Chapter 2

Literature Research

Mind and world are not separate, they are aspects of the same underlying field
Rosch
2. LITERATURE RESEARCH

2.1 INTRODUCTION

Chapter 1 presented the general background and an orientation to this study. Chapter 2 focuses on reviewing existing literature. The aim of this chapter is to review the literature and previous research pertaining to organisational energy and individual well-being. To be able to address the problem indicated in Chapter 1 in a holistic manner, the literature review in this chapter addresses the topics of energy, on the individual and organisational level, and individual well-being, more specifically the concept of vigour.

Figure 2.1 Chapter 2 in context
2.2 BACKGROUND

In modern day life, people are constantly complaining about being tired, not having enough energy. The energy referred to is generally physical. Energy however, plays an important role in all dimensions of life; the mental, emotional and physical. Modern life does not consider energy on any level other than the physical. As a result, we see an increasing amount of stress, stress-related disease, depression, alienation, dissatisfaction, and depletion of mental, emotional, and physical energy. Not only is the quality of our lives affected but also our relationships, including the quality of relationships in our work environments.

Energy is a difficult concept to define, however, “the phenomena most difficult to articulate verbally often are those that may be the most critical for understanding” (Kinjerski & Skrypnek, 2004, p. 29). Energy is very important because all life needs energy. We need energy to move, to grow, to breathe, and to reproduce. There are many forms of energy but all these forms have one thing in common: energy can make something happen. Energy is not a substance. You cannot touch energy, but you can see what it does. Energy cannot be created or destroyed. Energy is an abstraction and can be defined as the capacity to do work. To understand the importance of energy we can look to man’s long history of the study of energy.

Energy has been studied in Egypt for over 6000 years. The Egyptians refer to energy as ‘universal energy’ and in ancient times were able to make use of it for many things including healing. It is believed that they knew how to concentrate this energy into strong alpha waves and thereby control matter. Current Egyptologists propose, supported by laboratory experiments that this is the way the pyramids were built (Tucker, 2003). By means of vibrations, scientists have been able to create matter (Tucker, 2003).

Energy has also been studied in India and China for thousands of years. Block professes that “the earliest and most extensive coherent writings of any
culture concerning energies and fields are those of India circa 5000" (Block, 1994, p. 1). In the West, the first person to use the term, as we know it, was an English doctor in the 1800’s, by the name of Thomas Young. De Coriolis, a Frenchman, came up with the concept of kinetic energy in 1829 and the idea of potential energy came through a Scottish scientist, Rankin in 1853. Herschel, an English astronomer discovered infrared radiation but it was only in the 20th century that Einstein put a mathematical formula to the concept of energy.

Somewhere in the history of man, and particularly in the West, a lot of knowledge about energy has been lost. We can only speculate that this loss of knowledge has taken place as a result of the development of Western scientific thinking. The concept of dualism, that body and mind are separate, is a Western concept that dates back to Descartes as the only way to obtain permission from the church to dissect bodies was to claim that soul and body are separate. Isaac Newton built on Descartes’ ideas in the 17th century, developing a mechanistic perspective of the universe and everything in it, which became known as Newtonian mechanics.

Newtonian mechanics gave us a deterministic worldview, which served as the foundation of nearly all physics research for close to 250 years. “Newton’s laws and the “mechanical” (positivist) approach to exploring natural phenomena produced great progress in optics, celestial mechanics, electromagnetism, and almost all realms of physics. Fornaciari & Dean (2001) aver that the Newtonian approach was so successful that it was commonly believed by the scientific community of the early 1800s that all knowledge would be discovered by the end of the nineteenth century!” (Fornaciari & Dean, 2001, p. 342). Such a successful model of reality in the physical sciences was naturally adopted by all the disciplines, including those of the social sciences.

Organisations are considered to be machines, not merely like one. Smith (2003) asserts that “such a view derives from the exclusive use of analysis, and the doctrines of reductionism and determinism,” (Smith, 2003, p. 322).
People are seen as parts that fit into a machine. Authoritarianism is the norm. Employees consequently lose the capability to think independently, and develop an attitude of helpless acquiescence. This in turn results in a lack of opportunities to generate learning and new meaning. Peters and Waterman open the second chapter of their book *In Search of Excellence* with the following statement: “Professionalism in management is regularly equated with hard-headed rationality…The numerative, rationalist approach to management dominates the business schools…It seeks detached, analytical justification for all decisions. It is right enough to be dangerously wrong, and it has arguably led us seriously astray” (Peters & Waterman, 1982, p. 29).

Smith (2003) cautions that a serious outcome of this style of management is that “many topics become totally un-discussable at any organisational level, and everyone develops feelings of helplessness and inevitability, resulting in a vicious cycle of reluctance to exercise personal responsibility, and the development of a culture of indifference and apathy,” (Smith, 2003, p. 322). This author goes on to state that he is not against rational analysis and even acknowledges that post World War II industry needed such an approach, but this approach, particularly the narrow form of analysis that is business practice has become outdated and there is a call for a new kind of management. The form of management most heavily criticized here is a result of mechanistic thinking. “The old rationality is, in our opinion, a direct descendent of Frederick Taylor’s school of scientific management and has ceased to be a useful discipline,” (Peters & Waterman, 1982, p. 42). Smith, (2003) concludes that energy which could have been applied productively actually becomes a damaging force that undercuts performance.

The mechanistic model of thinking may have given the West technological advancement but it has also led to a consistent disregard for any non-measurable concepts such as energy and the human spirit. Zohar & Marshall (2004) believe that the biggest problem with modern capitalism as currently defined is that it makes two basic assumptions about humanity. First, it assumes that human beings are primarily economic beings, who have, as Adam Smith phrased it, a “natural propensity to truck, barter, and exchange”.

38

These belief systems are inadequate in today’s world. As markets become more globally competitive and technology more advanced, many organisations have found it increasingly difficult to sustain a competitive advantage. The fall of some of the corporate icons of American business success, including Sears, IBM, Westinghouse and General Motors (Porth, McCall & Bausch, 1999) and Europe’s, WorldCom, Enron and Arthur Consulting, Parmalat and Mannesmann (Weymes, 2005), testify to this. It is recognized today that “a fundamentally different approach to managing employees than the centralized, control-oriented approach of Frederick Taylor” is required and that “the new role of top management is to unleash the human spirit, which makes initiative, creativity, and entrepreneurship possible…it depends on establishing an organisational climate that allows the human capacity for innovation and creativity to flourish,” (Porth, McCall & Bausch, 1999, p. 211). Within this context, the concept of energy becomes a useful tool with which to study organisations.

2.3 THE CONCEPT OF ENERGY

Although a difficult concept to define, the idea of energy, as a non-physical force has been with us since the beginning of time. Texts from the Middle Kingdom of China dated around 3000 Before Common Era (BCE), report a universal energy called Qi, which is found in all matter, and is known as a life-force (Block, 1994). In Indian culture energy is known as “prana” and is seen as the life energy for all living things whether it is animals, plants or human beings (Henry, 2002). Prana is described as the energy which allows life to exist and which permeates all existence. Energy is distributed to body regions through seven specific nodal points called chakras. Western science has discovered that the chakras are positioned in roughly the same places where the major neuro-endocrine and endocrine organs/glands of the body develop (Block, 1994; Gerber, 2001; Pert, 1997).
Writings in Greece around 500 BCE describe a vital energy that may be likened to a luminous body (Block, 1994; Brennan, 1993). In more recent times, Dr Mesmer (1700s), a physician and Baron von Reichenbach (1800s), a scientist, studied subtle energies and electromagnetism. “Today we recognize that the energies that these persons were trying to describe is a combination of metabolic processes, endocrine coordination, homeostasis and most importantly, bio-scalar energies,” (Block, 1994, p. 3).

The work of Albert Einstein is particularly relevant to the discussion of energy. Einstein formulated the Theory of Relativity with the famous equation $E = MC^2$. This equation predicts that if we expose an object to a very powerful and high-intensity electronic field, then we will gradually transform the object’s mass into energy (Dang, 2005). It can therefore be postulated that energy should also be able to transform into mass.

Einstein is regarded as one of the finest scientists of all time. He was one of the pioneer thinkers in the field of quantum physics. He demonstrated that traditional Newtonian beliefs and approaches had to be abandoned in order to explain phenomena on the very large (cosmological) and very small (quantum mechanical) scales. According to Fornaciari & Dean (2001), “the discipline reached an ideological impasse, and consequently a philosophical impasse, concerning how knowledge was to be acceptably obtained...accepted methods and concepts were completely inadequate,” (Fornaciari & Dean, 2001, p. 342). Einstein’s ideas revolutionized cosmological research and provided fertile ground for other scientists. Hawkins built upon Einstein's ideas in cosmology, Heisenberg’s uncertainty principle rejects the notion of the passive observer, Schrödinger demonstrated that we can never know a system completely (Fornaciari & Dean, 2001; Al-Khalili, 2003).

Physics is defined by the English Dictionary as “a science that deals with matter and energy and their properties and interactions in such fields as mechanics, heat, electricity, magnetism, atomic structure etc”. Quantum mechanics is a branch of physics that began with Max Planck’s theory of
quanta in 1900 and Albert Einstein’s special theory of relativity in 1905 (Zukov, 1979). The English Dictionary defines quantum as follows: “in physics, any of the discrete quantities that form the smallest units into which energy can be subdivided or by which it can increase or decrease”. Zukov (1979) provides the following definitions in his book The Dancing Wu Li Masters: “a “quantum” is a quantity of something, a specific amount. “Mechanics” is the study of the motion of quantities. Quantum theory says that nature comes in bits and pieces (quanta), and quantum mechanics is the study of this phenomenon,” (Zukov, 1979, p. 45).

Quantum physicists see systems as energy systems that trade energy with one another. Particles are excited by the introduction of energy that causes them to behave differently (Al-Khalili, 2003). Quantum physicists now believe that atomic particles carry the characteristics and behaviours that are similar to physical matter as well as waves of light (Al-Khalili, 2003). “At the atomic level matter has a dual aspect; it appears as particles and as waves. Light, for example, is emitted and absorbed in the form of ‘quanta’ or photons, but when these particles of light travel through space they appear as vibrating electric and magnetic fields which show all the characteristic behaviour of waves,” (Lessem, 1991, p. 263).

Energy, depicted as vibrations, takes centre stage in this new science. All living organisms are made up of energy (Dang, 2005; Harbour, 2002). This perspective gives us a new foundation on which to study living organisms, including man. Humans are also made up of energy slowed in vibration and congealed into the gross matter of flesh and blood (Dang, 2005; Gerber, 2001). When studying man, we can focus on the cellular level to identify principles that are true at all levels.

In cellular structure, scientists recognise the fact that all living cells contain a formula called DNA, which is the map as well as a formula to generate a living organism. DNA is a function of the bio-energetic field (Dang, 2005). As man is constructed of energy at the cellular level, it is reasonable to conclude that man has a definite energy field. “The physical body is the densest component
of many interactive energy fields. Each of these fields...is connected to the physical cellular structure through a complex network of energy threads,” (Gerber, 2001, p. 369). This field is known as the Human Energy Field.

