisations, and creating better workplaces will require us to consider both spirit and especially soul. “For anima [soul] to bestow her gifts she depends on someone, an individual human ego, who will open his eyes and acknowledge her sacredness” (Johnson, 1983, 175). It may be necessary to connect the secular world of our work with the sacred realm of our soul and spirit, because we need what the sacred domain has to offer us. “To reach the deep levels of change, we need to understand and deal with the unconscious and spiritual dimensions of organizational change (Schein, 1985, Levy and Merry 1986, Vaill 1988, Owen 1989)” (Stein and Hollowitz, 1992 , 157).

Continuing on with this enquiry into how to bring soul more fully into the workplace, the following chapter shows the reader the thesis process that I worked through. Along with some justification for why certain decisions were made along the way, the chapter also marks out a journey to discover and become more conscious of how the initial research question became a thesis work for me.
Method of Enquiry

In order to bring soul more fully into the workplace, I would argue the need to perceive individuals and the workplace in a different manner with a different intent. Generating any practicable actions to this end will require our concepts and theories to change, perhaps fundamentally; before we can bring soul into the workplace, we must be able to accommodate it in our schema of things. This thesis seeks to generate a new perspective for looking at and for working with organisations. In *The Tacit Organization*, Ingersoll and Adams concur with the need to approach the investigation of organisations in novel ways:

As is now widely recognized, mainstream approaches to the study of organizations, emphasizing functionalism and rationalism, provide only a partial picture of human interaction in organizational settings. (1992, 73)

The spirituality in the workplace literature is contained within the broader fields of organisation theory, organisation development, management studies, and the like. My research focused on writings that specifically use the language of spirituality, spirit, and soul. I did not come across any theses nor any primary research in this area until I was well into the writing process (I became aware of a 1996 dissertation on “spiritual wellness in the workplace” by David Trott, based on his primary research in a multi-national corporation—and am aware of only a scant few other theses). In reviewing much of the literature, the vast majority of which has been published since the early 1990s, it was clear that the focus was largely on spirituality and spirit, and soul was a topic receiving relatively little attention. The main research question grew out
of my belief in the importance of soul in creating better workplaces.

Research is the formal process of generating knowledge, the thorough investigation of some topic. Robson states it should be seen as "building on and systematizing common sense and ordinary knowledge—not replacing it" (1993, 462). This enquiry attempts to demystify the notion of soul (and spirit), and it aims to understand how it might be possible to respond to the main thesis of this work: how can we bring soul more fully into the workplace?

At the outset it is also important to distinguish between inquiries that are intended to add knowledge or understanding in some significant way and those intended to assess some state of affairs. (Guba and Lincoln, 1989, 163).

This thesis clearly falls into the former category. In synthesizing a variety of writings, I have tried to create a framework the reader can use to gain a better understanding of soul, as well as begin to see how this can be translated into a practicable knowledge of how to bring these ideas into the workplace.

This enquiry began in largely phenomenological roots, though no formal attempt was made to pursue that methodology. After formulating a research question, the next major step was an attempt to name the phenomenon of soul, to discover its essence. Rather than use live subjects to distill this essence, as a formal phenomenological enquiry would, my investigation was based on the literature.

Phenomenological research describes human experience in order to better appreciate it. Its goal is reached when the reader of a phenomenological study has a better awareness of the other's way of seeing things.... By revealing alternative meanings, new ways of solving problems will be suggested. (Barritt, et al., 1983, 75)
I synthesized a variety of sources on soul (many outside the area of spirituality in the workplace), particularly the writings of Hillman, Moore, and Jung. The description of soul in chapter one is the result, an attempt to ground the reader in the language as I use it throughout this work. This point and time in the literature is the beginning of looking at organisations in this way, and discussion is needed about what is meant by soul (and spirit) in order to situate us in some common reference points.

Hermeneutics in a classical sense seeks to determine how we interpret or understand "texts," particularly sacred texts. A more conventional notion of hermeneutics (Guba, 1990a; Barritt, et al., 1983) looks at how we interpret the meaning of a phenomenon, which may or may not be a text (though it includes the notion of context). I have relied on the existing literature to interpret and understand the phenomenon of soul, and so perhaps the term "hermeneutical phenomenology" is a good place to begin in naming the approach I have taken.

This thesis generates conceptual rather than practicable knowledge. It is not based on any direct experiences in a workplace, and does not seek any specific outcomes which could be directly applied to a specific organisation or workplace. As an investigation into the current literature, it rests on the interchange between the various concepts in the literature and myself as the enquirer. The approach I have taken follows closely what once was termed "naturalistic inquiry" (Lincoln and Guba, 1985), but which is now referred to as "constructivism" (Guba and Lincoln, 1989; Guba, 1990a).

For constructivism... new knowledge is not the result of the supposedly methodologically proper depiction of independently existing meanings. Rather, knowledge is the result of a dialogical process between the self-understanding person and that which is encountered—whether a text, a work of art, or the meaningful expressions of another person. (Guba, 1990a, 176)

Asserting that the enquirer and the enquired-into conjoin to create the
findings of an investigation, and also that reality is multiple and socially-constructed, constructivism opposes positivistic research paradigms (Guba and Lincoln, 1989, 84). As a result, constructivists believe that “design” will emerge as they begin interacting with the setting which is being investigated. What is important and interesting will be revealed as the multiple realities of the researchers and those in a setting influence and shape each other, and so the possible outcomes of such an enquiry cannot be specified prior to entering a setting (Lincoln, 1985, 142). Constructivism does not aim to predict and control, as conventional research does, nor does it seek to transform, as does critical theory. It aims to reconstruct the world at the very place where it truly exists, “in the minds of constructors. It is the mind that is to be transformed, not the ‘real’ world” (Guba, 1990b, 27).

Through reviewing the literature and reflecting on it over a period of time, I came to a deeper understanding of what soul is and became better able to describe it. Keeping my research question in mind, I reviewed the literature again and definite patterns began to present themselves. A framework for this enquiry asserted itself as my synthesis of the literature resulted in six clusters of ideas that appeared to me as significant to bringing soul more fully into the workplace. Further literature was reviewed in light of its relevance to this. The clusters became the basis of the main chapter of this thesis (chapter five)—a soul map. The metaphor of a map is used as a form for organizing these ideas.

Two pairs of the clusters were combined due to overlapping ideas, and then another cluster, working with shadow, emerged as I continued working with the material. A paucity of literature dealing with the concept of shadow and the workplace exists. Nonetheless, it is my judgment that the concept is extremely significant; understanding the dynamics of shadow is crucial if we hope to gain a deeper appreciation of soul, in individuals or in organisations. I believe this soul map is comprehensive in covering the various ideas from myriad sources regarding soul in the workplace.

Having a good deal in common with a hermeneutical phenomenology and with constructivism, the method of this conceptual thesis works largely
through the process of my engaging with the literature in this area. Early on, after defining the boundaries of this enquiry, the process involved reviewing and beginning to analyze what had been written. At this point, engaging the material involved understanding the ideas and their implications, and being aware of what was useful and what was missing from the literature. After attaining a familiarity and grounding in the literature, the process moved to synthesizing the concepts, and I began seeing relationships between various ideas and what different authors wrote about them. Out of this continuing engagement came the framework for the main chapter of this thesis.

Throughout this process, though it is not necessarily clear in reading this work, my ideas and my thinking have overtly and covertly shaped the form this thesis has taken. After reviewing much of the literature in this area, my engagement with various texts and ideas finds its voice through the choice of concepts and citations throughout. Although I often quote other works in order to reinforce the ideas I am presenting, those choices are invariably a part of what I believe to be significant and relevant to the main thesis of this enquiry.

This work concurs with the ontology and epistemology of a constructivist enquiry, but does deviate somewhat from the espoused methodology. Rather than believing that there is a single reality and one truth, the constructivist ontology asserts that there are multiple, socially-constructed realities. The epistemology is such that the enquirer and enquired-into conjoin to create the findings of an investigation, rather than the belief in a subject-object dualism (Guba and Lincoln, 1989, 84). One of the cornerstones of a constructivist methodology is to conduct such enquiries in natural settings (e.g., in a specific workplace). As a conceptual thesis, this work is a dialogical process between myself and the literature, and it deviates from constructivism in that regard.

In *The Tacit Organization* (1992), Ingersoll and Adams reinforce this notion that rather than reality being something objective, it is a construction that arises out of our "meaning-giving" and "meaning-seeking" capacities. These constructions are often tacit, and we need to interpret rather than objectify them if we hope to understand the meaning of life in organisations.
(pp. 259-260). Rather than the conventional approach of analyzing the various aspects of some phenomenon, understanding how phenomena are connected to the whole of life will also yield valid and useful knowledge.

We have suggested that a symbolic approach to the study of organizations is capable of revealing the richly textured fabric of meaning structures which persons painstakingly build around their worklife. (Ingersol and Adams, 1992, 251)

As Guba (1990b), Smith (1990) and others state, the criteria for assessing what is valid research is not solved simply by adhering to proper methodology. In Organizational Theory and Inquiry, Lincoln succinctly states: “Different basic beliefs lead to different knowledge claims and different criteria” (1985, 294). For instance, objectivity cannot be a criterion for a constructivist enquiry because of its belief in multiple and constructed realities (there is no single “truth” to investigate which is separate from the investigator).

One specific limitation of this thesis is that the lion’s share of it is based on a handful of authors, though I believe that they make quite significant contributions. This in part is due to my own biases; in my opinion, these few authors are getting at the heart of what soul is about. More so, it is also due to the notion of soul in the workplace being a limited proportion of the small but growing literature base. Dependability is lessened because of this weakness.

Another weakness, due as much to the limits of applying these ideas as to the fact that it is a conceptual thesis, is the inherent lack of transferability of any specific actions intended to bring soul more fully into a workplace. When we talk about soul, we are talking about concrete particulars, and so it becomes difficult to generalize from person to person or between organizations exactly what would bring soul more fully into the workplace. A standard checklist, inventory tool, or model, I believe, will not readily lend itself to usefulness from one organisation to the next.
A particular characteristic of soul is that it is specific and concrete in its expressions. When we consider our soul or the soul of a music, for example, it is about a specific piece of music, the specific notes, melodies, lyrics, sounds, rhythms—and it is about our identity and vitality and specifically who we are. The needs and desires of our soul are not those of another person's, and what touches the soul is not the same for all. There are commonalities, however we cannot simply generalize from person to person what will stir her soul, what needs his soul desires. Likewise, we cannot generalize from organisation to organisation.

Jung explains the difference between general knowledge and specific understanding. The scientific knowledge that we use to generalize with is "based in the main on statistical truths and abstract knowledge and therefore imparts an unrealistic, rational picture of the world" (1957, 20). A theory or a model based on this "ideal," composite knowledge will be limited to generalities which may or may not apply in any specific instance, and are devoid of any concrete reality. This knowledge necessarily creates a distorted view of reality since it is based on an average composite.

Understanding someone or something requires the suspension of the assumptions that are themselves the basis of knowledge. Jung explains: "If I want to understand an individual human being, I must lay aside all scientific knowledge of the average man and discard all theories in order to adopt a completely new and unprejudiced attitude" (p. 18). He points out the challenge we face in stating that the positive advantages of knowledge work specifically to the disadvantage of understanding.

This enquiry attempts to bridge the contradiction between "the two diametrically opposed and mutually exclusive attitudes of knowledge, on the one hand, and understanding, on the other" (Jung, 1957, 19). The soul map provides a general knowledge of soul in relation to the workplace, pointing to various signs and guideposts that are common in the literature. The overall aim, though, is to help individuals discover and explore various aspects of soul in their specific situations, so they can gain a greater understanding of soul
and how to bring it more fully into their workplace.

Another distinction which affects the issue of transferability is what Alan Briskin (1996) terms the inner and the outer organisation: the difference between the structure, work processes, and hierarchy of an organisation—and the people aspect of emotions, group dynamics, and the attitudes of individuals (pp. xiv-xv). The general knowledge of the outer organisation is based on assumptions which may be appropriate to those aspects, but which may be quite skewed if also used to view the inner organisation. This thesis focuses mainly on the inner organisation, and this knowledge is most appropriate for understanding corresponding aspects of other organisations.

As as conceptual thesis, I believe I have adequately addressed the issue of transferability by providing enough depth of description for the reader to decide if the ideas are indeed applicable in their own specific setting. As Guba and Lincoln (1989) explain about the constructivist paradigm, the locus of judgment about transferability is shifted from the enquirer to potential users of the knowledge generated from an enquiry.

The constructivist does not provide the confidence limits of the study. Rather, what he or she does is to provide as complete a data base as humanly possible in order to facilitate transferability judgments on the part of others. (1989, 242)

I believe this conceptual approach to enquiring about how to bring soul more fully into workplaces and organisations is relevant and appropriate. "In one sense, this is the underlying aim of all research—to bring some concealed or unnoticed aspect of being into appearance" (Ingersoll and Adams, 1992, 256). If the literature in this area is to continue to grow and mature and make practicable contributions to the field, a better understanding of what soul and spirit are will be needed before they can begin to be incorporated them into our
work with organisations. This thesis synthesizes a good deal of the literature into a more in-depth articulation of soul in the workplace than is generally found, and it moves toward applying this notion of soul more concretely.

The first chapter provides a foundation for understanding the concept of soul and the manner in which I use it. The next chapters undertake to further indicate to the reader the course I have taken in seeking answers to the main thesis of this enquiry. The following chapter presents the main framework of this thesis, and I use the metaphor of a map to detail how it might be possible to bring soul more fully into the workplace.
Chapter 5

Soul Mapping: Exploring Soul in the Workplace

This thesis aims to see the workplace in an altogether different manner, and to approach organisational enquiry from an alternate perspective. "We need new ways of seeing organizations and we need new ways of exploring what our new visions might be like" (Lincoln, 1985, 32). This exploration does not seek to develop a set of guidelines or a specific model in order to analyze an organisation and then draw up a set of suitable goals and objectives. Doing that would merely reduce the understanding of organisations to a particular way of seeing, and any single perspective will only allow us a partial view of reality.

For organization analysis, we need to be able to perceive and understand the complex nature of organization phenomenon, both micro and macro, organizational and individual, conservative and dynamic. We need to understand organizations in multiple ways, as having 'machine-like' aspects, 'organism-like' aspects, 'culture-like' aspects and others yet-to-be-defined. We need to encourage and use the tension engendered by multiple images of our complex subject. (Jelinek, Smircich, and Hirsch, 1983, 331)

I am attempting to find ways of looking at ourselves and our workplaces anew; not to replace current organisation theories, but rather to expand them to encompass more of our reality. Taking a generalist approach, I have tried to make this work detailed enough so that the ideas can be of use in a variety of workplaces.