These findings by scientists and biologists bear witness to the theories of quantum mechanics and support the viewpoint that not only is everything made of energy, but that we also continually trade energy and these transactions have a net energy result that is either positive or negative. Our very being as well as our thoughts has an impact on those around us, not just our actions. It was Jung who first proposed the idea of a collective unconscious, an unconscious that exists outside the individual’s own personal experience (Storr, 1973). This may be the same energy field that shamans use to access knowledge in their trancelike states (Tucker, 2003).

According to Neal, Bergmann Lichtenstein & Banner, Sheldrake (1986) proposed a theory to explain these phenomenon, as “Collective belief patterns [that] form what he calls “morphogenetic fields”, which are actually habits of thought, and these maintain a relative permanence through what he calls “morphic resonance”, i.e. people agreeing with the belief add strength to the pattern and it becomes fixed” (Neal, Bergmann Lichtenstein & Banner, 1999, p. 180). This theory finds support in Bohm’s theory of universal flux and the notion of an undivided wholeness of the universe.

Concepts such as energy and the collective unconscious do not respond to the laws of traditional science yet find a resonance with the discoveries of the new science, quantum physics. These concepts exist in the realm of the metaphysical. The English Dictionary defines metaphysical as “highly abstract or abstruse; beyond nature or what is physical; supernatural”. These ideas about energy and the flow of energy are useful concepts with which to study human interactions and therefore organisational behaviour. “At the dawn of the third Christian millennium, the realisation is beginning to settle in that there is no real contradiction between the ancient concept of a universal energy, from which all life flows, and scientific knowledge” (Harbour, 2002, p. 3).
This study is concerned with what Tosey (1994) calls the human experience of energy, rather than with ‘energy as fuel’ alone.

2.4. INDIVIDUAL ENERGY

As Western scientific thinking has not previously acknowledged the existence of energy fields, there is limited research done in this area. Gerber (2001) tells us that more recently, Western scientists are directing their attention toward the study of these previously unrecognized structures and that they “are now finding their eventual validation with the evolution of subtle-energy technologies with can measure their existence and functions” (Gerber, 2001, p. 128). For now, however, we are still largely dependent on Eastern thinking to explain concepts such as energy centres. A number of authors, using these concepts, have offered explanations identifying the chakras as energy centres.

For Zukov (1979), Dang (2005), Kirshenbaum (2003, 2005) and many other authors, energy flows into the body from the universe and leaves the body again via the seven chakras. “Chakra” is a Sanskrit work for “spinning wheel of energy” (Henry, 2004; Tosey, 1994). The chakras “are vital points that stimulate the nervous system and control or maintain the balance of the principal organs to which they are linked within the body,” (Dang, 2005, p. 2).

Gerber (2001) explains how the chakras function as “energy transformers” that pick up on this flux and translate this energy into “hormonal, physiologic, and ultimately cellular changes throughout the body” (Gerber, 2001, p. 128). Anatomically, each major chakra is associated with a major nerve plexus and a major endocrine gland. “Each centre has a real, physical existence in that it is believed that we posses the potential capability of sensing their flows of energy, and each has psychological and spiritual significance too, being associated with different qualities of experience and consciousness,” (Tosey, 1994, p. 64). It has been demonstrated that healing can take place through these energy fields. Notable amongst these authors is Myss (1999, 2002) who maps out the physical and emotional results of blocked energies.
Central to Bohm’s thinking is the notion of an undivided wholeness of the universe and he points out that man has always sought wholeness in the mental, physical, social and individual dimensions. The Anglo-Saxon word ‘hale’ means whole and is the root of the English word ‘health’. This thinking finds support in Gestalt theories. Gestalt means ‘whole’ (Ikehara, 1999, p. 66). The major contribution of Gestalt psychology is its emphasis on the organisation of perceptions. Gestalt psychology has also contributed to learning theory, education psychology, social psychology, and, through Lewin’s students, to the study of organisational behaviour. “Two major principles of Gestalt psychology were that the task of the perceiver is: (1) to apprehend the order which objectively exists in the world and (2) to create new order by a process of integration through thought,” (Schneider, 1975, p. 448).

Bohm (1980) refers to a universal flux, or flow, which is prior to the existence of any ‘thing’ which in turn will form and dissolve in the flow. “In this flow, mind and matter are not separate substances. Rather, they are different aspects of one whole and unbroken movement” (Bohm, 1980, p. 14). This renowned physicist makes a distinction between the implicate and explicate order and notes that the laws of physics have referred mainly to the explicate order. “Now, we are proposing that in the formulation of the laws of physics, primary relevance is to be given to the implicate order” (Bohm, 1980, p. 189). This leads Tosey to ask what if our “experiences are perceived as direct apprehension of the implicate order of organizing, rather than the residue of its explicate order?” (Tosey, 1994, p. 64). This notion is of importance if we accept the fact that influences on our energies come from our surroundings, on a continuous basis.

Tosey (1994) points out that our day to day experience gives us valuable feedback on whatever system we participate in and therefore it is a resource that we need to relearn how to utilize. Energy has also been defined as “a type of positive arousal which people can experience as emotion – short responses to specific events, or mood – longer lasting affective states that need not be a response to a specific event,” (Cartwright & Holmes, 2006). We
need to become aware of what we experience when we arrive at work, when we meet with someone we dislike, or we like, being part of a group that is tense or relaxed. “We all experience energy in these ways…we usually dismiss such experience as insignificant unless it is heightened and overwhelming” (Tosey, 1994, p. 64). All too often we either dismiss our sense of energy “as an epiphenomenon…a consequence of, but not a meaningful aspect of, events…or, at the other extreme,…believing that feelings are the most authentic part of us and so compulsively take precedence over thought, intuition and so on,” (Tosey, 1994, p. 63).

In his work, Tosey (1994) has found the chakras to be a useful screen upon which to project contemporary questions and concerns about energy, and ultimately designed a framework from which to study organisational energy based on the concept of the chakras. This framework is used in this study.

### 2.5 ORGANISATIONAL ENERGY

According to Stanton Marris (2002), organisational energy, is at the heart of an organisation’s success, and is no longer an abstract concept but can be measured and managed. These authors note that the topic of organisational energy may not frequently be found in the business pages of the papers, yet, it is a topic that is increasingly on the minds of executives. “City analysts increasingly refer to the leadership’s ability to energise the organisation when rating a company’s stock” (Stanton Marris, 2002. Issue. 1, p. 2). Gallup, after interviewing a million employees, proved a strong correlation between employee engagement and customer satisfaction, productivity and profit. Stanton Marris (2002) also claim that the factors determining organisational energy have also been shown to be leading indicators of employee retention and business and product innovation.

Human beings experience life as individuals as well as being part of various groups whether it is within families, communities, the organisations we work for, or the environments that we find ourselves in. The energy that we generate be it positive or negative has an impact on those around us and
helps determine the energies of these groups, including our organisations. Smith and Tosey (1999) explain that this is because energy is emanated by our very presence, our emotions, thoughts, and actions. In his book, *Power versus Force*, Hawkins states “Every thought, action, decision or feeling creates an eddy in the interlocking, interbalancing, energy fields of life” (Dyer, 2001, p. 90). We have to therefore take cognizance and responsibility for the fact that we affect the very systems that we participate in. “Not only do we occupy and move about in our individual physical space, but we simultaneously exist in a unified collective energy field with all beings,” (Thornton, 2005, p. 108). We influence our surroundings and our organisations through our energy but we may do this “somewhat blindly and perhaps counterproductively in that it may be towards outcomes different from those we consciously intend to produce,” (Tosey, 1994, p. 62).

According to Cartwright & Holmes (2006) organisations benefit from positive dynamics and an energized workforce because employees work well together, relationships are supportive, inspiring and information is freely shared. Furthermore, energy can be an internal characteristic of the individual, derived from the job itself or ‘caught’ from the energizing influence of others” (Cartwright & Holmes, 2006, p. 203). It is important to develop work environments that are humane, challenging and rewarding and where people feel passionate and energized by their work. For Maslach and Leiter (2005), energy is the outcome of positive employee engagement. Tosey (1994) laments the fact that UK-influenced corporate culture seems, however, more inclined to insist that it is only acceptable to ‘feel good’ after prolonged hard work; suffering must come before joy.

These observations may suggest that organisations “must discover the inner power to balance their energies and to transform themselves into more humane systems,” (Biberman, Whitty & Robbins, 1999, p. 243). Tosey (1994) however argues that there is no need to talk about ‘a new perspective on organisation’ because “we already know what we need to know, the tasks may be more a rediscovery and reinterpretation of ancient wisdom within a modern context,” (Tosey, 1994, p. 64). By studying energy and the flow of
energy, Tosey (1994) suggests that we will gain insight into our energies and the energies of our organisations.

The organisational energy model developed by Tosey (1994), which is used in this study, simplifies the concept of the seven chakras and uses them merely as a useful framework around which energy can be studied. “Distinctions between energies are made for the purpose of drawing attention to them, but all energies are taken to exist concurrently within all organisations,” (Tosey, 1994, p. 66). In order to fully understand this model, we must first look at Learning Organisations as this is the framework within which the model was developed. It is however useful to start with organisational change in order to understand the context within which Learning Organisations developed.

2.5.1 Organisational change

Many writers have tried to understand and describe change; especially as it relates to organisational change, its causes, its nature and its consequences. “Metaphors employed include “permanent white water”, “riding the waves of change”, “the age of unreason”, and managing the unknowable” and inspiration has been sought in fields as diverse as chaos theory, catastrophe theory, complexity theory and systems thinking” (Drew & Smith, 1995, p. 5).

The capacity to change is a normal part of life, and so too of organisational life. It is especially true in the shift from a mechanistic to an organic paradigm, reflecting the “need to embrace flexibility in less certain environments” (Nelson, 2003, p. 19). Smith & Saint-Onge (1996) believe that it is only cultures that can help an organisation anticipate and adapt to environmental change that will be successful. Research conducted on organisational change confirms that “companies which have survived for very long periods have consistently picked up on the signals of major change and acted on them before crises developed,” (Drew & Smith, 1995, p. 12).

Competent leadership has been quoted as the single most important factor that distinguishes those that succeed from those that fail. “In dealing with
change, and ultimately in ensuring business survival, the mindsets of the organisation’s managers are the most critical factor” (Smith & Saint-Onge, 1996, p. 4). However, Drew and Smith (1995) point out that “excessive organisational stress may compromise individual personal mastery, and systems-thinking may be discouraged by a lack of skills and resources for training” (Drew & Smith, 1995, p. 8).

Nelson (2003) argues against a static view of organisational change in favour of one which is based on temporary actions and reaction. From this viewpoint, even to maintain viability, organisations need to be incrementally changing in what Tushman, Newman, & Romanelli (1986) term convergent change. “In particular, convergence is the ongoing process to achieve fit between strategy, structure, people and processes, which is never perfect...It is therefore a continuing process aimed at achieving improved strategic alignment,” (in Nelson, 2003, p. 18).

One of the greatest authors on organisational change is Morgan (1986) who developed three models that explore how change occurs. These models are unique in that they explain how “the reality of organisations may be embedded in the logic of change itself” (Morgan, 1986, p. 235). The three models are briefly explained below.

**Autopoiesis: the logic of self-producing systems**

Aut, or auto is defined by the English Dictionary as “1. self; same one; of or by oneself 2. automatic; self-acting; self-regulating. [Greek, from autos same, -self]”. The word poiesis is defined by the English Dictionary as “denoting production or formation [via scientific Latin from Greek poiësis creation].

The approach, developed by Maturana and Varela, challenges the idea that change, in the form of challenges, originates in the environment (Morgan, 1986). This view holds that all systems are closed and only make reference to themselves. “A systems interaction with its “environment” is really a reflection and part of its own organisation,” (Morgan, 1986, p. 236).
Bateson (1988) and other theorists have made a similar point on emphasizing that “wholes” evolve as “complete fields of relations that are mutually determining and determined. The system’s pattern has to be understood as a whole, and as possessing a logic of its own. It cannot be understood as a network of separate parts,” (Morgan, 1986, p. 238).

Prigogine, who received a Nobel prize in 1978 for his work on ‘dissipative structures’ in chemical reaction systems, observed that “random changes in the system can lead to new patterns of order and stability…The same insights have been found to apply in other living systems…order and self-organisation emerge from randomness, large fluctuations triggering instabilities and quantum jumps capable of transforming the whole system of activity” (Morgan, 1986, p. 238). This concept is familiar to cyberneticians, where use is made of positive and negative feedback loops that allow for detecting and correcting deviations in a double-loop learning manner, whereby the system modifies its own standards (Morgan, 1986). The concept of double-loop learning is built on by Learning Organisations.

**Enactment: organisations interact with projections of themselves**

Building on the ideas of autopoiesis, Morgan’s (1986) enactment model sees business activities as part of the self-referential process through which an organisation attempts to tie down and reproduce its identity, but it has a new significance “we come to realize that enactment…is a much more active process. By projecting itself onto its environment and thereby organizing its environment, an organisation sets the basis for acting in relation to that environment in a way that actually allows it to produce itself” (Morgan, 1986, p. 243).

**Identity and closure: egocentricism versus systemic wisdom**

Many organisations are concerned with understanding the “world out there” but in order to really understand one’s environment, Morgan (1986) advocates that one must begin by understanding oneself, for one’s understanding of the environment is always a projection of oneself. Many organisations however are egocentric, “seeing themselves as discrete entities that are faced with the
problem of surviving against the vagaries of the outside world which is often constructed as a domain of threat and opportunity” (Morgan, 1986, p. 243). This egocentric approach results in organisations “not understanding their own complexity and the numerous recursive loops on which they depend for their very existence” (Morgan, 1986, p. 244). As a result, they often destroy the very environments that they are a part of.

Morgan (1986) sums this thinking up by saying “an individual or organisation can influence or shape change, but the process is always dependent on complex patterns of reciprocal connectivity that can never be predicted or controlled” (Morgan, 1986, p. 246). It is from this background that the concept of learning and learning organisations emerged. Drew and Smith (1995) state that learning organisations are frequently seen as conducive to successful change precisely because “studies of innovations underline the importance of organisational memory and knowledge-acquisition processes” (Drew & Smith, 1995, p. 5). Smith and Tosey (1999) however caution that the field of organisation development has “a great lack of evaluative evidence of the efficacy of change programmes” (Smith & Tosey, 1999, p. 72).

### 2.5.2 Learning organisations

The development of the learning organisation concept started at the end of the Second World War. Garratt (1999) believes that the rise of the “rationalist” accountants and management consultants unbalanced our notion of what constituted a healthy human organisation in a dangerously negative way. In the late 1960s two British business schools helped to bring about more holistic and humane thinking about organisations through the work of Revans, Morris, Lupton, Beer, and Handy. The work of Pedlar, Boydell, Leary, Burgoyne, and Megginson in Britain and Weick, Watzlawick, and Argyris in America further developed the concepts of organisational learning (Garratt, 1999). From the mid 1980s Britain and Europe began to search for a new management order. “The onset of unprecedented rates of change, in both public and private enterprise, combined with the intensified competition - particularly from Japan...has made European management sit up and rethink” (Lessem, 1991,
This resulted in the emergence of new management thinking in the form of the Learning Organisation and Total Quality Management.

The Learning Organisation, or Company, as some authors prefer to call it, evolved out of the self-development movement and emerges from thinking about learning, organisations, training and development and management of quality (Pedlar, Burgoyne & Boydell, 1991).

The concept of organisational learning builds on the thinking of the 1950s that organisations are systems or living organisms that can therefore learn. This is supported by (Drew & Smith, 1995, p. 5) who agree that “organisations may be viewed as learning systems”. The writings of Bateson, Gardner, Lippitt, and Revans have especially been influential in this field. Two books, *Organisational Learning* by Argyris and Schon and *In Search Of Excellence* by Peters and Waterman, became popular literature for managers at this time (Tichy, 1983). A few years later, Senge’s influential book, *The Fifth Discipline* published in 1990 gave the “learning organisation” movement massive publicity particularly by reinforcing the importance of systems thinking in organisational learning. With the new work on complexity theory that was taking place at the time, the learning organisation became an aspiration for a continuous process which energizes people for very long periods of time and is regarded as worth the effort because it develops us both individually and collectively (Garratt, 1999). Action learning as developed by Revans in the 1940s has an approach based on “Comrades in adversity learning from and with each other through discriminating questioning, fresh experience and reflective insight” (Smith, 1997, p. 721). The “action learning” process thus became the engine which drives learning organisations.

Various definitions of a learning organisation are given. Some define it as organisations that promote collective learning to enable them to have the capacity to continuously adopt innovations and thereby change (Selen, 2000), while others define it as “an organisation that facilitates the learning of all its members and continuously transforms itself,” (Pedlar, Burgoyne & Boydell, 1991, p. 1). It is however agreed that the result will be whole organisation
learning which in turn will enable organisations to adapt, change, develop, and transform themselves in response to the needs, wishes, and aspirations of people, inside and outside (Pedlar, Burgoyne & Boydell, 1991). Drew & Smith (1995) point out that the learning organisation can be seen as a metaphor rather than a distinct type of structure, as a social system whose members have learned conscious communal processes.

Fundamental to the concept of organisational learning is the theory of how learning takes place. Organisations continually participate in single-loop learning, such as using previous performance as a base to determine future objectives. Argyris and Schon (Tichy, 1983; Smith, 2004) developed a model that identified how organisations learn. Generally, organisations detect an error which permits them to correct and then continue with business as normal. This they refer to as ‘single-loop’, or mechanistic learning. This type of organisation is characterized by staff that act in their own self-interest. What Argyris and Schon advocate however, is ‘double-loop’, or organic learning whereby an organisation detects an error, makes corrections and modifies the organisations underlying norms, polices and objectives (Tichy, 1983).

Morgan’s (1986) theory of autopoieses encourages us to understand how change unfolds through circular patterns of interaction. This thinking is based on the idea of mutual causality. What we regard as action and consequence may now be “codefined as a consequence of belonging to the same system of circular relations” (Morgan, 1986, p. 247). He suggests that the organisation should be viewed as a “hologram and a vision of the organisation created where capacities required in the whole are enfolded in the parts, allowing the system to learn and self-organize, and to maintain a complete system of functioning even when specific parts malfunction or are removed” (Morgan, 1986, p. 95). He sees organisations designed in a cellular manner around “self-organizing, multidiscipline groups that have the requisite skills and abilities to deal with the environment in a holistic and integrated way” (Morgan, 1986, p. 101).
In their book, *Search for Excellence*, Peters and Waterman (1982) promote an experimental, learning-through-action process that has much in common with the idea of holographic self-management as organisations develop a shared sense of identity, mission, and corporate culture. “For it is by building this shared sense of the corporate whole into each and every employee that holographic organisation achieves its coherence,” (Morgan, 1986, p. 104). It is the collective experience of the organisation that becomes of increasing value (Garratt, 1999).

The Learning Company as defined by Pedlar, Burgoyne and Boydell (1991) is far from clear and concise but rather is seen as living, evolving and changing. The form that can be used to describe a ‘Learning Company’, is a fountain tree. “The fountain tree is full of energy. Water, or sap, or life forces, flow up the middle, outwards, downward, and then into the middle again. There is an element of dynamic ecological balance here that somehow seems characteristic of a Learning Company” (Pedlar, Burgoyne & Boydell, 1991, p. 29). People provide the energy that rises up the company. People give their energies to the collective purpose of the company and this creates the shared identity. It is not a fixed phenomenon, but a continuously produced quality resulting from people’s interaction. The Learning Company is depicted in an energy flow model in Figure 2.2 below.

The loops represent the energy flow to the person between ideas and action, and vice versa and the collective energy flow of the company between policy and operations and vice versa. Double loops of feedback from actions and operations are the source of individual and collective learning. There must be a constant energy flow and connection between the individual and collective levels. Strategy involves participative policymaking. The energy of individual action connects with and infuses the collective operation and in return, the way we work together feeds individual motivation and the propensity to act (Pedlar, Burgoyne & Boydell, 1991).
Proponents of this theory state that it is advantageous to link organisational learning with strategies for restructuring, business process re-engineering and corporate transformation. Ikehara affirms that “concepts about the learning organisation have become popular ideas for companies and organisations alike to promote the learning process within them” (Ikehara, 1999, p. 63). Drew & Smith (1995) note that disappointingly few successful case stories of large-scale transformation, as a result of conscious efforts to become a learning organisation have emerged to date. In practice however, learning organisations have "received a mixed reception somewhere between enthusiasm and scepticism" (Ikehara, 1999, p. 63). Those who support the concept of a learning organisation often meet with resistance when management is faced with urgent business pressures. Failure to pursue the ideal of a learning organisation is more often due to “short-term pressures…than a disbelief in its merits” (Drew & Smith, 1995, p. 4). Smith & Saint-Onge (1996) state that “anyone who has had practical experience of introducing a learning organisation initiative knows how difficult the planning task quickly becomes, and how rapidly organisational resistance forms. These
practical difficulties result from not only the complexity of the learning organisation concept…but also because not everyone is a self-motivated natural learner” (Smith & Saint-Onge, 1996, p. 9).

Morgan (1986) agrees that the ability to achieve proficiency at double-loop learning is often elusive. “While some organisations have been successful in institutionalizing systems that review and challenge basic norms, policies, and operating procedures in relation to changes occurring in their environment – e.g., by encouraging ongoing debate and innovation – many fail to do so. This failure is especially true of bureaucratic organisations, since their fundamental organizing principles often operate in a way that actually obstructs the learning process” (Morgan, 1986, p. 80).

Smith (1999) has this to say: “Unfortunately,…developing a Learning Organisation as traditionally undertaken has proven both difficult and career-hazardous, with few demonstrably successful examples…due to impractical implementation methods based on wishful thinking, and overemphasis on “learning techniques”” (Smith, 1999, p. 217). Burgoyne, Pedler, and Boydell (1994) note that some of the results of organisational learning are individual self development and freedom but that these are constrained by the rigidity of the organisation. “The fundamental role, therefore, for leaders is to create conditions conducive to learning and just as vital being seen to value it” (Leitch, Harrison, Burgoyne & Blantern, 1996, p. 36).