Entering more deeply into the ideas coming through the literature (and the main dimension of soul is depth), the notion of bringing soul more fully
into the workplace is not about simply changing the furniture around, or even getting all new furniture (or all old furniture); it is not just about the surface aspects of our work. A good part of it is to gain a deeper appreciation for the existing furniture, as it is. Most of us mistake the surface appearances of our jobs for the real thing. “All work has meaning beyond the surface realities of a job, a production schedule, a product, or a paycheck. All work concerns spirit and soul and involves our ability to connect them with surface realities” (Richards, 1995, 57).

I believe this is a monumental task, connecting soul (and spirit) to the surface realities of work. What is needed is a much deeper effort, requiring a willingness to struggle with paradox, with uncertainty, with chaos and with failure, with grief and meaninglessness, and all the general messiness that a full life brings. Learning to look at the world in fundamentally new ways, and re-perceiving our relationships to ourselves, to our organisations, and to the world is what is required—this is the monumental task.

The challenge of finding soul in organizations, as in life, is to embrace not only what we see, hear, and understand but also to attend to what we don’t know, what we cannot see at first glance or hear on first listening. (Briskin, 1996, 9)

This chapter will not produce a checklist or model that can be used to determine how a specific workplace or organisation can become more soulful. To me it seems best to begin with seeing the world in a more soulful way, and rather than trying to create expressions of soul, allowing soul to go where it may will allow its expressions to arise naturally. Soul will find ways to thrust itself into life in healthy and whole ways or in partial and unwanted ways. Our passions and creativity will bubble up to the surface, and if we are repressing, denying, or dishonouring those aspects that have their source deep within, then they will find ways to the surface of our lives, even if that means sabotage or maliciousness or murder. In this work I focus on how to bring soul more
fully into the workplace, and exploring soul through the metaphor of a map will help the reader gain a deeper appreciation of soul. This appreciation is the foundation for creating organisations that are more soulful and which better reflect the whole human being.

Becoming a soulful business takes less a change in operations than a fundamental shift in the psychology of how we think about business. Out of that shift flows the basic changes in behavior and decision-making that characterize a soulful company. (Youngblood, 1995, 175-176)

The Soul Map

I begin with the analogy of a map—the ideas of exploring new ground, being guided in unfamiliar places, or of mapping out and claiming previously unknown territories. A map helps guide one; it represents, however vaguely, a certain domain. It ultimately evokes fantasies surrounding journeys, be they frightening or adventurous, daunting or inspiring. This chapter is a journey of sorts, to help us discover and explore the notion of soul in the context of the workplace.

I draw on the common metaphor of a map to create a form that can be used in bringing soul more fully into the workplace. This soul map is used to explore, discover, uncover, mark out, claim, reclaim—the soul realm in a workplace. The five main sections of this chapter will provide a broad enough scope for the reader to begin creating a soul map as it relates to his or her own experience in an organisation. As a conceptual thesis, I do not see this as an practicable tool that can be directly applied to a workplace (although the final chapter has a section, “Soul Mapping in an Organisation,” in which I have conceived an approach to directly applying the soul map concept). The sorts of changes involved—the monumental task—will take time to come to fruition; I believe the utility of this thesis is in changing ideas about how to approach the work of changing organisations.
Venturing Forth from the Individual

In mapping out this realm of soul in the workplace, I think it necessary to begin with the individual. As I conceive of it, the workplace is that threshold place where the organisation and the individual meet, shape, and form each other, and where the work that is done is created and comes into being. The workplace changes as the individuals and the organisation change, but we have no direct control over this threshold space; it is an outcome of the meeting of these (and other) forces. The organisation itself, a force in its own right, does not rewrite its policies, determine its future plans, acknowledge or renounce its commitments, or act in the world except through people. The organisation is more than just the individuals that work there, but its work and energy flows from the workers, and so the most leverage is gained from beginning with the individual.

Delving deeper into the notion of soul is necessary, for each and every individual. This will allow all employees to be more fully a part of the process, and will help guard against a top-down approach in trying to institute soul. Although the organisation can obstruct, deny, and confound the presence of soul in many ways, it cannot directly institute it to any significant degree.

David Whyte, a poet who works with large corporations in helping them to bring soul to their workplaces, begins with individuals, not the organisation. Rather than discussing strategy, advice, or recommendations when he enters an organisation, Whyte clarifies personal difficulties at work (Hagberg, 1993). He shows, with the help of poetry, that the best way to respond to the increased calls for creativity in our organisations is to bring our souls to our workplaces. In *The Fifth Discipline Fieldbook*, Senge et al. also provide support for the view that we need to begin with the individual:

At its essence, every organization is a product of how its members think and interact. Thus, the primary leverage for any organizational learning effort lies not in policies,
In informing my concept of the soul map is the idea that it is not for the organisation or the senior management or the owners to create meaning and meaningfulness for workers; the organisation needs to allow them to cultivate their own sense of meaning. “A spirituality of work has to be created by the worker, not for the worker” (Haughey, 1989, 124). Bringing soul more fully into the workplace begins with the individuals there; it cannot be instituted into existence. Soul must be invited into the workplace. “Soul naturally gravitates to activities that promote individual depth, meaning, value, and vision” (Henry, 1995, 142).

To draw a parallel, we cannot give someone empowerment or give them learning; we can only create the conditions that empower people or allow them to learn, and likewise with soul. The organisation and its leadership cannot enforce or demand or produce more soul in the workplace, but it can create an environment in which people's whole selves are appreciated and encouraged. As individuals bring more of themselves to their work, they will bring soul more fully into the workplace, and so the organisation itself will become more soulful.

As individuals in a workplace explore the vast region of soul, trudging more deeply into an awareness of this mysterious place, they will come to see how soul is in their lives and how it seeks expression and attention. Armed with a new found knowledge, understanding, and wisdom, they will be better able to carve out a life for themselves within their workplaces.

A soulful approach to work is probably the only way an individual can respond creatively to the high-temperature stress of modern work life without burning to a crisp in the heat. It takes the soul’s ability to elicit texture, color, story, and meaning from the tumult of events, to meet fire with fire and still have a somewhat restful existence that is capable of wise policy at the center of it all. (Whyte, 1994, 79)
This is the foundation for creating a more soulful workplace, as the individual becomes aware of and seeks to balance the needs and desires of her soul with the pressures and demands of the organisation. He will find ways to bring soul more fully into the workplace, for soul is about humanness in all its concrete particulars. A generalized checklist or a model which looks at the world in a specific way is not nearly enough to contain or support soul to any significant degree. A soul map will serve us better in this regard.

The aim is not to create new structures and forms and work processes in order to make a soulful organisation. "Rethinking the way we structure organizations will not transform organizations; rethinking the way we think may begin this process" (Bethanis, 1995, 187). When people are able to get in touch with their hearts and souls and bring them to the workplace, then new organisations will develop—though they may appear much the same from the outside. A more soulful organisation is not about exciting new structures; it is about humanness and the nitty-gritty details of everyday life. This soul map will not make sense for every organisation or individual, for there needs to be a certain willingness and courage present before beginning this journey.

Five Territories: Beginning the Journey

Before trudging off in search of soul we need to conclude the orientation. The workplace is that threshold where the soul and spirit of the individual shapes and is shaped by the spirit and soul of the organisation; the individual and the organisation are distinct, but not separate, aspects of the workplace. It is not only a physical space: it also includes our ideas, perceptions, fantasies, and expectations as they come into contact with the demands, pressures, and gifts of the organisation.

The starting point as we begin the journey through the territories of soul is from wherever we are right now: I will term that place Soul at Work. We have already taken the first few steps into this new region by beginning with a
new language, or a new use of language. Simply in using the word soul, we are already moving toward this profound and mysterious place.

This soul map, beginning at Soul at Work, moves into five territories which can be explored however one sees fit. Some of the areas are quite closely related, and others may make little sense in the beginning, seeming to be unchartable or even unnecessary terrain. Starting in any direction (though they all eventually lead into the depths) and continuing in any way will achieve the same ends. Following this map will help individuals orientate themselves in a soulful land. Discovering this new place encompasses seeing our lives in a more metaphorical, poetic, imaginative sense, for this is how we entice soul and allow it to enter more fully into our workplaces and our lives.

The five territories of this soul map are as follows (see Appendix):

- Re-Visioning Our Work
- Bringing Artistry into our Workplace
- Grieving in the Workplace
- Caregiving the Soul
- Working with Shadow Dynamics

One can move to any of these territories, explore the ideas and literature to whatever extent one wishes, then move to another area, perhaps going back to an area already explored to look more deeply into it. A linear path is likely not the best way to explore this land, and certainly trying to impose too much of a time line would be counter-productive. Charting new territory takes time and runs not to the rhythms of a factory whistle. A soul map is unique and distinct for each individual and organisation, and the five areas are only the beginning of exploring the vast ocean that is ultimately inter-connected with the soul of the world.
Re-Visioning Our Work:
Toward A New
Cosmology

As we explore soul in the workplace, this territory—re-visioning a new cosmology of our world and our work—may be the most logical place to start as we seek to look at ourselves and our organisations in fundamentally new ways. This area of the soul map has the greatest amount of literature surrounding it, so it seems prudent to start here in discovering, uncovering, and recovering a deeper sense of soul at work. The excursion through this section of the soul map is the longest and perhaps most abstract one of the five.

James Hillman talks about the power of ideas: how we perceive the world through them and are likewise shaped by them. “We both see ideas and see by means of them. They are both the forms our minds take and what allows our minds to form events into shaped experiences” (1995, 20). Ideas open our minds, and so new ideas are new ways of seeing. Perceiving our work and our world in different ways is necessary as we begin the process of bringing soul more fully into the workplace.

For a long time, likely since the Age of Enlightenment, the Scientific Era, and the Industrial Revolution—in the western world, the machine has been the basis of our dominant world view or paradigm. In The Reinvention of Work (1994), Fox writes that in the west, we have had a Newtonian world view of a piecemeal universe for a long time now. Holland also expresses this point:

The crisis of late modern culture can be ultimately traced to its underlying imagination. Buried in the foundational imagination of every stage of human civilization is a single “root metaphor.” This root metaphor shapes according to its image the culture’s basic perceptions of ecological, social, and spiritual experience. The metaphor at the root of the modern imagination is the machine. (1989, 8)
Paradigm is a rather inert word, pragmatic and cold. To me, cosmology encompasses much of the same meaning, but in a more imaginative and open manner, open to the inter-relatedness of all things. If our basic cosmology is a machine, and if this is how we view or feel about our work and our place in the organisation, it will be difficult to see our job as anything more than being a cog in the wheel or a computer chip in the main frame.

This metaphor in relation to the organisation conjures up the image of work being a collection of parts—jobs—functioning to serve the machinery. As merely part of the apparatus of the organisation (working for a machine that makes you feel like one), it is difficult to see much of a connection to others, to the workplace, or to the world.

A new cosmology of work and the world is needed to create workplaces that better reflect the whole human being. “We will never achieve truly soulful businesses until we redefine the basic tenets of the current business paradigm” (Youngblood, 1995, 175). We need to shift from a mechanistic world view to a soul-centred one.

Science's cosmologies say nothing about the soul, and so they say nothing to the soul, about its reason for existence, how it comes to be and where it might be going, and what its tasks could be. (Hillman, 1996, 47)

Berman (1981) suggests that over the past three or four centuries our perspective has shifted from asking “why” something happened to asking “how” it happened. Asking “why” relates more to meaningfulness and is closer to soul; asking “how” is mainly pragmatic, concerned more with the beginning and ending, and so is closer to spirit's perspective. We need to be asking both questions, though we focus much more on what is the goal or destination—how will we get from here to there? Shifting to a more soul-centred cosmology will involve asking more “why” questions.
In *The Aquarian Conspiracy* (1980), Marilyn Ferguson talks about "the profound paradigm shifts under way in health, learning, the workplace and values" (1980, 41), and many others have echoed similar sentiments. In a book subtitled *the Paradigm Revolution* (1985), Lincoln draws on the work of Ogilvy and Schwartz to convincingly demonstrate that shifts in organisation theory and organisation research are occurring alongside one another, and are part of larger shifts that are happening in many areas. Analyzing paradigm shifts in several disciplines (chemistry, linguistics, psychology, biology, philosophy, religious studies, etc.), they deduced seven major characteristics of the new paradigm shift in western society that "fly in the face of the dominant scientific paradigm" (Lincoln, 1985, 34). The alteration of fundamental beliefs about our world, and likewise about our organisations, is occurring.

Margaret Wheatley has also come to see organisations in a new light. She seeks to apply what is being learned about the nature of organisation itself in the physical sciences, to a better understanding of how organisations might better be created:

As we let go of the machine models of work, we begin to step back and see ourselves in new ways, to appreciate our wholeness, and to design organizations that honor and make use of the totality of who we are. (1992, 12)

Wheatley, trained in organisational theory and practice, combines her practical understanding of how organisations work with the new science of "quantum physics, self-organizing systems, and chaos theory" (1992, xiii), in seeking a better paradigm for organisational theory. In the inter-relatedness of all things, she sees that everything has a relationship to something else, and ultimately connects to the unity of the cosmos. Many others come to the same conclusion: "A central aspect of the emerging new paradigm, perhaps the central aspect, is the shift from objects to relationships" (Capra, 1988, 78). The value of bringing soul more fully into the workplace becomes apparent when
we understand that soul is all about relationship—it is in the middle, holding opposites together.

As I describe it in this thesis, soul is intimately connected with asking why. Soul is interested in particularity—this specific person, that pencil, this colour—and this particularity is the basis of meaningfulness; something is meaningful because it is this particular thing, and not another. A soul-centred cosmology brings with it a renewed sense of meaning and meaningfulness, which flows from our myriad relationships. Ingersoll & Adams reinforce this notion: "We have also argued that the basic building blocks of meaning are patterns of relationships (of all kinds)" (1992, 44).

Part of seeing the inter-connectedness of everything is moving from a dualism to wholism. Dale (1991) says that this is about seeing life as complete and integrated, rather than as isolated bits and pieces. "Life is a situation of both-and rather than either-or" (p. 27). Looking for the relationships and connections will bring us closer to a wholistic cosmology.

If we work in an office and we see the furniture there only in functional, practical terms, it will be difficult to allow soul into the workplace. Seeing the chair and the desk only as a place to carry out the tasks of our job description lacks a more imaginative stance that would leave room for soul to enter our lives. Re-visioning (a phrase James Hillman uses often) the chair at the desk as being our seat of power in that workplace is a beginning in creating a more soulful place to work. From there, we begin to see how our work is connected to the rest of the work in our area, program, or department. Becoming more aware of all the relationships that are a part of our work, we can imagine how we contribute to the products or services our organisation provides, and so see a greater meaningfulness in the various tasks we do. "Invoking soul in business doesn't demand new techniques and strategies nearly as much as a re-imagining of business and work" (Moore, 1995, 347).