Some of the concepts that have emerged from Learning Organisations are useful, and have lived on in the concept of Knowledge Management. The idea that “relations are always in flux, and stability (if there is indeed such a phenomenon in complex systems) always exists in the midst of flux” (Morgan, 1986, p. 253) contributes to how we understand our organisations and the need for flexibility, or as Tosey (1994) puts it: “Understanding organisations as flows of energy, in a non-quantitative and non-deterministic sense, equips us with an emergent metaphor that…indicates potential for relating our direct, sensed experience to organisational processes…It has been suggested that as we reawaken to such knowledge, and with the advent of emphasis on
organisations as processes of learning, it may be time to consider the effectiveness of change strategies and technologies more in relation to people and their energies” (Tosey, 1994, p. 76).

2.5.3 Knowledge management

“The term “knowledge management” is generally used to refer to “all efforts to enhance and increase the value of the generation, sharing and application of knowledge, however the phrase implies that knowledge already exists and needs to be managed” (Dawson, 2000, p. 320).

The concept of knowledge management or a company as a knowledge firm refers to companies that are required to leverage their intellectual capital in the absence of tangible assets. Organisations re-design around social and relational dimensions (Pettigrew & Fenton, 2000). This viewpoint has been particularly driven by Drucker who states that “the knowledge-based view of the firm evolves out of the requirement to add value in highly competitive and technologically challenging environments” (in Pettigrew & Fenton, 2000, p. 27).

From the perspective of knowledge management, relational forms of organizing matter as much as formal structure and economic attributes to the performance consequences of organisations. This provides firms with competitive advantage by being “non-imitable and non-transferable, unable to be bought on the open market and requiring time to develop” (Pettigrew & Fenton, 2000, p. 82-83). In the past, studies of organisations have focused on formal structures and economic considerations. However, economic exchange does not occur in isolation. There is invariably some social exchange as well, whether in the form of friendships or networks which cannot be expressed in terms of monetary value.

With the emerging understanding that relationships between people is important, there has been a move away from the analyses of transactions as economic only, to a focus on relationships in the exchange as well. This
concept has come forward in the 1990s particularly in the literature on networking. The focus is now on the interdependency of relationships and the purpose of organisations has shifted to that of adding value. “While more difficult to measure, these relationships are likely to generate greater value” (Pettigrew & Fenton, 2000, p. 85). Knowledge management brings an emphasis to people as part of the dynamics of an organisation and as such highlights the importance of relationships within organisations.

When examining the nature of knowledge organisations, it becomes clear that their fundamental processes are knowledge based. Value is created for the organisation and for its clients through those knowledge processes. An organisation’s knowledge capabilities determine its effectiveness at creating value through those processes. “As the underlying knowledge processes are highly dynamic, the capabilities used in performing those processes must also be dynamic” (Dawson, 2000, p. 320). Tosey (1994) takes this thought further and states: “What several newer perspectives on organisations appear to share...is a need for understanding based on energy and flow, rather like the way the ‘new physics’ describes the fluidity and patterning underlying the material world” (Tosey, 1994, p. 60).

2.5.4 Quantum physics and organisations

It is said that around 500 B.C, the Greek philosopher Heraclitues was one of the first Western philosophers to express the idea that the universe is in a constant state of flux, having the characteristics of permanence and of change. He said “Everything flows and nothing abides; everything gives way and nothing stays fixed...Cool things become warm, the warm grows cool; the moist dries, the parched becomes moist...It is in changing that things find repose” (Morgan, 1986, p. 233).

The English noble physicist Bohm stated that “in the explicate or manifest realm of time and space, things and events are indeed separate and discrete. But beneath the surface, as it were, in the implicate or frequency realm, all things and events are spacelessly, timelessly, intrinsically, one and undivided”
(Lessem, 1991, p. 256). He talks about the explicate order as being an unfolded reality and implicate order as the enfolded reality. “Bohm believes that the world unfolds and enfolds from moment to moment (the word moment derives from movement) as a kind of pulsating wholeness. Each moment of existence has similarities with, yet differs from, its predecessors, creating the appearance of continuity in the midst of change” (Morgan, 1986, p. 234). The universe is described by Bohm (1980) as a flowing and unbroken wholeness and the imagery of a giant hologram is used. He uses terms such as “holomovement or holoflux to express the undivided and flowing nature of this implicate order, which provides the generative source of explicate forms” (Morgan, 1986, p. 234).

Scientific study has focused its attention on understanding relations within the explicate order. If Bohm is correct, the explicate world is only an expression of the holomovement. We can study relations between objects and processes in this world and explain them in causal terms, but, “in Bohm’s view, we will not discover the all-important ‘laws of the whole’ embedded in the implicate order. To discover these, we have to understand the “movement, flux, and change that produce the world we experience and study” (Morgan, 1986, p. 234).

Recent insights from the natural sciences confirm Bohm’s theories and have shown the world to be an individual whole, a web of relationships in which any action has complex, non-linear and unpredictable effects. Using the idea of Bohm’s holographic universe, we can only conclude that organisations are also holograms. The implications of this are that “what happens in just a small fragment of the holographic energy interference pattern affects the entire structure simultaneously; there is a tremendous connectivity relationship between all parts of the holographic universe” (Gerber, 2001, p. 61).

We are called to examine the way we perceive and experience our world. “This shift brings the values of environmental sustainability, social equality and global awareness to the forefront of our attention, recognizing that at its essence, management is much more than an economic endeavor” (Neal, Bergmann Lichtenstein & Banner, 1999, p. 176). Sustainability not only of the
organisation but the very environment in which that organisation operates has become a key issue. By sustainability we mean that a system must be able to maintain itself and evolve into the future. “Sustainable systems in nature are systems whose elements cooperate in producing a balanced environment that nourishes the whole. They are holistic (the parts interact internally), self-organizing, and exploratory” (Zohar & Marshall, 2004, p. 4). This is a model that needs to be embraced by the business world.

Today we find that chaos theory, systems theory and the “new physics” have begun to inform management theory and practice (Senge, 1990; Jaworski, 1996; and Wheatley, 1992). Terms like dissipative structures, synchronicity, self-organizing systems, connectedness and wholeness are becoming commonplace in management thought and practice. Bohm (1980) uses these ideas in his description of physical reality as an “unbroken, seamless whole” where our perception of separateness is merely a habit of thought (Bohm, 1980). In other words, modern physics says we are part of a larger whole, interconnected with all life, but we experience ourselves as separate from each other and from nature itself (Capra, 1996). So, the nature of “objective reality” in a very real sense is not the crucial issue - what matters most is our experience of reality (Neal, Bergmann Lichtenstein & Banner, 1999). Seeing the organisation differently will necessarily imply that the role of managers and leaders will be different.

Wheatley advises that “what leaders are called upon to do in a chaotic world is shape the organisation through concepts, not through elaborate rules and structures” (Quoted in Smith & Tosey, 1999, p. 74). This idea is further expanded upon by Bateson who acknowledges that “control in chaotic systems is exercised through what experts term dynamic connectedness (Bateson, 1998), fields of meaning in action (Mitroff & Linstone, 1993), or organizing gestalt (Boisot, 1994)” (Quoted in Smith & Tosey, 1999, p. 74). Wheatley (1992) expresses the idea that “when meaning is in place in an organisation, employees can be trusted to move freely, drawn in many directions by their energy and creativity. There is no need to insist, through regimentation or supervision, that any two individuals act in precisely the
same way...We believe that little else is required except the cohering presence of a purpose, which gives people the capacity for self-reference” (Quoted in Smith & Tosey, 1999. p. 74).

Morgan (1986) asks “What relevance can these ideas have for understanding organisation and organisations? In what conceivable ways can the image of a pulsating, changing universe, inform our understanding of the way we organize in social life?” (Morgan, 1986, p. 235). If one should accept Bohm’s work and the notion that an organisation is also an unfolded empirical reality, then the best way to understand the nature of organisation is by observing how transformation and change take place as reality unfolds. Morgan also informs us that “such imagery invites us to search for the basic dynamics that generate and sustain organisations and their environments as concrete social forms” (Morgan, 1986, p. 235).

Although in physics it has long been recognized that apparently solid matter is actually made up of invisible energy patterns, it has taken longer for this view to be accepted in the world of organisations. Writers such as Lessem (1991) and the ‘organisation transformation’ school have done a lot to bring it into focus. Lessem (1991) designed a model in which he portrays the evolution of organisations and sees the recognition of quantum physics, or ‘new science’ principles, as it is being called, as the next phase, which he calls ‘metaphysical’. “Rich and complex though the phases may be, underpinning each lie some very simple ideas” (Pedlar, Burgoyne & Boydell, 1991, p. 11).

Lessem’s model has five developmental phases which are portrayed in Table 2.1 below. Within each phase is the primary idea, which can be considered as the driving force for that stage. The double of each idea is given and the transformational need that is required to move the organisation to the following phase. What is meant by the ‘double’ of the original idea in Table 2.1 is that every idea, no matter how noble, will eventually become distorted by overuse or abuse e.g. ‘winning’ and ‘excellence’ become ‘chaos’ and ‘tough luck on the losers’ and ‘order’ and ‘structure’ becomes ‘rigidity’ and compartmentalization’. This appears to be a natural process, “just as there is
a natural tendency in the physical world to disorder and decay, so is there a natural tendency for a good idea to become distorted, applied inappropriately or in excess, for the idea to deteriorate, into its double” (Pedlar, Burgoyne & Boydell, 1991, p. 11).

Prigogine however reminds us that deterioration is in fact a necessary condition for growth, and so he named this process a ‘dissipative structure’ because structures “dissipate or give up their form in order to recreate themselves into new forms” (in Wheatley, 1999, p. 79). Lessem’s model is a dynamic model, just as one problem is solved, the next problem emerges directly from that solution and so it becomes a never-ending process of development. Lessem’s model is incremental and developmental, with organisations moving from one level to the next.
<table>
<thead>
<tr>
<th>Phase</th>
<th>Idea</th>
<th>Distorted from of idea (double)</th>
<th>Transformational need</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primal, Pioneer</td>
<td>Excellence, winning</td>
<td>Chaos, survival of the fittest (rest go to the wall)</td>
<td>Order, rationality</td>
</tr>
<tr>
<td>Rational, Differentiated</td>
<td>Order, structure, systemic, specialization, growing while remaining stable</td>
<td>Rigidity, compartmentalization, Conflict, the established company and/or out-of-touch – the wilderness company</td>
<td>Movement, shake-up, life</td>
</tr>
<tr>
<td>Later rational, Differentiated</td>
<td>Shake-up, bring movement, improve communication and/or self-development</td>
<td>Flavour of the month, quick fix, keep your head down and it will go away, selfish, elitist, used as excuse to do nothing for employees- ‘pull yourself up by your bootstraps’</td>
<td>Integration, purpose, meaning,</td>
</tr>
<tr>
<td>Developmental, Integrated</td>
<td>Unity, systemic, meaning, purpose, ethics, cooperating, morality, ecology</td>
<td>Purely material</td>
<td>Matter and Spirit</td>
</tr>
<tr>
<td>Metaphysical, Spiritual</td>
<td>Matter and spirit</td>
<td>Attachment to negative forces?</td>
<td>?</td>
</tr>
</tbody>
</table>

(Pedlar, Burgoyne & Boydell, 1991)
The model developed by Tosey (1994) acknowledges many of the ideas mentioned in Lessem’s model but differs in that Tosey incorporates all of the phases simultaneously. Tosey (1994) focuses on the experience of energy within the organisation. Utilizing the concept of the seven chakras as a framework, Tosey (1994) developed seven energies of organisation, all of which are expected to be found within an organisation to a greater or lesser degree at any given time. This model is also dynamic and organisations may also follow Prigogine’s dissipative patterns as the organisation evolves and develops. This model will be explained in detail below.

2.6 THE SEVEN ENERGIES OF ORGANISATIONS

Emerging from the theoretical background of Learning Organisations, a speculative model of organisational climate based on the lessons learnt in the new science has been proposed by Smith and Tosey. They also developed a heuristic instrument, the EnergyScapes Profile in conjunction with consultants in the field, most notably, Llewellyn. This instrument will be used to measure organisational energy in this study.

Peter A.C. Smith is Professor of Action Learning at the Canadian School of Management, Canada. Paul Tosey is a Lecturer at the School of Educational Studies and Director of the Human Potential Research Group at the University of Surrey, Guildford, in the U.K.

These authors’ theoretical platform is based in complexity and field theories which are concepts that can be found in quantum physics, or as it has become known, ‘new science’. They find that this provides a “helpful and satisfying integration of concerns with learning, performance and ‘heuristics’” (Smith & Tosey, 1999, p. 74). The idea of a new science perspective on business organisations was first popularized by Wheatley (1992), and later developed by other authors such as Kelly (Smith & Tosey, 1999). Tosey and Smith regard energy ‘as a property of the field’. It is something created by and represents the qualities of the relationships that exist between people and the
context, such as the organisation in which people work (Tosey & Smith, 1999).

Bateson, an influential author whose work encompassed and connected anthropology, biology, psychology and ecology, frequently referred to the “epistemological error of using a physical science concept of energy as an explanatory principle in the world of mind” (Tosey, 1994, p. 62). In response to Bateson’s caution, Tosey (1994) is quite clear that he not only avoids but also advises against, the use of ‘energy’ as a concept to explain what causes events in organisations. He refers to Bohm’s theories when he states that the experience of energy “is an obvious, available and reliable ‘trace’ of the underlying processes, or implicate order, of organizing, which become explicate as events, procedures, structures and so on” (Tosey, 1994, p. 62).

For Tosey, energy is an “indicator of implicate order and (through the information it supplies) an influence on, but not a cause of, action” (Tosey, 1994, p. 62). He compares energy to the Gestalt notion of the ‘field’ as something created by the relationships between people and the context in which they meet. Tosey (1994) also highlights the fact that we can be aware of this ‘field’ or energy with our senses; although as discussed earlier, Western society either does not accept this information as valid or places undue importance on it.

Organisational energy, as portrayed by Tosey (1994) is characterized as having seven energies. He has developed these seven energies based on the seven chakras referred to earlier in this chapter, and drawn an analogy with organisations. He does not propose that organisations have chakras in a literal sense rather; it is a useful framework within which to study organisations. Central features of this model include:

- The idea of organisations as energy systems (which seems to have potential connections with complexity theory),
- The holistic view of human experience, and
- The principle that all dimensions of human experience are present in organisational life.
The energies model helps to “create a language through which participants can identify and discuss their “self experience”, and can (so far as they choose to) inquire into their organisation’s energies” (Tosey & Llewellyn, 2002, p. 54).

The associations made in Table 2.2 below have “gestated over more than ten years (e.g. Tosey, 1994), are based on literature sources as well as experiential research, but are not absolute or universal – they do not necessarily correspond to other explanations of the charkas and their significance” (Tosey & Llewellyn, 2002, p. 55). Chakras are usually associated with colours and sounds but “each chakra also has a conceptual significance, being associated with different qualities of experience and consciousness (Tosey and Llewellyn, 2002, p. 55). It is this connection with qualities of experience and consciousness that Tosey is interested in. Generally, the chakra system is hierarchical and the ‘higher’ chakras not only have higher frequencies, but represent ‘higher’ attributes of the individual. In Tosey’s model of organisational energy, the energies are not in a rigidly hierarchical system because all activities in organisations, no matter how mundane they may appear, are inherently of no less value than any other activity (Tosey & Llewellyn, 2002).

Table 2.2 depicts the seven dimensions of organisational energy. It also describes the manner in which each energy would be manifested in the organisation as well as the ideal qualities that would be seen if this energy were present. All seven dimensions of energy are found in all organisations. Each organisation will manifest the various energies in different ways in different contexts which gives each organisation their own ‘energy signature’ (Tosey & Llewellyn, 2002). This differs from the model proposed by Lessem. Although there is a fair amount of agreement on the dimensions, Lessem sees them as a hierarchical system through which organisations evolve. In Tosey’s model, it is the extent to which each energy is manifested or blocked that is of importance. Blockages of energy in any one of the seven dimensions can provide useful information to management on the ‘health’ of the organisation.
### TABLE 2.2
**DIMENSIONS OF ENERGY IN ORGANISATIONS**

<table>
<thead>
<tr>
<th>Energy</th>
<th>Manifested as</th>
<th>“Ideal qualities”</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inspiration</strong></td>
<td>Alignment with (higher) purpose, Inspiration, Vision</td>
<td>Service</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spirituality</td>
</tr>
<tr>
<td><strong>Integration</strong></td>
<td>Synergy, Strategic insight, Balance of male and female energies, Integration of difference/diversity</td>
<td>Integrity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wisdom</td>
</tr>
<tr>
<td><strong>Meaning</strong></td>
<td>Meanings, values and beliefs, Communication, expression</td>
<td>Truth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Honesty</td>
</tr>
<tr>
<td><strong>Community</strong></td>
<td>Human/interpersonal relations, Social needs. Democracy, Co-operation, Negotiation</td>
<td>Love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Harmony</td>
</tr>
<tr>
<td><strong>Control</strong></td>
<td>Design of form; Organisational structures, Procedures, Systems. Control</td>
<td>Will, (human consciousness shapes nature/destiny) Aesthetic order/design</td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td>Releasing, Unblocking, Mobilizing energy, Anxiety/human energy</td>
<td>Creation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Productivity</td>
</tr>
<tr>
<td><strong>Existence</strong></td>
<td>Resources, “Bottom line”, Managing transitions – “births” and “deaths”</td>
<td>Being/existence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Primal/elemental power</td>
</tr>
</tbody>
</table>

(Adapted from Tosey & Llewellyn, 2002)

It has been suggested, for example, that corporate cultures, which can be measured through organisational energy, can most usefully be thought of as “existing as ‘fields’ in this sense – thus reflecting both their elusive nature and the point that we are the architects, albeit unconsciously and unwittingly, of our own cultures” (Tosey, 1994, p. 62).

The seven energies of organisations are depicted in Figure 2.3 in more of a heuristic manner. The model is designed as a means of “guiding exploration
Figure 2.3 The Seven Energies of Organisations (Adapted from Tosey & Llewellyn, 2002)
of individuals’ experience of organisations, not a representation of what
organisations are “really” like...It can be read...as a synchronous
arrangement showing the multiple “currents” of energy of which human
experience, and organisational life, consists” (Tosey & Llewellyn, 2002, p. 56).

The purpose of the model is to “enable people to identify and compare their
experience, their perceptions and their reality” (Tosey & Llewellyn, 2002, p. 56). In Figure 2.3 the overlap and interaction of each energy with the other is
depicted in an attempt to demonstrate that the energies ebb and flow within
the organisation rather than exist as separate dimensions with clear
boundaries. Each energy will now be discussed briefly below. Findings from
the literature review that support the existence and describe the
characteristics of each energy will be incorporated in the discussion.

2.6.1. The energy of inspiration

The energy of inspiration has to do with the alignment of the organisation with
a higher purpose. It requires inspiration and vision from an organisation’s
leadership. Spirituality and a sense of universal love expressed in service to
others are qualities of this energy. Peters and Waterman (1982) reported that
employees “perform most energetically, creatively and enthusiastically when
they believe they are contributing to a higher purpose” (Butts, 1999, p. 328).

Sadri and Lees (2002) construe that a positive corporate culture is created not
only by means of establishing a mission statement, but there is also a need
for a clear corporate vision. This vision must be a mental picture of the future
the company aspires to. These authors believe “corporate visions are most
effective when clearly communicated by top organisational leaders who
exhibit strong values and have dynamic, charismatic personalities” (Sadri &
Lees, 2002, p. 854). Too often, corporate visions are not clear and there is no
buy-in from employees.

For Porth, McCall and Bausch (1999) the most important source of
sustainable competitive advantage for an organisation over the long term is
the commitment of qualified employees to the mission and vision of the organisation. During periods of change, it is critical for employees to have a clear understanding of the organisation’s vision in order to allay fears of the unknown (Nelson, 2003). However, for many organisations visions and mission statements are merely documents framed on a wall, and are seldom referred to in the day to day life of the organisation. In order to build shared vision, the task of designing and evolving ongoing processes in which people at every level of the organisation, in every role, can speak from the heart about what really matters to them and be heard by senior management and each other, becomes important (Senge, Scharmer, Jaworski & Flowers, 2005). The quality of this process, especially the amount of openness and genuine caring, determines the quality and the power of the results. A true shared vision cannot be dictated; it can only emerge from a coherent process of reflection and conversation (Senge, Scharmer, Jaworski & Flowers, 2005).

Richards (2006) concludes that “the failure to manage energy shifts in a conscious and deliberate way is the primary reason that organisational visions and mission statements end up dry and lifeless” (Richards, 2006, p. 41).

A quality of the energy of inspiration is that of spirituality, or spirit at work. This is an emerging topic in organisational research and literature. According to Kinjerski and Skrypnek (2004) there is no widely-accepted definition of spirit at work which delays research into this area and our ability to determine whether or not spirituality impacts on well-being and productivity as proponents of this concept claim.

For many people the realm of work is not the appropriate place to discuss spirituality. Others however claim that this is a concept that is already widely accepted in the world of organisational change and development. Speaking from experience, Smith (2003) relates that “although we understood the all-embracing nature of chaos and complexity, in retrospect we underestimated the impact of non-rational people-factors, e.g. emotion, trust, openness, spirituality” (Smith, 2003, p. 321). ‘Spirit at work’ is a term that describes the experience of employees who are “passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their
complete selves at work, and feel connected to those with whom they work” (Kinjerski & Skrypnek, 2004, p. 27).

Tosey states that “spirit might be described as a sense of grace, or of the sacred; but these are words that might refer to very different experiences for different people…Harman refers to ‘potentially universal spiritual experience’, which is sometimes referred to as “perennial wisdom”. Hence we meet more transpersonal aspects of experience…universality and higher purpose – vision in a sense, but perhaps more than the strategic level that may be described in organisations’ vision statements” (Tosey, 1994, p. 73).

Spirituality is also a term that is used to describe an organisational culture that fosters “autonomy, trust, cohesiveness, support, recognition, innovation and fairness through leadership and work process” (Kinjerski & Skrypnek, 2004, p. 27). Both individual spirit at work and organisational spirit at work are believed to result in positive outcomes for individual employees and employers. Specifically, the experience of spirit at work is linked with “increased creativity, honesty, trust, and commitment in the workplace, along with an enhanced sense of personal fulfillment of employees” (Kinjerski & Skrypnek, 2004, p. 27). However, Tosey and Llewellyn caution that “intuitively, we do not feel comfortable with, or attracted to, an approach in which spiritual traditions are treated as no more than mechanistic tools to meet material goals” (Tosey & Llewellyn, 2002, p. 56).