If one of my tasks is to go out and purchase cream for coffee every week, there are a multitude of embedded relationships in that task. The relationship
first with the money—how does it come through the organisation to the petty cash box? The relationship with the cashier, especially if I am a regular customer. Some other embedded relationships include connections to the stock person who shelved the product, to the manager of the store, the owner, the shipper of the product, to the farmer who produced the cream, and further into the ecology of the sun and rain and grain to feed the cows (this idea is from Sardello, 1992, 94). That single task involves many connections to others and to the world. Sardello writes: “We are what we purchase; that can be as narrow as greedy functionaries or as broad as guardians of the earth” (p. 94).

As we re-vision and re-imagine the various relationships we have in and with our work, with others, and with ourselves, the meaningfulness of what we do helps to sustain us in our work. The alienation we feel in our work may be a consequence of not realizing the extent to which we are connected. Allowing soul to enter our lives more deeply, we seek a stronger connectedness in our relationships, which in turn, creates a deeper meaningfulness for us.

Coming to a greater appreciation of how our work is related to the organisation, we can look deeper into the relationships between our personal desires and goals and those of the organisation—between what it values and our own values. We can notice our relationship to the larger world around us and how our organisation relates to the world. The connections between our organisation and the community it serves and is involved with can also be re-visioned: what are the relationships with the customers or clients, with the suppliers, the competitors, the government, and the neighbours?

Dick Richards (1995) describes two primary concepts that are helpful in looking at work afresh: “Artful work embodies different ways of perceiving ourselves and the work we do. Organizational centering concerns how we perceive the workplaces we create and what we do there” (p. xii). As we re-vision our work, we can re-imagine ourselves and the work we do on the one hand, and our workplace and organisation on the other—not to separate them, but to distinguish with more depth and texture so as to be better able to find ways that our work and the work of the organisation can best be combined.
Myth, Ritual, and the Symbolic Frame

Early theories of organisation were predicated on mechanical models and notions, and organisations took on mechanical forms and qualities. With changing world views, organisations have come to be seen in different ways over the last few decades, often using metaphors to help conceptualize them: organisations as machines, as brains, as cultures, as political systems, as organisms, as socially-constructed entities, and as holograms (Czarniawska-Joerges, 1992). Morgan has similarly delineated many metaphors which help create new understandings of organisations. “Images and metaphors are not only interpretive constructs or ways of seeing; they also provide frameworks for action” (1986, 343).

Bolman & Deal (1991) categorize four schools of thought in developing ideas about how organisations work: rational systems theorists, human resource theorists, political theorists, and symbolic theorists (pp. 9-10). They build on metaphor and images when talking about the “symbolic frame” as an alternative way to view an organisation.

Against traditional views of organizations as rational and objectively real, the symbolic frame counter poses a set of concepts that emphasize the complexity and ambiguity of organizational phenomena, and the extent to which symbols mediate the meaning of organizational events and activities. (Bolman and Deal, 1984, 166)

Rational assumptions may work well enough for organisations with clear goals and well-defined technologies, such as manufacturing companies. Public sector and human service organisations, which often have ambiguous goals and use uncertain methods and technologies to perform work, can better explain workplace dynamics using the symbolic frame. From this viewpoint, “organisations are cultures that are propelled more by rituals, ceremonies, stories, heroes, and myths than by rules, policies, and managerial authority” (Bolman & Deal, 1991, 15-16).
The symbolic frame looks at the various aspects of an organisation as symbols that individuals use to make sense of and navigate the often turbulent, uncertain experiences that are a part of normal, everyday worklife. “From a symbolic perspective, meaning, rather than others defined by Maslow, is the most basic human need” (Bolman and Deal, 1991, 269).

These symbolic forms, particularly myth and ritual, allow individuals to create meaning from the confusion, chaos, and ambiguity of their work and workplaces. Re-perceiving through a symbolic frame, rather than through a rational and mechanical view of the world, facilitates a deeper understanding of the meanings which are both shared and interpreted by the individuals in an organisation.

Myths contain the capacity to organize human experience and enable it to be interpreted in a meaningful way. Myths affect consciousness both individually and collectively, forming a coherent basis for both individual and collective action. (Ingalls, 1979, 253)

Rather than simply seeing organisations as cultures, looking at the mythology of an organisation—remembering that the organisation is nestled in the larger culture and mythology of society (and the soul of the world)—may better allow us to re-vision it. In The Tacit Organization, Ingersoll and Adams claim: “We believe, at the deepest level, that the mythology of a culture is the most significant source of meaning in human life” (1992, 44). More than just another perspective in viewing an organisation, the mythology is one way in which soul and spirit can be “seen.” As Owen writes myth and ritual “provides the means to image Spirit in its passage” (1987, 42).

In our contemporary use of the word, myth refers to false beliefs. Myth is the Greek word for “truth,” though it is not an historic, physical, or literal truth. Myths draw out and relate deeper and broader truths; they are “a way of telling stories about felt experience that are not literal” (Moore, 1992, 225). The mythology of an organisation is the whole culture in all its myriad aspects—
the myths, rituals, rites, ceremonies, stories, humour, metaphors, structures and processes, purpose, values, feelings, artifacts (language, office layout, dress, and so on), play, leadership, hierarchy, vision, community, traditions, rewards, and norms.

Myths are the broader context of values, attitudes, beliefs, and larger purpose in an organisation, and they are chiefly transmitted through the method of story.

 myth takes hard and soft facts and places them into a broader context of values, attitudes, and a larger purpose. The myth is the story that we tell to explain the nature of our reality. (Stephens and Eisen, 1984, 187)

Organisations have a central myth around which the values, beliefs, and larger purpose of the organisation revolve. In Human Energy (1979), Ingalls tells us: “At the center of all successful organizations exists a myth that is the source of that organization’s energy and identity” (p. 257). Human service organisations, for example, are often founded on “standard operating myths” (Stein, 1981, 6) rather than standard operating procedures (especially when they first start up), because of a lack of compelling evidence of their effectiveness (there is no bottom-line to determine success or failure). These organisations are “founded on the creation and maintenance of self-serving and self-motivating myths” (p. 6). Part of the central myth may be that “we are trying to work our way out of a job” by providing these services, or that “what we do makes a difference to our clients,” even without any systematically-derived evidence one way or another.

Rituals are the dramatic reenactments of the myths. Ideally, the myth explains the ritual, and the ritual demonstrates the myth (Owen, 1984, 219). Without an understanding of myth in an organisation, the ritual behaviours may seem pointless or unnecessary. Ritual “is an action that speaks to the
mind and the heart but doesn't necessarily make sense in a literal context" (Moore, 1992, 225). Common workplace rituals include weekly staff meetings, handing out pink slips, anniversary celebrations for long-term employees, and annual performance reviews. A specific ritual might be to leave a particular chair empty at meetings in remembrance of a co-worker who has died.

The myths in workplaces, and their expression in rituals, ceremonies, play, humour, and the like, are more imaginative ways of regarding one's place at work. Imagination is closer to where soul lives than is a technical, rational approach, which more readily perceives the form and structure of an organisation—its hierarchy, compensation systems, information technologies, and so forth. This is not to deny that an organisation has form and structure, but to acknowledge the deeper reality that supports and sustains it. “When organizations are thought of in this way, an understanding of myths and patterns, stored and expressed in symbolic forms, becomes indispensable to analyzing them” (Ingersoll and Adams, 1992, 46).

Our myths and rituals may be more truthful about the less-than-literal, less-than-obvious reality. In Reframing Organizations, we see that attention also needs to be given to this other side of reality: “Improvements in rebuilding the expressive or spiritual side of organizations come through the use of symbol, myth, and magic” (Bolman and Deal, 1991, 16).

**Re-Enchantment of the World**

Part of recognizing and appreciating soul in our organisations involves re-enchanting the workplace. To do this, however, we will need to re-vision the way we see the world, not just our work. Re-enchanting our world begins with giving up a rationality that for so long has come to define the true and objective view of reality, and replacing it with an imaginative perception of ourselves, others, our work, and our world.

We live in a culture that has been dis-enchanted for a long time. Science
historian Morris Berman (1981) writes:

For more than 99 percent of human history, the world was enchanted and man saw himself as an integral part of it. The complete reversal of this perception in a mere four hundred years or so has destroyed the continuity of the human experience and the integrity of the human psyche. It has very nearly wrecked the planet as well. The only hope, or so it seems to me, lies in a reenchantment of the world. (p. 10)

He characterizes a pre-Newtonian universe that was an enchanted world, "wondrous, alive, and human beings felt at home in this environment. The cosmos, in short, was a place of belonging" (p. 16). Everything was full of soul and the cosmos was teeming with gods, goddesses, spirits, and such. Our world is no longer animated and our workplaces similarly lack imagination. "We tend to think of business as entirely pragmatic and therefore literal; fantasy, charm, and other qualities of enchantment would seem to have no place there" (Moore, 1996b, 124). In re-visioning our workplaces and the world around us, we return to a more enchanted view of the cosmos—re-enchanting ourselves with the world.

Imagination is fundamental to enchantment, and is very much related to soul. Being in the world with active imagination is vital to enchanting our lives. This imaginative perception is grounded in the real world as it is, not in how we want it to be. It urges adopting more of a receptive posture—allowing the world in—rather than only an active one. Not only seeing, but thinking, speaking, and writing more imaginatively will awaken us to an enchanted world, with not only images, but metaphor, poetry, music, and magic.

Enchantment is both the capacity of the world to charm us and the spell that comes upon us when we open ourselves to the magic in everyday experiences. An enchanted world is alive and rich in personality. It reveals itself to us in its beauty and poetic presence. (Moore, 1996a, 297)
Our relationships to others might also need to change. Enchantment involves engaging with others in an immediate way, in direct interaction. When we do this, “perception is real, action is meaningful, and the self feels embodied, vital (enchanted)” (Berman, 1981, 19). We need to take stock of the ways we tend to interact with others and make the effort to be authentic in our relationships—thinking, speaking, and acting more closely with our hearts.

Technology can also inhibit this process of relating directly with others and with the world. Information technology, electronic communication, and television—all of these are less than direct manners of engaging with others. What our souls seek is intimacy, family, friendship, and a slower pace. Our technologies tend to have more to do with satisfying other, more spirited needs, like efficiency and productivity, problem-solving and achievement. We are in a quandary when our world view is based solely on a “technical rationality,” as Ingersoll & Adams (1992) refer to it.

While there is undoubtedly a kind of magic in technology...
the mechanical, rational world we have developed leaves out an ingredient of utmost importance to the human heart—enchantment. (Moore, 1996a, 299)

As with empowerment, re-enchanting a workplace will require effort from all of the individuals in an organisation, not just the management and the organisation itself. Empowerment is creating conditions that allow people to create the results they want; giving people the power is part of it, but their taking responsibility is also involved. Enchantment is opening up to the magic in everyday experiences, along with making the effort to perceive the world in this manner—to be our true selves so we can more deeply engage with the “song and the speech of the world” as Thomas Moore (1996a) writes.

Opening up to the world begins with simply paying attention to it and even directly engaging it. As Moore (1996a) hints, it is likely more difficult for
those of us who have left the imaginations of our childhood far behind. The valuable and even necessary benefits of seeking to live in a more enchanted world are well worth the effort. “The gift of such openness to imagination is the rich, warm, inspiring presence of a world alive with soul” (Moore, 1996a, 317).

Re-visioning our work—imbuing it with imagination—is not an easy or idyllic stance to take or maintain. It requires much effort and struggle and unpleasantness. Nietzsche says: “Struggle is the perpetual food of the soul, and it knows well enough how to exact the sweetness from it” (Briskin, 1996, 18).

By undergoing an awakening in cosmology—an awakening to the sense of the whole—we can bring about an awakening of our imaginations, which will, in turn, free us to reinvent work, create good work, cease compulsive and addictive work, and create possibilities of work for others. (Fox, 1994, 59)

This area of the journey through the soul realm is the most important place to explore, I believe, for to fathom soul to any significant degree in the workplace may well require us to gain a new vision. Seeing with with our imagination—looking for the animation, the enchantment, the soul of the world—this is what is necessary to begin to begin bringing soul more fully into the world and into our work.

**Bringing Artistry into Our Workplace:**
**Connecting Inner Work**
**and Outer Work**

Another territory in the literature constellates around ideas of bringing out the artist from within, making work more artful, seeing the worker as artist, putting more of an emphasis on art relative to science, and discovering and enhancing the creativity in our work—ideas that centre around bringing artistry into our work. These ideas are connected with various notions in the
literature about how our inner work of self-development is or can be connected to the outer work we do in the workplace.

Artistry is the simply the expression in one form or another of creativity, and creativity is the tie that binds together all of these notions of artistry and work. As I described in chapter one, creativity has its essence in soul; soul is the vital, nurturing chaos from which our creativity flows. Artists are creative souls who seek to describe, to bring to light, to flesh out the deeper uncharted regions within themselves. "Art allows for emotion, subtlety, ambiguity. An artist reframes the world to help us see new possibilities" (Bolman and Deal, 1991, 19). Acknowledging our inherent creativity and that of those around us is another path we take to bring soul more deeply into our lives and our work.

Starting with the individual as we seek to traverse this terrain, a more soulful way of understanding people is to see them as complex creatures full of what Carl Jung calls "creative impulses," seeking to express their creativity throughout the order and messiness of everyday life. "C. G. Jung said that creativity is an instinct, a drive, or impulse common to everyone, as much a part of instinctual life as sex and hunger" (Moore, 1995, 347).

This re-view of individuals sees the janitor, the CEO, the supervisor, the receptionist, and all employees as having a need—a drive—to be creative, to express their creative impulses. If people are naturally inclined to be creative, this major source of energy can be directed towards their work.

Soul could be invited into business through a simple change in imagination—from the mechanical view of work and worker to Jung's view of creativity as a fundamental drive manifested in anything that we do. (Moore, 1995, 348)

Given the freedom to exercise their creativity, individuals can tap into deeper wells of their own vitality than can organisations attempting to induce
them to action with rewards and punishments. Without the opportunity to channel creativity in positive ways, it may come out in less-than-appropriate ways. "Our creative energies turn quickly destructive if not given a framework to support them" (Whyte and Toms, 1997, 52).

This is not a new idea: Douglas McGregor wrote about his Theory X and Theory Y assumptions about individuals in 1960, which contrasted a belief that individuals need to be motivated to work (Theory X), with an assumption that they naturally want to accomplish and contribute and work (Theory Y). People want and need to work, and they want and need to be creative, to express their creative impulses. This is stated well in Creative Work:

All of history supports the observation that the desire to create is a fundamental urge in humankind.... It comes close to being the central meaning of our lives. (Harman & Hormann, 1990, 26)

If we accept this notion of the creative instinct, it is not so far to go in believing we are all capable of being artistic and that it is not a faculty reserved for a lucky few. More than simply accepting that we have creative impulses, moving deeper into this territory may also require altering our beliefs about what it is to be an artistic person. We might believe that only some individuals are actually artistic, and images we have of artists may well be negative (e.g., tormented, broke, flaky). Creativity, even being artistic, is not necessarily something we easily count as part of our repertoire of skills, and abilities in the workplace. "The image of the creative person as an exceptional artist keeps the satisfactions of creativity away from the average worker" (Moore, 1995, 347).