Spirituality for Biberman, Whitty and Robbins (1999) refers to an organisation discovering its soul. “It seeks to discover broader values externally by serving the larger economic and community systems with which it is interdependent, and internally by responding to the needs of its own employees” (Biberman, Whitty & Robbins, 1999, p. 248). These authors believe that the servant heart within business leaders will produce the organisational consciousness necessary for a breakthrough to a new business paradigm, when the company recognizes not only its own particular mission but a broader mission as well, that of serving humanity. They believe this is so because a life of
service “best fits the basic human need for relevance, recognition, meaning and self-transcendence” (Biberman, Whitty & Robbins, 1999, p. 252).

In this mechanical organisational context, Gabriel and Griffiths (2002) find it curious that as the 20th century drew to its close, there was hardly an area of organisational life which was not being re-considered as emotional, passionate and filled with fantasy. “Leadership, for example, …[is] acting on people’s emotions and passions through visions and missions; innovations…[are] seen as depending crucially on a passionate thirst for the new and disenchantment with the old” (Gabriel & Griffiths, 2002, p. 214).

For Tosey, (1994) the first energy, that of inspiration is linked to the last energy, that of existence. The reality of today’s business world is that organisations are being called, more and more, to be accountable for their actions and to ensure the environmental and social sustainability of the communities within which they conduct their business. This is the energy of spirituality that is also, at the same time, in a very real way, linked to the energy of existence.

2.6.2. The energy of integration

The energy of integration refers to a sense of holism which includes many opposing concepts such as art and wisdom. Intuition has a role to play and so does ecology. There is synergy and strategic insight, integration of differences and diversity. Integrity and wisdom are seen as the ideal qualities of this energy (Tosey & Llewellyn, 2002).

Tosey (1994) describes this energy as the integration of principles such as “left brain and right brain, mind and body, male and female, conscious and unconscious, and may be experienced through our intuition in the sense of apprehending wholes and patterns – an aesthetic awareness of people no longer as separate individuals, and organisations no longer separate from their environments” (Tosey, 1994, p. 72). These are concepts akin to spirituality. There is an overflow between the energy of integration and the
energy of inspiration. An organisation that makes full use of its brainpower will, according to Biberman, Whitty and Robbins (1999) make use of a balance of rational (left hemisphere) and intuitive (right hemisphere) thinking and problem solving during strategic planning, and as a result often find creative solutions to problems.

This need for integration may be as a result of global competition and mergers that force organisations to expand geographically, thereby exposing them to various nationalities and cultures. Business has come to realize that a significant competitive advantage can be gained by organisations that can “effectively motivate and influence the behaviour of their people” (Souza-Poza, Nystrom & Wiebe, 2001, p. 744). It has led to a need to integrate organisations with different ethnological cultures. In reality however, dealing with diversity often brings about conflict.

One of the earliest studies (Thomas & Schmidt, 1976) to examine organisational conflict reported that 20 per cent of managers’ time is spent in managing conflict (in Suliman & Abdulla, 2005). Suliman and Abdulla expect that in today’s diverse work teams and environments with the globalization of business, that the actual percentage of time that managers devote to conflict management is well above that reported in 1976 (Suliman & Abdulla, 2005). They state that conflict can easily occur in multinational or multicultural situations, since basic differences in language, norms, personal styles, and other cultural characteristics hinder effective communication (Suliman & Abdulla, 2005). Cross-cultural sensitivity and understanding are key ingredients for minimizing dysfunctional conflict. This means that “understanding organisational conflict and the role that it plays in influencing employee behaviour and work outcomes is now more important than it ever was” (Suliman & Abdulla, 2005, p. 720).

Integration between organisational subcultures and in turn, organisational adaptation to change, can be achieved through the willingness of employees to open up and share with each other (Ali, Pascoe & Warne, 2002). It also requires individuals to put their prejudices and stereotypes aside in order to
gain benefits of a diverse workforce. For example, an interesting study that focused on possible work-related outcomes associated with the gender of the supervisor, and any associated health and well-being effects for their subordinates was recently conducted. The findings suggest that, “for both men and women, there are some modest benefits associated with having a female supervisor and with working in a more female-dominated environment...encouraging such behaviour in all managers is likely to affect not only the culture and performance of the organisation but also the well-being of employees” (Moore, Grunberg & Greenberg, 2004, p. 93).

As mentioned before, organisations are seen as essentially rational instruments for the achievement of administrative, business and technical ends. Organisations have formal communication channels, formal policy manuals and procedures. They are more concerned with following policies and procedures than meeting the needs of either their internal or external customers. “The belief in scarcity of resources leads to competition between organisation units for budget, personnel, and other resources, and leads to politics and power struggles between units” (Biberman & Whitty, 1997, p. 134). These actions are more destructive than helpful and indicate that there is a low sense of the energy of integration.

Irony is also found in the energy of integration. “Ironic humour often signifies a reconciliation of opposites. Our sense of the whole picture may also draw attention to contradictions, paradoxes and dilemmas. ‘New paradigm’ ideas and concepts such as chaos and fractals become incorporated into thinking about organisations. Approaches that exert some influence use ‘ecological and sophisticated cultural metaphors to view organisations as complex, evolving systems which are both artistic and scientific and, in a sense, conscious” (Tosey, 1994, p. 72).

Research supports the view that corporate culture is a phenomenon that enhances organisational diversity. Ogbor (2001) however cautions that diversity is a significant source for people’s self-identity and the basis for their individual significance. Societal diversity becomes homogenized within what
he calls ‘the monolithic culture of the organisation’, which represses rather than promotes diversity (Ogbor, 2001). The issue of diversity and corporate culture is a complex one and it is the balancing of these opposing issues that is the focus of the energy of integration. Tosey states that “approaches to change may emphasize processes of learning or inquiry within the system itself” (Tosey, 1994, p. 72), which may well be the only way for each organisation to deal with the opposing tensions.

Company culture has come to be regarded as a means to facilitate smooth organisational change. The culture is to be taken into consideration when formulating and implementing a company-wide strategy. “The notion of a culture-strategy fit holds for a strategy to be successful in a strong culture, as it must be formulated in accordance with the existing culture. A strategy, regardless of its strengths, will not be successfully accepted if it is outside the bounds of the culture” (Irani, Sharp & Kagioglou, 1997, p. 207). This is not as simple as it may at first seem because as Van Bentum and Stone (2005) bring to our attention, an organisation consists of “multiple cultures that are not simply subcultures in different departments (e.g. sales, marketing or service) or hierarchies, but are also national or industry or occupational cultures that reach across the whole organisation” (Van Bentum & Stone, 2005, p. 32). The challenge to the organisation is to find ways to integrate the various cultures without sacrificing the identity of each.

Dawson (2000) believes that the strategic capability of an organisation depends on its ability to process rapidly changing information and perspectives on the organisation and its business environment. Change is not a series of events unfolding in a logical, orderly fashion. For Nelson (2003) this is not just a problem facing bureaucratic systems that are unable to adjust quickly enough to new environments, but the challenge is there for all organisations. “The issue is how to conceptualize change showing the modification of strategies necessary to keep pace with, and adapt to, the effects of a dynamic contextual environment so that future intentions may be realized” (Nelson, 2003, p. 25). In their paper on international strategies of corporate culture change, Westwood and Kirkbride (1998) focus on the
“dominant systems from the Western, developed world with those of newly
developed, developing, or less developed countries” (Westwood & Kirkbride,
1998, p. 554). They propose a “divergence thesis whereby local systems
maintain their distinctiveness and promote an indigenised approach, resisting
the march of the dominant systems” (Westwood & Kirkbride, 1998, p. 555).
The argument is that “if one considers that organisations have multiple
stakeholders, then the problem of culture change is not only one of influencing
the values and behaviours of employees, but also of symbolically representing
the company in a favorable light to other stakeholders so as to secure
prestige, legitimacy and/or support” (Westwood & Kirkbride, 1998, p. 555).
This approach would be in line with the energy of integration.

Biberman, Whitty and Robbins (1999) note that not only is there a trend in
business philosophy to drive for integration, wholeness and balance but there
is also a similar trend occurring in economics and public policy. This applies
not only to “organisations and systems undergoing constant change but also
to global society seeking new paradigms for balance and change” (Biberman,
Whitty & Robbins, 1999, p. 245). This seeking for balance and change will
require the qualities of integration, which are integrity and wisdom.

2.6.3. The energy of meaning

The energy of meaning has to do with values and beliefs, communicating with
others, expressing oneself. The ideal qualities of this energy are truth and
honesty. In relation to this energy, “organisational culture approaches would
be concerned with exploring ‘truths’, beliefs, values, metaphors and symbols –
the ways in which meaning and significance are created and maintained”
(Tosey, 1994, p. 71). Mission statements and strategy are also relevant, “as
‘future – orientated stories’ are symbolic tools for managing collective
effectiveness…emphasizing the meaning of each person’s contribution within
the whole system” (Tosey, 1994, p. 71).

Frankl (1984) tells us that man’s search for meaning is the primary motivation
in life. Biberman, Whitty & Robbins emulate Frankl in their observation that
“working people and human evolution itself are constantly seeking meaning, purpose, and a sense of contribution to work life” (Biberman, Whitty & Robbins, 1999, p. 252). Meaningfulness in the context of work is defined as a “cognitive state [that] involves the degree to which employees perceive their work as making a valued contribution, as being important and worthwhile” (Garg & Rastogi, 2006, p. 576). Work is described as being about a search for “daily meaning as well as daily bread, for recognition as well as cash, for astonishment rather than torpor, in short for a sort of life rather than a Monday to Friday sort of dying” (Biberman, Whitty & Robbins, 1999, p. 252).

The changes that have taken place in organisational life in the recent past, such as mergers and acquisitions, downscaling and re-engineering have left employees “increasingly frustrated and disenchanted with work...younger workers are increasingly questioning the nature and meaning of work...people are seeking a greater sense of meaning and purpose in their extending working lives” (Cartwright & Holmes, 2006, p. 200). These authors believe that one of the biggest factors prompting career change is the “quest for meaningful work which provides a greater fit with personal values” (Cartwright & Holmes, 2006, p. 204). King and Nicol (1999) believe more than ever that individuals find themselves in “a world of permanent white water, experiencing a lack of meaning in their lives and an attendant sense of spiritual desolation” (King & Nicol, 1999, p. 234). However, according to Small (2006) establishing meaning and purpose at a personal level in an individual’s work situation, may counteract the negative aspects of corporate life.

Research conducted on organisational culture indicates that where new knowledge and learning is encouraged, employees develop trust and open communication. Furthermore, “higher levels of trust between managers and employees are correlated with more open communication...trust is pivotal in climates of organisational change and when environments are uncertain” (Ali, Pascoe & Warne, 2002, p. 1). These concepts touch on and overlap with the next energy, that of community. Tosey and Llewellyn (2002) confirm that where employees “are able to be the authorized “users” of their own
experience, the more productive and creative they are likely to be” (Tosey & Llewellyn, 2002, p. 56).

Biberman and Whitty (1997) believe that in the postmodern future, “humankind’s eternal search for meaning will require not only reinventing work and the workplace but also a renewed sense of the deepest intentions behind human activity. Co-operation may be good for people’s sense of shared destiny and good for the future of organisational culture”, (Biberman & Whitty, 1997, p. 135).