Exploring these ideas about bringing out the artist from within into the workplace can move us to a growing awareness of the relationship between artistry, creativity, and authenticity. Our souls are the essence of our vitality,
our imagination and emotions, and our identity—so it naturally follows that authenticity involves being true to our creative impulses. Following from this, for individuals to be true to themselves at work (which likely is a good part of the increasing interest in spirituality in the workplace), the organisation must necessarily allow individuals to be creative in and with their work.

An individual cannot be truly authentic in an organization that stifles innovation, and an organization cannot be innovative unless the people involved are allowed to be authentic and creative. (Bryan, Cameron, and Allen, 1998, xx)

As we continue to re-view our notions about human nature, it would be more useful to allow individuals to be more authentic in the workplace. We could help workers gain concern for the quality of their work, rather than the more common attempts to motivate employees to strive for excellence. In being more authentic, they will naturally bring more of their energies into their work.

One way to do this is by making the work and the worker more artful. Moving away from empowering individuals by a carrot-and-stick approach to helping them gain care for the quality of their work would help create a more artful workplace. In Bringing Heaven Down to Earth (1991), Dale claims that “the answer fundamentally resides in transforming workers into artists concerned with the quality of their work” (1991, 47). He believes that becoming artisans and crafts persons in our work will benefit both the worker and the work that is done. Adopting this new attitude towards work involves accepting the notion that we are bringing spirituality into the workplace, for art requires a sense of quality and a certain attitude from the artist. “Work as craft can be a spiritual path” (p. 55).

Becoming a crafts person or artisan from the individual’s point of view involves looking at the ownership of work. “The artist’s control or ownership
is inherent in the source of the product, i.e., himself or herself; his or her creative skill in manifesting an idea” (Dale, 1991, 46). An integral connection exists between the means and ends, between the work process and the product or service: simply, good workmanship produces good products. Dick Richards (1995) echoes this sentiment in saying that “artful work resides in process, and that working artfully requires ownership of the work process” (p. 72). What often hinders us is that we have been separated from participating fully in the outcome of the work; we have become alienated from our work. Seeing ourselves as parts of the organisational machinery, and pieces of the cosmic machine, we lose connection to meaning and we become alienated from our work, our co-workers, and ourselves. This alienation serves to further the loss of our artful capacities.

When we empower people to act, to create, and to make a real difference that they themselves can perceive as valuable, we position them for an experience of deep fulfillment and meaning in what they do. (Morris, 1997, 201)

Building on this notion of workers becoming artisans and crafts people, Alan Briskin reinforces the point of not separating work from those who do it. Rather than seeing workers as doers of predefined tasks, Briskin urges us to see them as adopting work roles. “Finding and taking a role is a way to organize our behavior in relation to tasks and other people. The things we do are only the outer shells, the visible half of the unseen inner work that gives it meaning” (1996, 197).

Taking up a role at work involves creative inner and outer work, and it allow individuals to inhabit their work more fully. Moving away from that direction is to have a job with a predefined role in which the individual has little freedom to be creative. Taking up a work role involves actively engaging with the competing demands and opportunities of the workplace. Through the inner work of understanding the meaning and relevance of those expectations,
and one's part in them, responding becomes the outer work.

Role, in this way, is related to soul because it is rooted in our ability to reflect, to sense what is most critical in the context of relationship. To take up an appropriate role... is to activate some part of our inner judgment in response to the demands that are placed upon us. (Briskin, 1996, 197)

In searching for a new cosmology to connect to a new vision of work, Matthew Fox also talks about seeing work as role. "Our quest for roles to play in the world is a quest for relationships. Work as role fits a post-machine cosmology very well" (1994, 105). Using the word role implies relationships—to ourselves, our work, to others, and to the larger community. Taking up a work role, like adopting the stance of work as craft, is the deeply creative process of becoming more aware of purpose, meaningfulness, relationship, and value in the workplace and the rest of one's life.

Seeing work as craft is not only to be concerned with the quality of work, but also to reestablish the sources of the dignity of work. The dignity in this case comes from the individual, not from the kind of work. Dale (1991, 75) gives the example of a garbage collector and her contribution. To degrade this job is to degrade the individual doing the work, the importance of the work itself, and also the life of the community which depends on that work. To see garbage collection as merely a messy, smelly job that requires little training or skill is to remain alienated from that work. Recognition of the sundry relationships involved in the work will allow us to restore dignity to that work, give to it a sustaining meaningfulness, and allow us to be creatively engaged with the quality of the work we do.

"It is not the kind of work that bestows value, but, rather, the worker him or herself is the value—and the work is a means to help realize the potential of that value" (Dale, 1991, 17). This is a radical re-visioning of work—shifting from merely producing services or products, where employees are
considered resources, to realizing that the workers themselves are created and are creating themselves. Thinking in this manner may lead to a reassessment of the directions and aims of our economy: Are we working to produce so many goods and services as the ends of our society, or is producing these products the means by which we develop ourselves?

From the organisation's perspective, the benefits of more artful work are apparent: more deeply satisfied workers, drawing on deeper sources of vitality and creativity, concerned about the quality of their work both in the activity and the product (for the artist concerns herself with the means and ends to which she is working). Nothing less than having empowered, engaged, committed workers.

However, many organisations will need to change considerably. As Dale writes, organisations will need to find ways of helping workers "(1) to enjoy their work, (2) to have a genuine part in the production of the product, and (3) to have ownership and control of their work: both the process and product" (p. 46). The price may seem high, but the alternative is expensive management schemes in order to supervise and manipulate workers who are not committed to doing the requisite quality work.

Lance Secretan believes that organisations generally create conditions that impede and inhibit creativity: "Creativity requires the removal of pressure and judgment, two constants in mechanical organisations." (1996, 174). He talks about creating a "Sanctuary" organisation, an environment where we are able to be real, and also to rejuvenate our souls and rekindle our spirits. Any organisation allowing the freedom to express our true selves can become a sanctuary. When a workplace accepts and encourages our ideas, when it empowers us to fully engage in our work, when it demonstrates a commitment to our vision and our personal growth, and when it is sensitive to our personal dignity—then it is becoming more and more a sanctuary for the souls who work and live in it. "This defines a Sanctuary: the crucible of creativity and a place of regeneration" (Secretan, 1996, 181).
Matthew Fox reveres the connection between creativity and work. In *The Reinvention of Work*, he writes: “Our creativity is not a cute thing for weekend dabbler in the arts; it lies at the essence of who we are” (1994, 115). According to Fox, individuals do not actually become real until they allow creativity to flow through their lives and manifest itself in their work. Briskin (1996) echoes this notion: “We are on the path to becoming real when our inner work joins with a creative outpouring that is relevant to the world we live in” (p. 87).

Creativity allows us to take a problem that we are dealing with in our workplace—our outer work—take it into consideration, ponder it, sleep on it, wrestle with it—our inner work—and then we respond to that problem, and the response becomes our outer work again. Fox believes that manifesting our inner work is when “we are truly working” (p. 118). Work, as opposed to a job, allows us to be creatively engaged and then to manifest the resulting inner work. This is different from an assembly line job, for example, in which the individual does not internalize the work nor add creativity to it.

Work comes from the inside out; it is the expression of one's soul, one's inner being.... Work is that which puts us in touch with others—not at the level of personal interaction so much as at the level of service in the community. (Fox, 1995, 164)

Work does require more of us, more of our energies than a job does, but a job will not touch us deeply and it will not allow us to connect with our soul and feel the vitality of our essence. Not feeling much of a connection to ourselves or to others, it will not ignite our passions. Contemplation is necessary to realize the significant-the meaningfulness—of the relationships in our work. The “reflective practitioner” is a useful phrase to describe the perspective towards work that raises awareness and appreciates soul (and spirit) more fully. The reader will easily be able to find a plethora of sources surrounding this phrase, if so inclined.
A general theme in this area is the attempt to find ways to lessen and to heal the break between our inner and outer worlds while at work. Apart from any individual disparity, there can be a division of the inner and outer at the organisational level as well. Briskin illustrates how we have dichotomized the workplace and the organisation:

In the workplace, we have become polarized between managing the outer organization—work processes, organizational objectives, managerial structures—and the inner organization of people—emotional attitude, mental processes, cooperative spirit. Following a path with soul suggests an approach that borders both worlds but is not contained by them. In attending to experience and reflection on experience, we develop a heightened capacity to straddle these two worlds and discover something new. (1996, xiv-xv)

A more soulful workplace will have a strong relationship between the inner and the outer at the individual and organisational levels. Soul exists in the place, the paradox, which holds together inner and outer. “The living soul, the whole human being, is where the inner and the outer world meet” (Briskin, 1996, 22). As Briskin says, being more soulful implies a relationship between inner and outer, rather than parallel journeys.

Realizing and strengthening these relationships between inner and outer work will put us in touch with deeper sources of meaning and purpose, and connect us with stronger passions and creativity. “Our deeper struggles are in effect our greatest spiritual and creative assets and the doors to whatever creativity we might possess” (Whyte, 1994, 64). The deeper struggles include becoming and remaining aware of the gap between the way things are and the way we would like them to be, at the individual and the organisational levels. Senge (1990) discusses in-depth the notion of “creative tension,” which is also discussed by Chapman Walsh in the Organization of the Future:

The good news is that human creativity arises in just this gap between vision and reality, in the disquieting but galvanizing
structural tension we experience between where we are and where we aspire to be. Holding that tension in active consciousness is the first step in the creative act. (1997, 298)

An example from my work experience will help illustrate the connection between inner and outer work. In various settings, working with an autistic individual or supervising youth at a drop-in centre, a good deal of my role involved connecting inner and outer work. Through training and experience, and reflection on that experience and training, I learned to act in ways that maintained the worth and dignity of the clients. A good part of my work was to build healthy relationships, to help individuals maintain and increase a sense of self-esteem and confidence, to treat them with kindness and compassion, and to assist them to attain what they wanted and needed for themselves.

This is a simplistic distillation of the ideals in doing this sort of work. However, it points to another avenue of the creative connection of inner and outer work. That work of adopting and acting on a therapeutic philosophy parallels religious traditions which seek to teach individuals to respond to the world with kindness, compassion, and goodwill. The outer work demanded that inner work be accomplished and manifested as appropriate, healthy, therapeutic work with clients. The idea of spirituality in the workplace may not be so far-fetched after all.

Our inner work, what E. F. Schumacher says is the work we need to do at this point in history, is to “put our own inner house in order” (1973, 297). The work on ourselves is the work of “paying attention to the inner truth of what we experience” (Fox, 1994, 120). The inner work we do—through reflection, being still, rumination, and paying attention to the fantasies, feelings, thoughts, and images in our mind’s eye—will allow us to connect more deeply to the source of our creativity—our soul—and to those with whom we work and live. “By encountering ourselves more deeply and authentically, we also encounter others more authentically. In other words, creative solitude leads to creative community” (Bryan, Cameron, and Allen, 1998, 27). The tension between the contemplative life and the active life is part of connecting inner work and outer
work, and soul is the third way that can hold these together. In *Artful Work*, Richards tells us how we can connect to the energy of our inner world:

Consistent and conscious use of the self in work requires that we become intimate with our own interior world.... It means becoming more practiced at sensing our emotions, imagination, spirit, and soul, our dreams, reflections, and reveries while at work, and using the energy they contain to move our own work forward. (1995, 86)

As individuals strive to become more authentic and to bring more of themselves to their work, they also struggle with connecting their personal purpose and meaning with the work they do, in the organisations in which they do it. Does our work reflect our self (are we a different person at work and at home)? Do we feel like we are in the right place? Does our work contradict our moral sensitivities? Spirituality in the workplace is a phrase that focuses attention on the broader issues of meaning, purpose, value in our work.

In *New Rules* (1981), Daniel Yankelovich states that people's orientation toward work has gradually shifted from an "instrumental" view of work where work was a means to an end, to a "sacred" view (sacred in a sociological sense) where individuals seek more the intrinsic benefits of work (p. 7). Much of the literature in the spirituality at work area further proposes that the orientation toward work ought to be more explicit than simply seeking intrinsic benefits. In *Corporate Renaissance*, Osterberg echoes Owen (1987, 1991), Fox (1994), Richards (1995), and others who are calling for a fundamental re-orientation towards work:

The primary purpose of a company is to serve as an arena for the personal development of those working in the company. The production of goods and services and the making of profits are by-products. (1993, 96)
This is quite a leap from where we are in general at present. It is clear, however, that many people are looking at the deeper connections between who they are and the work they do, beyond the surface aspects of a pay cheque or a production schedule. Work is being seen as a vehicle for personal development, and organisations are seen as responsible for contributing to the health and well-being of the larger community.

Part of our alienation from our work flows from the technologies that surround us in the workplace. For the most part, we rely on and work with technologies that are based more on science than on art, and these have taken their toll on our lives in the workplace. E. F. Schumacher (1973) uses the term “intermediate technology” to describe a conscious effort to displace and move away from giant technologies towards more human-sized ones. We are often overwhelmed by our scientific technologies, threatened by the deluge of data and information from voice mail, e-mail, group software programs, and the like. We suffer from the artlessness of re-engineering organisation structures, rearranging organisation charts, the techniques of scientific management, and mainly rational decision-making.

Art concerns vision, emotion, spirit, and soul. Science deals with technique and rational inquiry. Our tendency has been to view them as separate entities. In our work and organizational lives, we have immersed ourselves in science and forfeited the fulfillment that artfulness can bring. (Richards, 1995, xiv)

Searching for more artful techniques and technologies which are more humane, rather than scientific ones that simply increase the pace of work, can help restore a sense of soul. An emphasis on aesthetics, while not relying on functionality and efficiency as our only guides, will help to create comfortable surroundings and manageable, even pleasurable, work processes. “Modern organizations rely too much on engineering and too little on art in their effort to foster such attributes as quality, commitment, and creativity” (Bolman and Deal, 1991, 19).
Bringing joy to our work is part of the art of working. Richards believes joy is not the goal of artful work, but it is a natural outcome of doing something challenging and doing it well. “The degree to which we seek joy in our work is the degree to which we invite artfulness” (1995, 38). Joy in work lies in doing good work—the work itself for its own sake—not as a means to some end we value much more than the work itself, such as a bonus or because we believe our boss will look more favourably upon us. If I believe the reward for work comes from external sources and approval, I will not expect or seek joy in the work I do. Much of the drudgery of work is removed when the organisation allows individuals to own their work and when individuals develop an artful attitude towards the work they do.

A major source of meaning in many people’s lives are their spiritual beliefs. Haughey (1989) makes the point that if work is not connected to one’s spiritual beliefs, then a major source of meaning is not available to contribute to a person’s work. Perhaps a good deal of alienation in organisations results from a lack of connection between spiritual values and work. Being aware of one’s spiritual beliefs and seeking to express those values in work—being more authentic—is to be able to connect with a deeper meaningfulness in the workplace and throughout one’s life. Meaningless work drains our energies; meaningful work is fulfilling.