2.6.4. The energy of community

This energy is known as the ‘heart’ chakra. It is the central energy and is believed to be highly influential in the way the whole functions. When this centre is open it facilitates the flow of energy and therefore promotes health. A closed heart may offset any advantages gained from openness in other centres. Social and political dynamics expressed in the ways that people relate to each other and create community, is of importance in this energy. It is about the “sense and quality of connection with other people, experienced in how we relate to other people and create a co-existence with them. Sometimes we trust; sometimes we achieve intimacy and belonging; sometimes we create community through conflict and negotiation” (Tosey, 1994, p. 71). Aristotle stated that we cannot achieve happiness alone but only by developing relationships with others.

An organisation or institution is defined as a group of individuals acting together towards a common purpose, a system in which individuals cooperate to reach organisational ends (Weymes 2005, Koster & Sanders, 2006). With the decline of neighbourhoods, churches, civic groups and extended families in developed societies, the workplace is now regarded as a primary source of community and a place to feel connected (Cartwright & Holmes, 2006). The performance of the organisation will to a large extent be influenced by the “nature of the relationships formed by the individuals within the organisation as well as the relationships these individuals, and the organisation form with
the external stakeholders” (Weymes, 2005, p. 149). When organisations have rites, rituals and policies, there is a sense of organisational culture and employees develop a sense of belongingness and cooperation increases.

Research shows that there is a “negative relationship between cooperative behaviour and short-term absenteeism, and shows that committed employees have higher work effectiveness and lower turnover” (Sanders & Schyns, 2006, p. 509). The climate of a particular organisation is generally reflected in the attitude of seniors towards their subordinates and whether there is a perception amongst the subordinates that these attitudes are appropriate (Punia, Punia & Dhull, 2004). It has also been found that “conflict handling of employees and managers has far-reaching effects on the effectiveness of the organisation” (Sanders & Schyns, 2006, p. 509). Koster and Sanders (2006) conducted research on organisational solidarity. They found that cooperative behaviour involves at least two parties, and that one must make a distinction between vertical and horizontal cooperation. Supervisors play a critical role in eliciting cooperative behaviour from their subordinates. As cooperation is reciprocal, an increase in cooperative behaviour can be achieved through the supervisors own cooperative behaviour toward their subordinates. Supervisors also play an important role in encouraging cooperative behaviour between their subordinates.

The literature emphasizes the importance of empowerment and open communication channels. “Information sharing promotes common identity, mutual trust, and organisational learning, and is directly related to organisational cultures that foster generative learning” (Ali, Pascoe & Warne, 2002, p. 7). Unfortunately, many employees report that their organisation does not support communication and sharing of information and knowledge (Vakola & Bouradas, 2005). Too frequently it is reported that organisations operate in a ‘silol mentality in which “people tend to handle problems in their own functional areas, ignoring the difficult interaction between the silos” (Vakola & Bouradas, 2005, p. 442). On an organisational level this means that the organisation is not using its heart. It runs on “bureaucracy, paternalism, and
rigid rules operating as if its mission were purely defined by objectively measured profit maximization” (Biberman, Whitty & Robbins, 1999, p. 248).

The reluctance to share information, speak up, and provide feedback to others has the “potential to negatively affect employee trust, morale and motivation. Also, information and ideas withholding can undermine organisational decision making, error correction and development and innovation processes,” (Vakola & Bouradas, 2005, p. 443). Suliman and Abdulla (2005) emphasize the importance of the communication system in the organisation and the need for managers to seek ways of improving communication. The lack of information, receiving incomplete information or receiving it too late, has serious consequences. More specifically, “the communication between the superior and subordinate must be managed properly. Employees cannot afford to be committed or feel involved unless they are informed about what is going on,” (Suliman & Abdulla, 2005, p. 730).

On an individual level, persons who are not using their heart, have “rigid attitudes and beliefs about the nature of themselves, other managers, their superior and their subordinates (similar to what McGregor described as Theory X), and a set pattern of behaviours in dealing with each of them” (Biberman & Whitty, 1997, p. 130). McGregor challenged the scientific approach to management in his book The Human Side of Enterprise published in 1961. He proposed, in what he called Theory Y, that “workers could be intrinsically motivated by interesting work and entrusted to manage and direct their own behaviour” (in Weymes, 2005, p. 143). Tosey (1994), states that MacGregor’s Theory X, is an expression of ‘controlling’ energy, while Theory Y emphasizes ‘community’.

Biberman, Whitty and Robbins (1999) believe that trust, integrity, courage and compassion are required in order to balance out organisational power and politics. Concepts from the energies of inspiration and meaning are important to the energy of community. “Common values, a shared sense of purpose, can turn a company into a community where daily work takes a deeper meaning and satisfaction”, (Cavanagh, 1999, p. 186). Ogbor (2001) believes
that corporate culture can be a source of organisational harmony and positive self-identity in that corporate culture denotes the “shared philosophies, ideologies, values, assumptions, beliefs, expectations, attitudes, and norms that knit a community together” (Ogbor, 2001, p. 594). Corporate culture is seen to discourage dysfunctional work behaviours, as it commits employees to work with one another in the best interests of the organisation. In the same way, employees are able to work in a context of conflicting interests through the values provided by the organisation. Organisational values help to “define not only employee identification with the organisation, but also the ontological identity of the individual” (Ogbor, 2001, p. 594).

People prefer to work in an environment which promotes harmony and goodwill (Small, 2006). “When there is no community, trust and respect are hard to maintain and performance is even more difficult to reinforce”, (Port, McCall, & Bausch 1999, p. 211). It is unfortunate that in the modern paradigm, individuals have a scarcity belief, which leads to “their not trusting other people, to the use of win-lose tactics in dealing with conflict situations, and to using a variety of power and political tactics to secure their own power base” (Biberman & Whitty, 1997, p. 133). In a study conducted by Crane, Dillard and Hamilton (2003) on the benefits of participative management, it was found that employees in general prefer this approach, “specific benefits reported by the employees...included the appreciation for the open, participative environment rich with communication, being part of the whole, freedom to share new ideas – empowerment, and feeling camaraderie as opposed to solidarity” (Crane, Dillard & Hamilton, 2003, p. 183). When there is trust in the organisation there is “commitment from the staff and support from the external community. Trust is based on shared values and value systems lie at the heart of human behaviour that cannot be controlled through systems and processes, the traditional operating standard for many organisations” (Weymes, 2005, p. 143). Today, management is challenged with the task of building trust and integrity in the organisation.

This energy is vital to the well-being of both the individual and the organisation. Ideal qualities are love and harmony, something towards which
we all strive. The expression of compassion and humanism in organisations is conducive to creating a sense of community.

2.6.5. The energy of control

The energy of control has to do with the experience of clarity. It is associated with the balance of order and chaos, structure, processes, systems, form, design, logic, guidance and confidence. The ideal quality of this energy is human will, or consciousness, that shapes destiny and aesthetic order or design (Tosey & Llewellyn, 2002). While we can easily equate energies of existence and activity with the concept of energy, there is a need to look at other “qualities of consciousness, starting with the emergence of conscious intent; control, in a wide sense, since there are many ways in which thought creates forms, designs, plans and rules which structure events - clarity and direction which guide the energy of activity” (Tosey, 1994, p. 69).

The history of traditional management and organisation theory has for the most part been about how to control workers and align their interests with those of management. “The history of managerial practices ranging from Taylorism and its various outgrowths has been how to control the non-rational aspects of organisational behaviour through coercive practices such as increased managerial supervision” (Ogbor, 2001, p. 593). Still today, it is believed that “organisations survive, prosper and deliver by exercising “command and control”, the liberal use of “power” and “authority”, and supporting the idea of the “chain of command” (Small, 2006, p. 589). At one extreme the energy of control relates to the rational organisation where the organisation is seen as a machine. In this approach the human aspect of organisations are ignored and management came to be seen as an exact science. In the early 1980s organisations and management researchers/consultants discovered corporate culture as another instrument for the control of non-rational aspects of employee behaviours. Encouraged by the writings of Peters and Waterman (1982), Deal and Kennedy (1982), and Ogbor (2001), it was suggested that corporate culture is “needed to manage ambiguity and paradox” (Peters and Waterman, 1982, p. 91). The
primary task of management is seen to be “to control the deviations and disorder introduced by people's irrationality. Indeed, a huge proportion of organisational theory could be associated primarily with this energy” (Tosey, 1994, p. 70). Weymes (2005) points out that traditional management theory is grounded in the concept of bureaucracy with systems, processes and procedures that must be strictly adhered to. Individuals operating in this paradigm have set procedures and routines. They establish and follow these rules of behaviour for themselves and others, and are resistant to change. “Organisations that operate from this paradigm possess rigid, bureaucratic structures and hierarchical chains of command”, (Biberman & Whitty, 1997, p. 134). This bureaucracy provides a means for managers to control behaviour.

However, when behaviour is controlled, personal freedom is limited with the result that the ability to innovate is also limited. Research has found that creativity is a key driver for organisations to attain a competitive advantage (Weymes, 2005). Creativity is also key to the energy of activity.

Control is however not always a bad thing for example, on the organisational level, an organisation that is not in control, and using its head, does not plan ahead and so finds itself operating mostly in crises mode (Biberman, Whitty & Robbins, 1999). Tosey (1994) believes that the organisation development approach to change emphases the energies of “control (a rational, planned approach to change) and [the energy of] community (values of openness and honesty, and emphasis on interpersonal skills and relating)” (Tosey, 1994, p. 71). In his research with a large electricity company Nelson (2003), found large-scale change touches on the issues of control and coordination. He states that there is a general assumption that organisations have the ability to control all aspects of the change process. However, it was found that the large number of activities involved with a change process forced management to obtain assistance from others thereby diluting their direct control to the extent that processes unfolded in unintended ways. “External environments, by their very definition are outside the influence and control of the organisation but yet still impact upon the organisation (Nelson, 2003, p. 25). For Nelson, this is “another reason for moving away from static models of change in favour of
dynamic models” (Nelson, 2003, p. 25). However, the energy of control is not only about “rationality and rules, nor is there an assumption that control in itself is a ‘good thing’; in essence it is to do with managing the balance of order and chaos, and how control is manifested and experienced in relation to this” (Tosey, 1994, p. 70). In some ways, this energy is reminiscent of the energy of integration.

The mechanistic information-processing perspective is based on information and decision-making systems that are highly programmed and pre-planned. More organic forms of organisation are typically based on processes which are more flexible and spontaneous. “In organic organisations greater scope is created for discretion and judgment, and more reliance placed on feedback rather than on programming as a means of control” (Morgan, 1986, p. 82). Theories that perceive the organisation as organic, as systems or as chaotic, view the question of control in a completely different light. Proponents of organisations as chaotic systems believe that most organisations at the detail level are chaotic systems.