These ideas about bringing artistry into our work are not glamorous or extraordinary. They are more about doing ordinary things in extraordinary ways. Collecting garbage is collecting garbage, and approaching that work as craft involves subtle changes, many of which might be unnoticeable to others upon first glance. A great deal of effort will need to go towards our inner work, and to the work of connecting our inner and outer work. As Moore shows us, our work is already deeply embedded in the rest of our lives: “Our business life and the work we do reveal our values, family vision, longings and desires, ethical sensitivity, and passions—the greater part of our soul” (1996b, 126). Becoming aware of these deeper relationships, and harnessing the energy that comes from them, is the main work we need to do in bringing soul more fully to our lives.
Apart from any individual perspective we can adopt, Whyte (1994) shows us the organisational stance necessary to create workplaces that better reflect the whole human being:

The corporation, in calling for a little more creative fire from their people, must make room for a little more soul. Making room for creativity, it must make room for the source of that fire and the hearth where it burns—the heart and soul of the individual. (p. 79-80)

Bringing soul more fully into the workplace is a deeply creative process. If we seek to alter our beliefs and re-vision ourselves, our coworkers, our organisations, and our work—all of this requires profound creativity as we discover our interior worlds and seek to connect them with our outer work. “We need a vision of inward work that extends outward into community, into service that is worth doing, into productive aims that offer an opportunity for meaning and relatedness” (Briskin, 1996, 151). Travelling through this area of the soul map involves not only reinventing work, it is also about reinventing ourselves.

Grieving and the Workplace

A profoundly dark and heavy landscape in this soul map is the realm of grieving at work. Though not a lot is written about this area in the literature I have reviewed, what is there strikes me as particularly significant in light of bringing soul more fully into the workplace. A few authors, most notably Fox (1994), Whyte (1994), and Owen (1987, 1991), write at some length regarding these ideas.

Grieving is about dealing with loss and failure, and working through
sorrow and rage is a substantial part of the grieving process. In our work and workplaces, there is a great deal of loss and failure that goes unacknowledged, and so the grieving process is shunted underground, unexpressed, unfulfilled, and likely to reappear in some other less-than-desirable form. “Without rituals of grieving, where does our pain go? Surely it gets stored inside, where it can easily fester into violence and bewilderment” (Fox, 1994, 289). What we lose out on when we bury our grief is the ability of the grieving process to move us to a new state, to help us grow, and to open us up to our joy. All of this is integrally connected with our creativity, and so it necessarily concerns work and soul. “It is the embrace of failure and grief, harrowing as these are, that forms the vessel for the joyous votive flames of creativity” (Whyte, 1994, 109).

In the typical workplace, there is a great deal that needs to be grieved: the loss of co-workers and friends, demotions, even pay cuts brought about by downsizing and reengineering; the demands of the organisation to neglect our family life and our health; the working into our lunch breaks and weekends; implementing a change effort decided upon solely by senior management; the disempowering sense of being supervised and managed in a technical-rational manner, where the individual is seen as part of the organisational machinery; and even grieving for the loss of soul in the workplace—the inability to bring our whole selves to our work, the lack of human connection, and the loss of opportunities to do our best and most creative work. All of this failure and loss often goes unrecognized or is swept away in the tumult and pace of workplace changes. There is no time or space given over to acknowledge and value that which is no longer a part of our work lives.

The soul’s ability to experience heaven or joy in the corporate workplace, then, is commensurate with our ability to feel grief. What griefs? Grief in the daily struggle, grief in the neglect of family, grief in the continuing sacrifice of our precious personal time, all placed on the altar of the organization, and all of it never enough. We spend too much time rationalizing or justifying the way we work and too little time experiencing the griefs themselves. The result is that these griefs remain hidden and never open us up to our joys. (Whyte, 1994, 108-109)
Making room to grieve the failures and losses in our work is not saying there should not be such demands on the individual. Often expectations and demands are too great, but to some degree they may be necessary in order to evoke the greatest contribution from the individual. Regardless of this, there will inevitably be loss and failure in our lives, and we need to grieve these in the workplace and elsewhere.

The process of grieving is given a profound place in Harrison Owen’s understanding of how organisations develop and transform. He distinguishes the structure and form of an organisation from its “Spirit,” which is more a “stream of energy.” For Owen, transformation and renewal in organisations involves “raising Spirit,” which he distinguishes from what is often attempted in the workplace—motivating employees. Underlying his ideas is the notion that organisations undergo cycles of change, just as the seasons do, and birth, death, and rebirth are a natural part of this cycle; renewal is necessary and occurs regularly.

The art and science of raising Spirit is not unknown.... It is called grief work.... It is quite simply the work of grief, or what grief does. In most cases we tend to experience grief as something that happens to us at those moments of ending, as opposed to a process that enables us to move from one state to a new one. (Owen, 1991, 55)

He states that passion and vision come out of grief work. Without the working through of this process, we will not get to the place where true vision arises, and it is true vision that will inspire passion in individuals, that will entice them to contribute the best that they have to offer.

Owen elaborates on the specific steps of the grieving process, which he draws from the work of Elisabeth Kubler-Ross. “Grief starts at the moment of ending or its imminent approach. The first phase is shock and anger” (1991, 58). With ending, people go into shock, meaning they literally or figuratively stop breathing. Anger is a response that gets them breathing again. “This
phase is quite noisy” (p. 59), and it’s best to allow sufficient time and space for it to take place.

The next step is denial. This phase acts like a bandage protecting a wound so that the healing can start (p. 60). There needs to be the time, space, and permission for the process to work itself through.

In time, the reality of the situation can sink in, and the next phase is memories. The fact of the ending is acknowledged and much repetition about the ending occurs. This repetition—conversation about the ending—has a purpose, which is to rewrite the life history of the individuals and the group to take into account the new reality (p. 62). This is also about “taking inventory,” pulling it together to prepare for the next step.

When the memories phase is over, a time of nothingness is reached—open space. It is first experienced as despair (nothing left to hope for) and the pain is intense. If the process continues, it can be quite cathartic, the “final letting go.” If the process halts here, a sense of meaninglessness arises from nothing to look forward to and nothing to lean back on (p. 63-64).

Beyond this threshold, this open space, is silence. “This is the moment of creation. With everything gone, nothing remains to prevent the emergence of the new” (p. 65). This open space is the chaos from which a new order and new possibilities can emerge. Out of this chaos can come the birth of Vision.

The power of vision is not surprising, given its heritage. Born in chaos, baptized in shock, anger, and denial, vision emerges from the ashes of our memories, in silence. Then, through the alchemy of wonder and imagination, it is transmuted into a consuming passion. That is power. (p. 66)

Unless this process of grief work is undertaken as an organisation, as a community, it will not become a true vision that will ignite the passions of the
work force. Vision is what creates and contains meaningfulness, and if the organisation is unwilling to work through its griefs and then embrace chaos, development and transformation will suffer as meaninglessness crowds out a healthy expression of soul and spirit. Fox also reinforces this: “Until grieving happens, creativity is blocked” (1994, 263). When we work through the grieving process, creativity returning is a sign that we are doing good work.

Matthew Fox believes we need rituals to grieve events, and that work is one natural place for us to deal with grief, since the workplace is a community setting (1994, 42-43). An organisation is, or ought to be, a community, and it is natural for members of that community to come together and to allow and help each other to deal with their individual and collective loss. There is grieving work to do at the individual level, but also at the collective level. Moore writes: “we are social souls and can find our individuality only in community, and community only where we have the opportunity to be full individuals.... The soul is most present on the border between the individual and the communal” (1996a, 213).

In Rediscovering the Soul of Business, Peter Vaill writes his chapter on anguish. He laments the lack of collective yet unexpressed anguish inherent in many organisations. “When worry, pain, confusion, trapped feelings, and fear become intense enough they are what I am calling ‘anguish’” (1995, 70). Our feelings of sadness, pain, fear, and anger are all part of our griefs, and since we experience them in the workplace, it is natural to share them in that same setting. We need to meaningfully express ourselves with our co-workers in the first place if we hope to discuss change to alleviate these feelings. “In these anguished feelings lie the spiritual meaning and spiritual energy that are central to their transcendence and to their healing” (p. 71). If we cannot share our anguish and grief in a collective sense in our workplaces, then we will lose the opportunity at an organisational level to heal and to grow.

Sharing this anguish and grief helps us to accept loss and failure, and its importance in our lives. In The Heart Aroused (1994), David Whyte tells us that when we accept and acknowledge failure in our lives, then success is not
the be-all and end-all of our work, and we no longer need to carry that success around as a burden.

The soulful approach to work admits and allows the yeast of loss into our work lives. Embracing loss, we begin to understand the necessity of failure.... Without failure, we have no possibility of appreciating or praising the life well lived, the work well done, a place well taken care of, or the greater ecology that makes up our home. (p. 288)

In *The Tacit Organization*, Ingersoll and Adams (1992) support the importance of grief. They use the term “meaning map” to describe patterns of relationships that are the basic building blocks of meaning. “A meaning map, then, is a compressed image of the world (or a portion of the world) that people carry in their minds to help them make sense of it” (p. 44). Grieving is about losing a piece of one’s meaning map; it is inextricably tied to any notions of meaning and meaninglessness we may have. “Above all, if we deny grief, we deny the importance of the meaning each of us has struggled to make of life” (Marris, 1975, 110). If the organisation does not allow the grieving process to occur, then workers may have no choice but to substitute meaninglessness in place of the part of their meaning map that was lost. This results in the loss of an opportunity for the organisation to allow the workers to add significance to their meaning maps.

One aspect of grieving in the workplace (and elsewhere) is storytelling. When an organisation has been downsized or reorganized, there must be room for stories about the losses that have occurred, time for individuals to share their experiences.

Emotions such as anger, fear and depression are a natural part of any re-engineering process. Those who survive the restructuring must be allowed to grieve the loss of fellow employees and possibly their own demotion, loss of status or change in job responsibilities. By acknowledging this grieving process and these emotions as normal, natural and necessary, management can promote soul in the organization (Henry, 1995, 144)
Henry also talks about how storytelling can be engaged to also move the changing organisation towards its new intended state. "After reengineering, employees should be encouraged to tell how they are helping to promote the organisation's new vision" (p. 142). Telling their stories allows the workers to acknowledge and express the pain of their loss. After this part of the process is worked through, then the storytelling can be directed more towards the future.

In *The New Bottom Line* (1998), Bill DeFoore tells us the importance of grieving both for the individual and for the organisation:

> If we are to allow the death of that which has outlived its usefulness, and facilitate the birth of that which must develop in order to thrive, we must learn how to grieve. This means simply that we must value our tears as well as our laughter, our failures as essential to our success, and our weakness as the other side of our strength. (p. 294-95)

Grieving is a necessary, critical element of the growth process, whether in terms of personal development or organisational renewal. Soul is intimately connected with our mortality, with our humanness, and so grieving at work is another way that we acknowledge the needs of soul.

**Caregiving the Soul:**
**Nourishing its Needs and Desires**

This region of the soul map is the most straightforward, and likely the most familiar, though we may need to do some work to become aware of what it is our soul is actually looking for. "There are no set rules for nourishing the soul, no "three steps to guaranteed soulfulness".... Living life is nourishing to the soul—and there's a lot of living to do" (Fox, 1995, 154). What our soul needs and what it desires is, most simply, what we feel we need and desire. It is not something foreign to us, although we can be somewhat estranged from this
land where soul is most at home. We may not be very in touch with what our heart's desire actually is, and sometimes we may not want to know.

Nourishing the soul is the process of drinking at the life stream, coming back to one's true self, embracing the whole of one's experience—good, bad, or ugly; painful or exalted; dull or boring” (Kabat-Zinn, 1995, 109).

As human beings we have a great many similarities: we all need food, beauty, and to belong. This gives us common bonds, yet we are all uniquely individual at the same time. This particularity, of who we are, what our tastes, desires, and needs are, while at the same time being and wanting to connect with others and the world, is at the heart of the nature of soul. A map cannot tell us where or how or when our soul can be nourished, but the literature in this area provides many signs and guideposts to help us find our way.

For Thomas Moore, nourishing the soul is about giving depth and value to ordinary life. “Care of the soul is a fundamentally different way of regarding daily life and the quest for happiness” (1992, 3). It is not about problem-solving or self-improvement or curing one's life in whichever context. Bringing soul more fully into our lives is not about clearing away the obstacles in our path, overcoming this or that, or solving a series of problems in order to attain our goals and reach a destination. “Care of the soul sees another reality altogether. It appreciates the mystery of human suffering and does not offer the illusion of a problem-free life" (p. 20). Learning to appreciate the contribution suffering gives us and moving on from there, rather than simply denying or trying to suppress our suffering—that is the path to a more soulful existence and to a deeper, more profound happiness.

Putting this in the context of the organisation, the quest for happiness usually means increasing productivity, efficiency, growth. For human service organisations it may mean increased funding; business enterprises look for
increased profits. Care of the soul is about looking at how we attain happiness, true happiness, in a fundamentally different way than we may be used to. This can seem quite foreign in our workplaces, given our usually more heroic and spirited approaches.

Embellishing on Moore's phrase, I refer to this realm on the soul map as "caregiving the soul." Working in the human services field (with a variety of client populations), I learned an important distinction between "caregiving" and "caretaking." Maintaining a healthy, therapeutic relationship with clients is an example of caregiving. Caretaking happens whenever I make clients dependent on me, or I make decisions for clients rather than allowing them to become more independent and responsible for their own decisions. Instead of giving care to clients, I end up taking care of clients and this puts an extra burden on me, and more importantly, it does not allow clients to learn to better care for themselves. As a caregiver, a more appropriate relationship would see me supporting and encouraging clients, maintaining their dignity and worth, and also guiding them to a deeper awareness of their capabilities in whichever areas they need and desire.

I use the phrase caregiving soul to ground this in an understanding of developing healthy relationships with soul that give care to soul, rather than taking care of soul, or taking care from soul. This relationship moves in both directions. As Moore (1992) says, care of the soul points to notions about our caring for the soul, but also the care that the soul itself gives (both meanings are implied in the title of his book). Caregiving soul is about nourishing soul's needs and desires, and also how soul cares for our desires and needs.

Perhaps it is best to qualify soul's needs from the perspective of how we often notice soul at first: through negative symptoms. In The Stirring of Soul in the Workplace, Alan Briskin writes:

More often, soul appears first as our wounds, as the pathologies that show themselves when soul is ignored. Caring for the soul means becoming attentive to how soul
is missing or present in the world around us—the soul spark that lives in the other and must be accounted for. (1996, 267)

Soul will find its way into life more fully in healthy and wanted ways, or it will come in partial and unpleasant ways. “When soul is neglected, it doesn’t just go away; it appears symptomatically in obsessions, addictions, violence, and loss of meaning” (Moore, 1992, xi). A great deal of the alienation we feel in our workplaces results from not being able to bring our whole selves to work, particularly our souls. Soul is about relatedness, connectedness, feelings, values, meaningfulness—and if our soul’s needs are not met, it responds with feelings of meaninglessness. Moore also writes, in Rediscovering the Soul of Business: “If we make profit the ultimate concern of our work, then the soul has no recourse but to appear in negative ways—as low morale, symptoms among workers, conflict with society, and even poor quality of products” (1995, 353). This notion that soul will come through in negative symptoms when it is neglected is also expressed well by Sardello (1995), Hillman (1989), and Fox (1994).

Caregiving soul is not about seeing these complaints and immediately moving to eliminate them from the workplace. The path to true happiness is deeper, darker, and more twisted than we usually hope for; it is not simply charging ahead, heroically intending to clear everything out of the way on the road to paradise. Simply focusing on the more spirited ideals of solving tough problems, continual growth, and efficiency, while mostly ignoring soul and the gifts it can provide for a fulfilling life, will not take us where we had hoped to go. Michelle Bleskan points out the consequences of neglecting soul in the workplace: “Some of the common expressions of suppression of our soul’s vitality are just such bitterness, blame, complaint, rationalization and pity” (1995, 129). True happiness—a deeper, lasting happiness—requires care and attention to the needs and desires of soul.

If we want to avoid neglecting soul, then how we nourish soul is what we need to discover. “And we must nourish the soul, for without a strong soul, we would stumble through life at a superficial level. Without the passion that
soul gives, we would not be living life. Instead, we would simply be waiting to die” (Fox, 1995, 152). We need to ground ourselves in some notion of what soul means to us, to begin qualifying the needs of soul so we can begin to find our own ways of fulfilling its needs and desires (mindful that this map is created for individuals). “The first step in nourishing your soul is to realize that it exists” (Weiss, 1995, 63). Acknowledging soul is how we begin to give care to our soul and the soul of the organisation, and allow it to enhance our lives.

As individuals and as organisations, we generally identify more closely with our personalities than with our souls. These are not mutually exclusive, yet our personality needs are given much more emphasis in the workplace. The personality is that aspect of ourselves that relates directly to the external world. It is the outer expression of who we are, closely connected with our ego. In Reclaiming Higher Ground, Lance Secretan describes personality as “an accumulation of external, social conditioning and the values of our time, blended with the desires and aspirations of the ego” (1996, 29). He amplifies his description elsewhere as he writes that organisational theory (generally based on psychology and behavioural studies) has become more and more effective at fulfilling the personality’s wishes:

The instructions and advice we receive from the personality tend to be driven by the need to gratify our egos: material comforts, personal worth, career progress, approval, status, power, control, and reputation—the things that preoccupy us when we have lost sight of the essential. Our soul gives instructions that are derived from sacredness, reverence, integrity, love, meaning, compassion, and values. (p. 26)

Carl Jung talked about the “persona” being the mask that we show the outer world—our outer personality—and it is how we adapt to the institutions of society. According to Jung, the difficulty comes when the ego identifies too much with the persona; then it can have no conscious relationship with the inner stirrings of the soul (1983, 103). When this happens, personality becomes
strongly differentiated from individuality, and is "exclusively concerned with the relations to objects" (p. 99). When our ego identifies too closely with our persona, our personality becomes much more externally-oriented, identifying with objects and not subjects. Such a connection to the world leaves no room for the internal aspects of soul in ourselves, our relationships with others, or our workplaces.

Zukav (1995) talks about aligning personality with the soul. Personality is interested in pursuing "external power," generally by rational (as opposed to intuitive) means, through manipulation and control. When the desires of the personality come to align more closely with the needs of the soul, "authentic power," rather than "external power," is pursued. For him, the mechanism of aligning soul and personality is "responsible choice."

Alignment of the personality with the soul automatically brings with it a set of values and behaviors that are different than those that are based upon the perception of power as external. (1995, 11)

David Whyte talks about this distinction between personality and soul, often using the words "strategy" and "soul" to differentiate them. Personality is bound by experience, and the "strategic mind" is necessary but not sufficient if we are to find our way through the world. Our conscious ambition alone, even with cunning, tactics, and knowing experience, will not bring the fulfillment of allowing soul, with its unconscious desires and its vital innocence, to also contribute to our life. "Our abilities in the world of strategy and control are meant to be a good servant to, not the master of, the soul's desires" (1994, 306). We need to make room within ourselves for strategy and soul, our knowing experience and our vital innocence. Rather than seeing work as a problem to be solved, our innocence is a willingness to experience the mystery of life.

Whyte also writes about power, and describes an important distinction
between what personality seeks and what soul desires. The strategic mind is more interested in having control, contrary to the soul’s desire to experience life for its own particular needs.

The personality's wish to have power over experience, to control all events and consequences, and the soul's wish to have power through experience, no matter what that may be.... For the personality, bankruptcy or failure may be a disaster, for the soul it may be grist for its strangely joyful mill and a condition it has been secretly engineering for years. (1994, 17)

Briskin (1996) also echoes this polarization between personality and soul, "between wanting more control and a desire to experience ourselves as part of a mystery that is beyond our control" (p. 7). What is real for the soul is not the same as what is real for someone assuming a rational, objective, literal world. He uses the terms “individual personality” and “multiplicity of selves.” Seeing ourselves as a multiplicity of selves, rather than a singular self, allows us to better account for the myriad needs, desires, and expressions of soul.

The soul, as I use the word in this book, stands for the multiplicity of selves within each of us; their interactions and struggles are the threads that weave the self together.... But to care for the soul... we must combat those forces that would reduce us to just a singular self. (p. 5)

Briskin believes that care of the soul involves fighting against anything that would reduce us to a singular self. The various threads of our lives—our work, family, friends, rages, griefs, dreams, compulsions—are to be honoured as adding to the whole tapestry of who we are. The threads, the weaving of the threads, and also the tearing and repairing of our tapestries are all part of soul living throughout our whole lives. Guarding against single-mindedness gives care to the soul.
A rather weighty word to describe a relationship we can have with soul is love: love of the soul, giving the soul love, and a love of what the soul presents to us (even what we would rather not be there). Alluding to James Hillman’s approach, Thomas Moore talks about a stance we might take towards the soul: “This love comes in many forms: interest, acceptance, faithfulness, desire, attachment, friendship, and endurance” (Hillman, 1989, 10).

In Anam Cara (Gaelic for “soul friend”), O'Donohue likewise connects soul and love quite strongly. “The soul needs love as urgently as the body needs air. In the warmth of love, the soul can be itself” (1997, 9). Deeply caring for and appreciating soul is an appropriate stance we can adopt in seeking the gifts that soul offers.

Intimacy is one of the primary needs of soul. “Something else in us enjoys the excitement of working in a wide-ranging, fast-paced world, while the soul searches out sources of closeness” (Moore, 1995, 342). As Moore writes, we can find intimacy in close connections to co-workers, to customers, to the products we are making, and between an organisation and its community. We can seek intimacy to fulfill soul’s need for intimacy in family, friendship, and community.

“Another specific intimacy need of the soul is family.... If a business truly wishes to have soul, it would have to generate a genuine sense of family among its employees, and even with the public” (Moore, 1995, 344-345). A spirit of family can arise from continually making the effort to relate to co-workers, and the community, as we would to members of a family in all its complexity.

Family at work need not be about the unrealistic expectations of an ideal workplace. Family, at home or work, is about individuals and stories that are woven together to form our identities. Families are good and bad, supporting and threatening; they are the emotional bonds of close connections, but also difficult relationships and painful memories. In family, you live closely with people you might not otherwise choose to, and you get to know their intimate habits, be it at home or in the workplace. There is also lots of shadow (the idea
of shadow and work is discussed in the next section). Moore discusses these ideas of family, which we can relate to the workplace, in *Care of the Soul* (1992, 25-33).

Bringing a sense of family to the workplace can begin with imagining the characters and stories there as the raw material of the tapestry of our lives. Caregiving soul is not about fixing, figuring out, or even understanding; it is about accepting how things actually are (not what we wish to be), appreciating and honouring the stories and members of the family in all their functionality and dysfunctionality. From that point we can reflect more deeply on our family experiences in terms of soul, imagining them in a different light.

Friendship is another intimacy need of the soul, though we do not often connect work and friends so easily as we might. A sincere friendliness with the people we work with is extremely helpful as we navigate the competing demands of the workplace. It is much easier to bring our whole selves to work when we know there is a supportive environment of friends to ease the load, a collegial atmosphere.

We can also look at how friendships are affected throughout the whole organisation, including the buildings, policies and procedures, furnishings, and the schedules. Moore writes about taking into consideration “how each of these contributes or stands in the way of friendship.” (1995, 343).

Another soul need connected with intimacy is the need for community: “Community is one of the most important openings to our soul” (Naylor, Williman, and Osterberg, 1996, 92). Jung wrote that the deepest roots of the individual personality lie in the collective unconscious. We are not individuals first, coming together to form the collective; rather, the individual flows from the collective, which is the essence of the individual. We need to open up to a concept of soul that includes community, the soul of nature, and the soul of the world. “A belief in only the individual soul closes in on itself and arrives at a selfishness that is fracturing us” (Cousineau, 1995, 163).
Whether the reader agrees with Jung or not, many others have noted the individual's need for belonging and community. The workplace seems a germane place to seek to create genuine community.

One of the strongest needs of the soul is for community.... Soul yearns for attachment, for variety in personality, for intimacy, and particularity. So it is these qualities in community that soul seeks out, and not like-mindedness and uniformity. (Moore, 1992, 92)

Hillman, a colleague of Jung and a strong advocate for soul, proclaims how inherently connected soul and beauty are: “The soul is born in beauty and feeds on beauty, requires beauty for its life” (1989, 299). For him, beauty is an essential trait of the soul’s nature. Moving beyond our usual ideas of aesthetics and art (which are also important, but more spirited notions), Hillman talks about beauty in the sense of directly experiencing an event or thing as it is, in the form that it naturally appears; beauty is the displaying of its innate nature. Moore echoes this belief about the importance of beauty to a more soulful life: “Beauty may not be the primary concern of a literalistic, achieving attitude toward life, but when soul is placed in the center, beauty takes on absolute importance” (Hillman, 1989, 291).

One of the greatest sources of beauty is nature. Hillman’s neo-Platonist ideas on beauty sees plants and animals directly display their innate nature, and so they provide us with soul-feeding beauty. John Muir enunciates the importance beauty and nature have in our lives: “Everybody needs beauty as well as bread, places to play in and pray in, where Nature may heal and cheer and give strength to body and soul alike” (Morris, 1997, 72).

In the workplace, providing workers with fresh air, natural light, signs of nature, access to parks and such, and a more human schedule and pace are ways Thomas Moore tells us we can move towards in making a less artificial work environment (1996b, 134). The soul needs beauty, and appreciating it and
bringing more of it to our workplaces will allow us deeper inspiration and even pleasure in our work. This beauty need not be of the physical kind, as Whyte explains:

There is, for instance, tremendous natural 'beauty' in an organization that allows people to bloom and grow, to be excited, to be proud of their work, and to understand the connection of the work to a greater ecology than the organization alone. (1994, 262)

Several authors refer to meditation, contemplation, reflection as ways to nourish the soul. The soul "seeks out rumination, contemplation, the slow unfolding of an idea or reflection. It isn't satisfied with a goal, but appreciates the process" (Moore, 1996a, 199). While spirit looks toward the destination, soul enjoys the journey. Both are necessary, though we tend to emphasize getting somewhere in our organizations over how we are to get there, or why, or what happens along the way. More than this, contemplation is required "to give a frame of meaning and significance to our work" (Dale, 1991, 35). Reflection on our experiences brings meaningfulness.

David Whyte (1994) talks about silence and reflection in the workplace:

If we are serious about the soul at work, and the creativity that sustains a soulful work life, all of us must confront the question of quiet and contemplation in the workplace. But silence means many things to many people. (p. 99)

Silence at work can mean different things, Whyte says, not just having a special room for meditation: "it could equally be in the form of a company culture that encourages people to admit they do not always have an answer" (p. 99). A workplace that admits and allows failures—not having to fill up the silence with answers and attempts at problem-solving—provides workers with an atmosphere of silence when it is needed. An environment that encourages
contemplation, and the acceptance and necessity of failure, offers an excellent way to care for the soul.

Another need of the soul is for simplicity. Although the world is complex, a life that honours the soul has a “radical simplicity at the center of it” (Whyte, 1994, 232). The simple act of remembering every day what is most important to us serves to help create a rich soul life. Robert Johnson (1983) relates this point well:

We have forgotten that simplicity is a need in human life: It is the human art of finding meaning and joy in the small, natural, and less dramatic things. At its highest it is a consciousness that sees through the confusions we invent to the essential uncomplicated reality of life. (p. 134)

One other soul need that touches on the theme of authenticity in the spirituality in the workplace literature is the need to "voice" ourselves in our organisations. The soul will compel us to find our truth and to live it out. “We cultivate an inner life, knowing that what is most important to us must be spoken and made real in the outer world” (Whyte, 1994, 142). We must become aware of our inner voice, through reflection and rumination, and struggle to find ways to speak our truth through our words and our actions.

The soul’s desire... is to understand how fragments can be viewed as part of a whole. The soul seeks logos (literally the word in Greek), which is associated with qualities such as meaning, understanding, voice, language, and expression.... Logos, deriving from the Greek work legein, meaning to speak, is also a reminder that soul is intimately related to developing one’s own voice. (Briskin, 1996, 139)

We will require sufficient time to reflect and to have dialogue with others in order to gain deeper and more complete expressions of our voices.
Caregiving soul has little to do with grand designs, and may appear soft and slight when compared to our more spirited goals of achieving, efficiency, productivity, and growth. The soul has differing values. Caregiving it requires depth of insight, wisdom, and courage, and involves constant attention rather than just reacting to crises.

Care of the soul asks for the cultivation of intimate ways of being in the world, for a set of standards and customs that give the heart the emotional affinity it requires and the skin the brush with real things it craves. (Moore, 1996a, 169)

Soul comes alive through our physical senses. It loves to experience the world directly—to see the ocean, hear the wind, feel the ground, taste the wine, smell the flowers. In *Handbook for the Soul*, Shields quotes William Blake:

Man has no Body distinct from his Soul; for that called Body is a portion of Soul discerned by the five Senses, the chief inlets of Soul. (1995, 173)

We need to interact intimately with the world around us, as we find it, as it is. This is opening up to the world, simply paying attention to it. Being more attentive to what surrounds us will allow us to choose more nourishing fare for our souls. Moore (1992) notes, echoing Hillman and Jung: "Like an animal, the soul feeds on whatever life grows in the immediate environment" (p. 203).

Most simply, the soul is nourished through experiences of truth about oneself and the world. "When we allow in the experiences of ourselves and others as they really are, the soul is being nourished" (Needleman, 1995, 158).
Caregiving the soul, nourishing its needs and desires, is necessary if we are to avoid the symptoms of soul’s neglect, and if we hope to gain a more profound happiness, which comes with the gifts of soul.

**Working with Shadow Dynamics**

The fifth area in this soul map is, like grieving, a necessarily dark and subterranean landscape. Working with shadow dynamics is probably the most important, and the most difficult, terrain we will explore with this soul map. “The challenge to create settings that take account of the whole human being begins with the confrontation of shadow dynamics” (Briskin, 1996, 59). Shadow in ourselves and our organisations is intimately connected with the effort to bring soul more fully into the workplace.

Recognizing and acknowledging the shadow is a good part of connecting our inner work and outer work, it helps reconcile the differences between soul needs and personality needs, and it bridges the schism between the material and the spiritual. Awareness of shadow dynamics will also allow for a more realistic perception of ourselves and our organisations, which will serve in better knowing our soul needs and desires, and in being more authentic.

Carl Jung uses the term “shadow” to describe the “dark characteristics” or inferiorities that are part of an individual’s personal unconscious (1983, 91). Generally speaking, our shadow contains the hidden, repressed, unfavourable aspects of who we are that we deny, do not know, or do not want to know about, and so keep stored away in the unconscious. The whole of the unconscious is not shadow; shadow is only those parts which revolve around the ego (and so it can be difficult to distinguish what in the unconscious belongs to shadow and what comes from other sources). Jung acquaints us with the difficulties of becoming aware of shadow, which we must do if we hope to reclaim these lost aspects of ourselves:
To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. (1983, 91)

Connected to this notion of shadow and our resistance to acknowledging it, Jung talks about “projection.” One of the primary ways we deny our shadow is to project it onto others (e.g., during a heated exchange, we think “the other person is being obstinate”). The process of projecting is an unconscious one, in which unwanted or unrealized qualities come alive in the outer world. This is one way that we bring soul into the world, albeit in partial and distorted ways.

Unless we do conscious work on it, the shadow is almost always projected; that is, it is neatly laid on someone or something else so we do not have to take responsibility for it. (Johnson, 1991a, 31)

The term shadow provides a strong image in working with this often despised aspect of our being. Light hitting a body produces a shadow, and the brighter the light, the darker the shadow. Jung’s metaphor sees the light as consciousness, and the darkness is all that is unconscious. Although we give the darkness negative connotations in our culture, shadow is not simply the bad parts of ourselves: “Just as the ego contains unfavorable and destructive attitudes, so the shadow has good qualities—normal instincts and creative impulses” (Jung, 1964, 110). As Robert Bly (1988) tells us, “the shadow is what is hidden from us, and is not something destructive in its very essence” (p. 60). He says that shadow energies only become destructive when they are ignored.

Bly has compounded the image of a shadow by referring to it as “the long bag we drag behind us” (p. 17). This is where we stuff all the parts of ourselves that our parents or society (or organizational culture) do not approve of. As
Johnson explains: “We divide the self into an ego and a shadow because our culture insists that we behave in a particular manner” (Johnson, 1991a, 5). It is a necessary phenomenon if we want to create a civilization, but we also fill our long bag because our ego represses anything that would interfere with the furthering of its ambitions.

Johnson (1991a) and Bly (1988) note that the shadow contains a good deal of energy that is unavailable to us so long as it remains in the long, black bag or is projected out into the world. Projecting our shadow gives our energy or power to that thing or person we project onto, and we lose the vitality that those disowned parts could offer us. The shadow is not only what is negative within us. Jung also referred to the “gold” in the shadow, recognizing that there is wisdom and energy there which can help us grow and develop as individuals.

It is also astonishing to find that some very good characteristics turn up in the shadow. Generally, the ordinary, mundane characteristics are the norm. Anything less than that goes into the shadow. But anything better also goes into the shadow!... Curiously, people resist the noble aspects of their shadow more strenuously than they hide the dark sides. (Johnson, 1991a, 7-8)

Hero-worshipping is one example of how we refuse our finest traits and project them onto another person. It is much easier to admire the traits of someone else from afar than to be our own version of those qualities.

In working with our shadow dynamics, part of the inner work we must do, we need to acknowledge and embrace the inward complexity of our lives. Recognizing and then accepting our wholeness—that our nature has light and dark aspects, dispossessed feelings, good and bad intentions, and profound nobility—this is the work of owning our shadow, of stopping our unconscious projections. However, as Jung reminds us, this work is necessarily difficult. Stein and Hoolwitz reiterate this in Psyche at Work:
Becoming conscious of projection sounds appealing in the abstract, but when one actually gets down to particulars, it is extremely upsetting and disturbing. (1992, 11)

In The Little Book of Shadow (1988), Bly uses another metaphor to convey the process of retrieving a projection: “eating the shadow.” When we notice that we are particularly sensitive to a certain quality in someone or something, we have a sign pointing to where our shadow is being projected. As we notice, face, acknowledge, and reintegrate these disowned parts of ourselves, eating the shadow is the process of assimilating those aspects of who we really are back into ourselves.

Not doing the inner work of becoming conscious of our shadow means that essential ingredients of our being remain disconnected from us; we lose their vitality and our growth is retarded. More than this, we will inevitably suffer the consequences of repressing or denying that energy. Robert Johnson illustrates some possible effects:

To refuse the dark side of one’s nature is to store up or accumulate the darkness; this is later expressed as a black mood, psychosomatic illness, or unconsciously inspired accidents. (1991a, 26)

One other consequence of disowning the shadow is that our projections obscure our view of others, and so spoil the possibility of genuine relationship. When we refuse to see ourselves as we really are, we necessarily inhibit our ability to see others as they truly are. So as we project onto others we burden them with our shadow, and our misperceptions will keep us from being able to fully engage with them.
Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed whenever a human relationship is to be established. (Jung, 1983, 399)

When our best laid plans nonetheless do not turn out as expected, it may be the result of not being aware of how our shadow is unconsciously working against us. If we are busy projecting certain qualities of our own out into the world, we will be blind to the fact that those same qualities are a part of who we are, and those qualities may be opposing us in the very thing we are trying to accomplish. An example of shadow dynamics is the process of becoming a hypocrite: we project a quality outwards, then we condemn that quality as if it were only in the other person, yet others can see that we ourselves do the same thing. To bring more of ourselves to the workplace we will need to acknowledge our shadows, or they will continue to influence us in unnoticed and possibly catastrophic ways.

Shadow and projection are relevant to the individual and to the collective as well. Though Jung focuses mainly on the individual, he also addresses the shadow of groups and of nations. In The Stirring of Soul in the Workplace (1996), Briskin emphasizes about the importance of accounting for shadow in the workplace:

If we are to create organizational settings that are driven by values which recognize the dignity of employees and that are also socially responsible, then recognition of the shadow is a necessary reality check at both personal and organizational levels. (p. 36)

In most organisations, one way shadow accumulates is in the continual striving to be at our best at all times. The reluctance to accept failure or to acknowledge the inevitability of loss allows much shadow to accumulate in the
workplace. Whyte (1994) points out how organisations and individuals always strive to only be growing and getting larger, like the waxing of the moon. The moon will inevitably wane in the second half of its cycle, yet we tend to dismiss this fact in our work life, believing instead that something is wrong with us.

The wish to keep the moon full all month, imposing our will on the body of the heavens, is the wish to stay in the addicting and forever-youthful light of masculine 'peak performance.' (Whyte, 1994, 286).

Businesses or governments seeking to become “recession proof” are examples. It is natural that the economy has an ebb and flow, that stock prices rise and fall; it is unnatural to expect growth will only continue onwards and upwards, that eventual success is guaranteed if one simply works hard and long enough.

Another way shadow grows in our workplaces is when the organisation creates structures, work processes, physical environments, and the like which only account for the rational behaviour of individuals. Human nature also has many irrational and unpredictable aspects to it, and denying or ignoring this creates an accumulation of shadow that will eventually become toxic if not addressed.

This grappling with shadow dynamics contrasts with intentions, often benevolent, that end up wounding the whole person. We create organizational settings that seek to mold personalities as if only the upper world of rational behavior mattered. (Briskin, 1996, 62-63)

Organisations need to acknowledge the multi-dimensionality of people...
and not try to simply mold workers to the aims of the organisation. Individuals must struggle to retain their multiplicity of selves while at the same time they seek to accomplish the aims of the organisation.

In order to account for these various aspects of ourselves and our organisations, we need to accept and acknowledge shadow in our lives. Soul is the union of opposites—it is in the middle, holding together light and dark, masculine and feminine, work and leisure.

Soul holds the middle among opposing forces, between conscious and unconscious processes, between the individual and the group, between the material and the spiritual. Soul is a place of meaningful paradox. (Briskin, 1996, 266)

Seeing what is in our shadow bag is necessarily part of this journey of discovering soul in the workplace. Once we can recognize our shadow quality, we need to acknowledge its validity and importance. The work of “eating the shadow” is not to simply acquiesce to the existence of this quality or that, but to also admit that it has a significant and worthy role to play in our lives.

The difficult work of seeing and owning our shadow involves enduring the struggle, consciously, to hold together what initially seems merely to be a pair of opposites. It is painful at first to believe that a manager is noble and kind while also being harsh and selfish, since the ego prefers to have one belief dominating all other beliefs. If one can remain with the struggle, and learn to give each of the opposites its equal worth and dignity, then new insights and a greater perspective can be reached; this is the place of paradox.

What has paradox to do with the shadow? It has everything to do with the shadow, for there can be no paradox—that sublime place of reconciliation—until one has owned one’s
own shadow and drawn it up to a place of dignity and worth.
(Johnson, 1991a, 90-91)

Jung (1983) said that paradox is a higher order of thinking. To achieve paradox—which involves walking a path with soul—we need to embrace the opposing sides of a quality. If we only pay tribute to one side, the opportunity for paradox degenerates into contradiction. Compromise, only slightly better than contradiction, is not as successful as paradox in reconciling pairs of opposites. Energy and power come out of paradox, whereas contradiction is a static and unproductive avenue. Carol Orsborn (1994, 82) believes that when opposition is seen as positive rather than threatening, then there is a natural imperative to bridge it. Opposition is the source of all innovation and creativity.

Yet the shadow is full of complexity and contradiction. Only when we become capable of thoroughly appreciating the ultimate paradoxes that rule a life can we embrace the shadow, allowing its unrecognized divinity to grace our thoughts and actions with vitality and effect.
(Moore, 1996a, 235)

Working with shadow dynamics is ambiguous and difficult, yet the costs of not doing this work may be too high a price to pay. Unless we become aware of our long bag, retrieving our shadows as individuals and as organisations, we will be unable to see ourselves as we actually are and incapable of making real change.

Folding Up the Map

Drawing on the map metaphor, the reader will have begun to explore the oceanic territory of soul in the workplace. Bringing soul more fully into the workplace is not about expensive, elaborate endeavours; having grandiose re-
engineering plans involving new information technologies to improve work processes speaks more to the spirit than the soul. Soul prefers the ordinary life in all its particulars. Simply living the full range of human emotions and experience, including our grief, anger, joy, and desire—for the more human we are, the more soulful we are—will allow us to create workplaces that better reflect the whole human being.

Rediscovering the soul does not mean adding a new spin to the traditional management approach—using it as a tool to get workers to be more productive. It does mean providing a hospitable environment for the complete human experience, so that people can have a reunion with those parts of themselves that have been disenfranchised as a result of scientific management and the command and control style of the past generations. (DeFoore and Renesch, 1995, 357)

Before rushing out to make changes in the way we work and organize ourselves, exploring the workplace with this soul map in hand, we begin by engaging in dialogue within and without the organisation. Through talking and connecting with our fellow workers and our bosses, we will begin to more deeply realize the importance, and even the lack, of soul. Our re-visioning of the workplace will entrench itself, naturally leading to new ways of thinking and acting. This, I believe, will effectively begin bringing about a fundamental change of heart and mind throughout the workplace and then the organisation that would constitute a true metanoia.

The final chapter in this thesis is a discussion, beginning with some of the merits of bringing soul more fully into the workplace. I move on to discuss the strengths and weaknesses of this enquiry, illustrate a possible scenario for practically applying the soul map to an organisation, and then detail a few suggestions regarding directions for future research.
Chapter 6

Bringing Soul More Fully into the Workplace

The main chapter of this thesis outlined five clusters of themes related to the soul at work; patterns from the literature that I found to be significant. Out of these clusters I have drawn aspects of soul in the workplace connected with my line of enquiry. This thesis does not intend to paint a picture of the ideal workplace. As a text, reading it is not experiencing the workplace on a visceral level, interacting directly with all manner of people and things, pleasant and unpleasant. It may well come across that way, though, as the reader conspires with me to emphasize the more attractive aspects and benefits of soul.

This soul map is not The Plan and does not contain the sort of detail that would be necessary for it to be implemented. It is not directly based on a lived experience in a workplace, and I do not believe it would translate directly into changes in a particular organisation. As a conceptual thesis, it is inherently limited in its applicability. Its strength is the power of its ideas; its weakness is that it does not provide empirical evidence that would necessarily convince someone to begin trying to create a more soulful workplace.

This enquiry is based on assumptions that many organisations which rely upon “technical rationality” (Ingersoll and Adams, 1992) will not easily acknowledge. For those organisations, these notions will make little sense and there will be little justification for accepting them. Nevertheless, not all ideas regarding organisations need apply to all organisations. Again, the emphasis is on enhancing current organisational theories, rather than replacing them. The reader will decide upon the utility of these ideas.

What is most significant about this thesis is the language of connecting soul and spirit to the workplace. Creating more humane, more democratic
(and by extension, more productive) workplaces is certainly not a new idea. As Kleiner documents in *The Age of Heretics* (1996), Eric Trist had came across, studied, and detailed the specifics of creating such workplaces in the 1940s. The field of Organization Development formalized its study and practice in the 1960s, with the intention of bringing these notions of creating better workplaces into the mainstream. The language is what distinguishes spirituality in the workplace from previous attempts at creating better organisations, not the spirit of the ideas. Perhaps this new language will help to spur these changes, for our thinking follows our language, and as we see differently, we will do differently as well.

Perhaps the first conclusion I would draw is that an emphasis on soul in the workplace may not be a desirable course to pursue. The twistedness, murkiness, and general messiness of soul may be more than we bargained for. Certainly, many organisations will likely struggle to resist the sorts of changes and their implications that a more soulful approach would entail. Such organisations will also suffer from the lost benefits that come about as the soul's needs are realized, appreciated, and satisfied. For many, the belief that we can control and manipulate our workplaces through rational means alone remains quite strong.

Hillman and Moore quote Wallace Stevens often, saying that "the way through the world is more difficult to find than the way beyond it" (Hillman, 1989, 7). Do we really want to begin finding a way through our world? Are we coming to realize that we can no longer avoid being and living and working through our world? Our generally more spirited approach of seeking increased productivity and efficiency, growing and expanding, moving up the corporate ladder—may be symptomatic of our attempts to move beyond the world. As we cleaved soul from our world view a few centuries ago, seeing it as unnecessary and complicating, we likewise denigrate and devalue the feminine.

An emphasis on soul may be the direction we need to move towards as we become more aware of the limitations or impossibilities in trying to make our way beyond the world. Ultimately, we want to bring soul and spirit more
closely together, but we will need to understand them separately before we can have much success in marrying the two. The alternating of spirit and soul is part of the ebb and flow of life. We need to be aware of when it is time to meet soul's needs, and when it is time to let spirit soar.

There are strengths that this conceptual enquiry brings to the general area of organisation studies. One is the focus on the individual and the human aspects of organisations. Leonard Hutt (1996) finds that most change initiatives deal with the structure, technology, and objectives of organisations, but leave out the emotions and feelings of the change recipients. He finds little research which explores the effects on employees themselves, and his inquiry shows that the experience of participants has a profound influence on how a learning organisation develops.

The ideas in this work will resonate with many people at all levels of the organisation, because soul is about particularity—this particular person, that specific piece of work. Kleiner makes a powerful observation in noting that we get satisfaction from doing work that is highly specific to us, that utilizes our particular talents and gifts: “The most satisfying thing that any of us can get out of work is not money, but ‘the removal of equivocality’” (1996, 363). Typical clerical work, for instance, demands the same thing from everyone who does a certain job, and that is what makes it dehumanizing. A soulful workplace will accept and acknowledge the individuals and their specific contributions. As the philosopher and psychologist William James said, the greatest craving in human nature is the need to be appreciated. The monotonous, dehumanizing work in many organisations is quite ruinous to the soul.

The depth of this enquiry will also help us broaden our understanding of people and organisations. Briskin says: “The living soul has meaning today as a metaphor for coping with the contradictions and limitations of modern life” (1996, 18). The complexity and irrationality of people and organisations can be better understood when we see ourselves and our world in different ways. The ideas about soul, particularly those of Jung, Hillman, and Moore, can help us move beyond current mainstream psychological notions of human nature, to
more easily encompass the multiplicity of causes, rationales, drives, desires, and such in individuals and in organisations (see “Suggestions for Further Enquiry” in this chapter).

Any particular way of seeing is limited. One other strength of this work is that a soul map will help us develop skill, as Morgan writes, “in the art of seeing, in the art of understanding, in the art of reading and interpreting the situations we face” (1993, 281). Bringing soul more fully into the workplace will help us in creating perspectives that allow us to broaden the possibilities of creative action in the face of often confusing and contradictory situations. No single perspective can encompass all of reality, and multiple perspectives are needed if we hope to better comprehend the complex nature of individuals and organisations.

My idea of a soul map—a set of tools to begin exploring and charting the various domains of soul—seeks to guide individuals to see their workplace in different ways, to move deeper into the subterranean landscape that so vitally connects them to their surface worlds. The map provides ideas, clues, and guideposts to this world, but individuals will need to discover it for themselves. They will need to explore it in their own experiences, to be more attentive to how soul manifests in their lives and their work, and how they can live these new found realities out in more complete ways within their workplaces and organisations.

At best, there is a vague gap between initiating this process and any anticipated outcomes, and this is the greatest drawback of this thesis. In terms of practically instigating changes in a workplace, there are no clear outcomes which can be determined before initiating the process; it would require a leap of faith that these ideas would lead to new ways of seeing, and then new (and better) ways of doing.

Perhaps the growing interest in this area is, at one level, an expression of western society's attempt to reconcile the sacred and the secular, which have been separated for too long. Our sense of what is sacred is, for the most
part, reserved for religion and certain awe-inspiring experiences of nature. What is apparent in the literature is that an attempt is being made to bridge these two realms, business and religion, long separated by a wide gulf. This might be about reintegrating what Jung calls our "religious instinct" and our "work instinct." Is western society coming full circle? "The historian John P. Davis tells us that the great-great grandfathers of today's large, mainstream corporations were the monasteries of the early Christian church" (Kleiner, 1996, 1).

I have come to realize that the deeper issues we are grappling with are not the schism between "church and state," but rather faith and reason. In the western world, since at least the time of Descartes, rationality has become the dominant means of achieving the ends we seek. Now that our organisations are in a state of "permanent white water" (as management consultant Peter Vaill has termed it), maybe we are realizing the necessity and value of making room for faith to co-exist with our reasoning capacities.

Faith and reason are polarized in our society, and we need to find a way to reconcile them. Paradox, a higher order of thinking, is the path to greater insights about both faith and reason—how they can be respected and dignified, not simply opposed and contradicting each other. Robert Johnson (though he is not referring to organisations) gives some validation to the notion of paradox as it pertains to spirituality in the workplace:

If we stay with the paradox we will find that single eye that is beyond a quarrel and a compromise. We will find instead a unified attitude that marshals all our energy to a fine focus. This is worthy of the term enlightenment. (1991a, 88-89)

Taking into account the spiritual aspects of the workplace may be the expression of an attempt to bridge our schism between faith and reason. This is, I believe, where the value of appreciating soul can help us most—in holding
together and reconciling these polarities. This is also where appreciating soul is hindered most; it requires a leap of faith in order to move past our current beliefs in the inherent superiority of rational thinking and the desire to control. Realizing that the aim is not to assert the dominance of faith over reason, but rather to hold both of them simultaneously in high regard, may allow us to move past our general over-reliance on rationality. It is soul in the middle, holding together reason and faith, that will allow us to move into the realm of paradox. Out of paradox will come greater insights as to how we can truly create better organisations.

Specific tools such as a checklist or a model will not bear fruit for long if they are part of an attempt to procure soul qualities and strengths through a more spirited approach. If the goals and ends of the organisation remain the same—to increase efficiency, productivity, and control—then this approach becomes a way to try and maintain the status quo. What happens is that soul is used for spirit's purposes without respecting and honouring soul, and it leads to all manner of unhealthy workplace experiences.

Johnson talks about how we tend to look for soul only after we can find nothing else in our "ego's bag of tricks" (1983, 75) that will restore meaning or sanity to our lives. When our projects, production lines, status, and trappings of our patriarchal or egoistic lives can no longer sustain us, that is when we reluctantly turn to soul and its more feminine qualities. Although he is not speaking about organisations and the workplace, Robert Johnson's words are apropos:

We want anima [soul] to energize us, spark our lives, give us a sense of meaning and direction, and make our lives more exciting; but we don't want to learn from her on her terms, and we don't want to treat her as an equal. 1983, 77)

If we simply intend to seek the same ends, then we want to meet soul
only on our terms which is not sufficient to sustain soul in positive ways in the workplace. We have often approached Total Quality Management (TQM) and empowerment this way.

As Edwards Demings (1986) envisioned it, TQM is a philosophy that informs practices and processes in a company to create a better organisation. What often happens is that a few or several of the "14 points for Management" that make up his philosophy are instituted in their own right, but without the overall spirit of the philosophy of TQM. This creates ill-will with employees as the ideals are highly touted, but then only partially implemented; the overall philosophy of TQM is used to sell the impending changes to employees (who were probably not part of the decision-making process to implement it to begin with), but then the complete package of changes is not fully implemented.

Empowerment has been approached in the same manner. Alan Briskin (1996) notes that management consultant Peter Block avoids using the "e" word because empowerment has become a codeword for "stop whining." Employees are given more responsibility, but with no corresponding increase in authority. If by empowerment we really mean "just be responsible for the work with no authority to make decisions," then it becomes a pejorative use of a philosophy to attain the same ends of the organisation. The outcomes do not bear good fruit, and employees cynical about the latest change efforts will attest to that.

With our spirited ways intent on not bending to meet soul on its own terms, once we receive soul's initial gifts they often become mere tools to the detriment of employees.

If we go in search of her [soul], if we treat her as an equal, if we seek her world and her wisdom, she will make peace and will open up to us her inner world. (Johnson, 1983, 79)

Contrary to what Adam Smith and Karl Marx may say, the ends do not justify the means. We cannot achieve democracy except through democratic
means. We do not increase the quality of services or products except through increasing the quality of work processes. As Moore says about soul: "It isn't satisfied with a goal, but appreciates the process" (1996a, 199). With our eyes solely on the destination, paying no attention to the journey, an unappreciated soul may very well erupt in unanticipated ways to blow us off course. When we are willing to relate to soul on its own terms, for soul is about relatedness, then "she" will bear us good and plentiful fruit.

**Soul Mapping in an Organisation**

One approach to implementing the soul map that I can envision is to enter an organisation that is interested in making these sorts of changes, and introduce the soul map concept to all the staff. This would involve taking staff through the five territories and having a dialogue about what soul at work is about. From that point, individuals in the organisation would be responsible for setting up regular discussion groups, soul committees (Lotus Development has a "soul committee" that reexamines the company's management practices and values, Galen and West, 1995, 82), in-house workshops, and so on. These would all be aimed at becoming more conscious of soul in the workplace, and would originate within the organisation, allowing the wisdom of the collective to be brought forward.

Specific results would not be predictable, but one could expect to find a more humane, authentic, and vital organisation given a reasonable amount of time for changes in behaviour to occur. This approach would not replace other organisational interventions and processes that are necessary. Soul mapping would require minimal resources to implement, and is meant to enhance, embolden, and compliment the day-to-day operations of the organisation.

**Suggestions for Further Enquiry**

This thesis is only a beginning in recognizing the importance and
necessity of taking into account soul and spirit as we attempt to create better organisations. For the most part, it is about seeing and naming soul in the workplace, and re-visioning how we perceive our lives and our work. Once we acknowledge the existence and importance of soul (a considerable task), how to practically bring it more fully into the workplace is a direction for further work in this area.

Connecting soul more directly with organisational changes, beyond simply treating people more humanely and making room for sufficient depth of relationship-building, involves the notion of chaos. "Much of our view of the world is formed from our ideas of order" (Whyte, 1994, 217). Chaos is closer to soul, while order is more about spirit. Owen (1991) and Wheatley (1992) talk in detail about chaos and its importance in terms of creativity, as well as deeper connections with order (order arises out of chaos, but chaos exists first).

Thus the corporate and work world now recognizes how desperately they need the turbulence, anarchy, and growth possibilities that come from the unpredictable world of the imagination. They are so vital for the passion and force of a person's life. (O'Donohue, 1997, 150)

A key aspect of any work in terms of organisations and workplaces is that of organisational behaviour—understanding people and individuals is key to creating better organisations, since it is people who make the products, buy the services, do the work, plan the future, and so forth. Bringing soul into the picture will help tremendously in understanding and in approaching the often complicated, irrational, and unpredictable nature of human beings. Moore, talking about Hillman, gives a clue as to how we might see individuals in a new light: "Above all, he re-visions psychology, taking it back from those who use it as a science of behavior, to treat it as an art of the soul" (Hillman, 1989, 2). Looking at people in new ways will necessarily lead to seeing and creating organisations in similarly new ways.
Another direction for enquiry might see the strong correlation between the ideas in this work and those of the "learning organization." Peter Senge (1990) touches on many soulful notions, including "systems thinking" (looking at the relatedness of various aspects of the organisation), "creative tension," integrating work and family life more closely, "personal mastery" (connecting inner and outer work), team relationship, and values.

Senge wonders in a brief chapter, "A Sixth Discipline," what new sorts of developments might lead to a "wholly new discipline" (1990, 363). Perhaps a holy new discipline will come out of the spirituality in the workplace area, and soul work will become part of organisation development, along with personal development, job training, and lifelong learning. There is a great deal that is common between the ideas in this thesis and Senge's work; these ideas may go a long way to enhancing the discipline of creating learning organisations.

Harrison Owen relates organisational development to spirit and soul, also drawing a connection with Senge's concepts. Based on Ken Wilber's five stages of development, Owen translates this into five types of organisations which develop in successive stages (1987, 9). The fourth stage he names the "InterActive Organisation," which he equates with the learning organisation. Beyond that is the "Inspired Organisation," which requires an appreciation of the central role that spirit and soul play.

One further suggestion for enquiry in this area arises from pondering a connection between the interest in spirituality in the workplace and current notions of masculinity and how they are changing. If we in western society are to come into a new masculine energy—identifying with a more enlightened masculinity—then our current patriarchal paradigms will need to be broken. We will need to lose those images and descend through the feminine—through soul—before we can come to embrace a new masculine energy. These ideas on masculinity are strongly influenced by Robert A. Johnson (1989, 1991) and Alan Chinen (1993).

In the business world in general, organisations are strongly influenced
by our notions of masculinity, which tend to be quite heroic and patriarchal (Chinen, 1993). The connection I am pondering is that the spirituality in the workplace “movement” is perhaps foretelling larger changes in our notions of masculinity trickling down to our secular institutions in the business world.

More than this, I believe that when our societal notions of masculinity change (as Jung says, the individual flows from the collective), this will allow the greatest changes to occur in all aspects of society, including organisations. For a long time we have been enamored with the heroic and the patriarchal, and these notions of masculinity are now often quite detrimental to us. A new masculinity, one which Chinen (1993) calls “hunter-shaman-Trickster,” would among other things, honour and appreciate soul and the feminine. A more nourishing, supportive, and egalitarian masculine energy would allow and encourage an equal place for soul, rather than focusing so strongly on spirit.

In the last few decades, the work of creating better organisations has not accomplished nearly as much as was hoped for. Perhaps this is because these larger notions of masculinity are what ultimately needs to change before any substantial organisational change will be advanced throughout society.

The literature, workshops, and such in this area are about a search for meaning, and for meaningfulness. One of the main themes of the literature is: how can our work become more integrated with the rest of our lives, and thus be more meaningful. It is worth noting that this catch-all phrase identifies spirit, not soul, in relation to the workplace. This is not surprising, keeping in mind our history in the western world, as we struggle to move past the grip of our patriarchal paradigms; it makes sense that we reach for more masculine, spirited qualities as we pursue our quest for meaning.

Paradoxically, this search for meaning, this quest, is a search for soul. Soul is what is desperately missing in our world, and this quest for the Grail is in essence a search for soul, for the feminine expression in our world. Vogl writes that we will be ahead of the game when we are “considering the search for meaning as a search for soul: that work should not only be interesting but
should resonate with a person's being” (1997, 1). Our quest in western society for the Holy Grail is becoming more integrated into our secular world.

This enquiry rests in that threshold space between the faith that ideas can lead to changed behaviour, and the reasoning that wants to know just how those behaviours can be brought about. The singular perspective of reason will see little practical utility to this idea of a soul map, for nothing has been proven to work in even one specific instance. As a conceptual thesis, though, that is not its aim. I have tried to fashion a new set of glasses, using the materials available to me through the literature, that others might look at the workplace in an altogether different light. Perceiving our organisations in different ways will pave the way for organisations that better reflect the whole human being, allowing soul to come more fully into the workplace.
References


Appendix
Soul Map Territories