The role of managers and leaders in a chaotic world is to shape the organisation through concepts, rather than through elaborate rules and structures (Wheatley, 1992). For Wheatley, “organisational arrangements (structures, systems, patterns of behaviour) would naturally dissipate if allowed to do so, with new patterns and forms emerging as a consequence” (Tosey & Llewellyn, 2002, p. 55). The problem of change from this perspective, is not how to bring about change, “but how to prevent the dissipative tendency from being blocked – which we suggest people tend to do through needs for clarity, control, avoidance of embarrassment, and so on” (Tosey & Llewellyn, 2002, p. 55). Giving employees a greater sense of control over their own destiny has been found to motivate employees. Garg and Rastogi (2006) conducted research on motivating employees through job design. They report that “job designs that provide for high levels of employee control also provide increased opportunities for the development and exercise of skill…job satisfaction has been observed [and]…leads to high productivity” (Garg & Rastogi, 2006, p. 574).
Control therefore should relate more to creating an environment in which employees are able to contribute. This requires balancing the need for systems and procedures with the need to create an environment that encourages creativity.

2.6.6. The energy of activity

The energy of activity is expressed as excitation. It is associated with ‘doing’, movement, the entrepreneurial, generativity, emotional ‘charge’, achievement, and effectiveness. It has to do with unblocking, mobilizing and releasing energy. The ideal qualities associated with this energy are creation and productivity (Tosey & Llewellyn, 2002).

The management literature of the 1980s celebrates corporate heroes and heroines for their entrepreneurial, action-orientated manifestation of this energy, and their drive for excellence. This energy also relates to “energies of group process, the sense that a psychodynamic approach, for example, is to do with the ways in which creative, active energy is manifested, utilized and blocked” (Tosey, 1994, p. 69). The reality of business today is that global commerce with commerce-enabling technology pushes employees to do more and to work faster. There is concern for employees and their well-being, and a fair amount of research is being conducted in this area. Reported stress levels are higher than ever before. Concepts such as workaholism and burnout have become everyday topics as some people struggle with the increasing demands.

Organisational commitment, engagement and job satisfaction are some of the topics that have received a lot of attention from researchers. This is due to the general recognition that these variables may be major determinants of organisational performance and effectiveness. Some researchers report a strong correlation between organisational commitment and job satisfaction with turnover. “When employees are dissatisfied at work, they are less committed and will look for other opportunities to quit. If opportunities are
unavailable, they may emotionally or mentally “withdraw” from the organisation,” (Lok & Crawford, 2004, p. 321). Research conducted by Porter and Kakabadse (2006) confirm a new type of workaholism, an addiction to technology. These researchers report that some employees “find the high pressure provides a haven for their desire to immerse themselves in work and/or technology as a singular priority” (Porter & Kakabadse, 2006, p. 535). From this organisational perspective, and with the general well-being of employees in mind, organisations should be concerned with the potential “that some employees have relinquished their ability or desire to judge when work has taken over too much of their lives – when technology has begun to govern their activities rather than facilitate them” (Porter & Kakabadse, 2006, p. 536). Employee well-being will be addressed further on in this chapter.

Conducting research on creativity and innovation, Martins and Terblanche (2003) found that “creativity and innovation have a role to play in [the] change process for survival” (Martins & Terblanche, 2003, p. 64). Organisational culture also seems to have an influence on the degree to which creativity and innovation are stimulated in an organisation. “Creativity is unleashed when individuals are provided with the opportunity to express their individual freedom, when they feel their actions make a difference” (Weymes, 2005, p. 142). When the organisation extends itself to encompass society and the environment, people become inspired to share the dream of the organisation.

The dilemma facing organisations today is “to create an environment where trust, creativity and innovation flourish yet meeting the performance criteria specified by the stakeholders. The challenge is to find a philosophy that unites the two extremities of the dilemma,” (Weymes, 2005, p. 143).

2.6.7. The energy of existence

This energy has to do with managing transitions – births and deaths. It is associated with life and death, beginnings and endings, rites of passage, the elemental and primal. It deals with resources and the ‘bottom line’ which indicates the organisation’s ability to continue to exist. The ideal qualities of
this energy include existence, being, and primal, elemental power (Tosey & Llewellyn, 2002). Life is all about change.

Many changes involve issues of ‘life’ and ‘death’ or at least in the sense of beginnings and endings, of bringing something into existence, or letting something go. “Change is often framed or perceived in terms of crises or transitions, such as the growing stages of organisations or even directly as birth and death,” (Tosey, 1994, p. 68). Although transitions are generally experienced as traumatic and unsafe, people also thrive on the grounding, earthing energy of contact with these ‘life-death’ issues. “We talk about earthy humour, positive aspects of which include elemental, nourishing qualities,” (Tosey, 1994, p. 68). In organisations, this energy is also related to money, as the ‘bottom line’ that determines which programs and projects are to receive support and survive and which are to be cut. “Metaphors of warfare and survival are often found in the language of corporate finance and the business pages of the newspapers,” (Tosey, 1994, p. 68).

Traditional economic theory defined the purpose of the organisation as the maximization of shareholder wealth. This is a definition that is still in practice today. The performance of the company is measured by its share price and the future of the CEO is dependent on the investors’ satisfaction with that price. Financial performance remains the driving force of organisations. Weymes (2005) however points out that “when an organisation is focused on the numbers, rules, regulations, systems and processes tend to be developed to ensure conformance of all staff to attain or exceed the targets specified. But quantitative targets tend to dictate behaviour and stifle the opportunity for individual expression of creativity” (Weymes, 2005, p. 146). When the focus on shareholder return overshadows all else, there is little motivation for employee commitment and the potential for employee resentment is born. According to Weymes (2005) financial performance should be the output of a well managed organisation and not the goal in itself.

Neal and Biberman (2004) support this view. They state that research has begun to show that the focus on the bottom line may not be what’s best for the
bottom line at all. Researchers conducting a longitudinal study over 50 years found that successful companies focus on core values, not solely on the bottom line (Neal, Bergmann Lichtenstein & Banner, 1999). This finding has been backed up by Neal and Biberman (2004) who found in their own research that companies who focus on core values and the founding vision outperformed companies that focused primarily on the bottom line. These findings bring to mind the concepts of the energy of inspiration.

The business environment conditions are likely to witness increasing volatility in the coming years. In order to survive, organisations must “move away from a transaction-reactive role to a strategic-proactive role” (Nwankwo, Owusu-Frimpong & Ekwulugo, 2004, p. 122). On an organisational level, an organisation that has no courage “is afraid to take risks, is compliant, and manages by reacting” (Biberman, Whitty & Robbins, 1999, p. 248). These organisations are not expected to be able to survive in the future.

Organisational climate is seen by many as a critical determinant of success. It has been said that “an organisation survives and thrives due to its prevailing climate” (Punia, Punia & Dhull, 2004, p. 143). Organisations need a climate that encourages people to be responsive to the challenges of the environment, to have the courage to share information and knowledge, who can stand up for their own and their team’s beliefs (Vakola & Bouradas, 2005). In order to achieve this, organisations must take note of research indicating that “employee retention and job performance is oftentimes dependent on employee satisfaction” (Crane, Dillard & Hamilton, 2003, p. 183). The energies of meaning, communication and control are important here.

It is believed that the successful business of the future “is one that continuously innovates, i.e. is able to demonstrate flexibility and to pro-actively anticipate business opportunities” (De Jong, 2006, p. 5). In this scenario, organisational change becomes a shared responsibility. “Innovation and change require employee participation and involvement (Porth, McCall & Bausch, 1999, p. 213). The energies of inspiration and integration are required to achieve this.
As noted earlier, this energy has a lot to do with the energy of inspiration. Organisations that will survive in the future need to ensure that their energy of inspiration is flowing, that they adopt the essence of spirituality; of trust, support and an attitude of service.

2.6.8 Conclusion

The seven energies are not mutually exclusive but they ebb and flow, thus having impact on each other. Yet, each energy has a distinctive characteristic that allows us to identify each one. All energies exist in an organisation at any given time. It is the flow and blockages of energy that is of importance. The seven energies will be experienced differently by different organisations and will even be experienced differently in the same organisation, at different times.

Although the chakras are hierarchical for individuals, the higher chakras representing ‘higher’ levels, this is not so for organisations where each energy is of as much importance as the other, although Tosey (1994) does state: “Towards the ‘higher’ chakras, the energies refer to less concrete aspects of the outer organisation, although they are still accessible through felt senses. They are less familiar to our usual ways of thinking...but are still recognizable,” (Tosey, 1994, p. 72).

Tosey (1994) also developed some associations with the seven energies, experiential, conceptual and practical, possible associations with theories and models of organisations and with qualities and characteristics of the person. These are presented in Table 2.3 below.
<table>
<thead>
<tr>
<th>Energy</th>
<th>Experiential, conceptual and practical associations</th>
<th>Possible associations with theories and models of organisation</th>
<th>Possible associations with qualities and characteristics of the person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspiration</td>
<td>Grace, the transpersonal, the sacred, higher purpose, vision, awe, universal love, transmutation</td>
<td>Organisational transformation</td>
<td>Spiritually adept, mystic, visionary</td>
</tr>
<tr>
<td>Integration</td>
<td>Intuition, holism, the imaginal, irony, art, ecology, aesthetics, wisdom, integration of male and female, left brain and right brain</td>
<td>The learning company, ecological systems</td>
<td>'New paradigm' inquirer, artist, sage</td>
</tr>
<tr>
<td>Meaning</td>
<td>Expression, metaphor, beliefs, values, strategy, communication, truth</td>
<td>Organisational cultures, total quality</td>
<td>Communicator, storyteller, strategist</td>
</tr>
<tr>
<td>Community</td>
<td>Rapport, the interpersonal, the social, the political, negotiation, humanism, openness, compassion</td>
<td>Human relations, organisational politics, social psychology of organisations</td>
<td>Counsellor, humanist, coach, negotiator</td>
</tr>
<tr>
<td>Control</td>
<td>Clarity, balance of order and chaos, structure, form, design, logic, guidance, confidence</td>
<td>Classic organisational theory, planned change</td>
<td>Technologist, rationalist, bureaucrat</td>
</tr>
<tr>
<td>Activity</td>
<td>Excitation, doing, movement, the entrepreneurial, generatively, sexuality, emotional charge, achievement, effectiveness</td>
<td>Excellence, competitive/entrepreneurial approaches</td>
<td>Entrepreneur, 'hands-on' manager, achiever</td>
</tr>
<tr>
<td>Existence</td>
<td>Earthiness, life and death, beginnings and endings, transitions and rites of passage, the elemental, the primal, raw materials and resources, the bottom line</td>
<td>Transitional, developmental stage of organisation</td>
<td>Founder, protector</td>
</tr>
</tbody>
</table>

(Adapted from Tosey, 1994)
2.7 OTHER MODELS OF ORGANISATIONAL ENERGY

An organisational consultant in the U.K, Stanton Marris, defines organisational energy as “the extent to which an organisation has mobilised the full available effort of its people in pursuit of its goals” (Stanton Marris, 2002, Issue 1, p. 3). Stanton Marris (2002) depicts energy as having two measurable dimensions: quantum and direction. They identify four sources of energy, each with rational and emotional aspects, which are identified as; connection, content, context and climate. Each source will be briefly described below:

Connection is defined as the extent to which the individual can relate the work they do and their values to the purpose of the organisation. On the rational level, the individual’s job not only needs to be clearly defined but the way the job relates to the organisation’s main objectives must also be spelt out. On the emotional level individuals need to see meaning in their own jobs as well as the objectives of the organisation.

Content relates to the actual work people do and whether they find it stimulating and if it can provide a sense of achievement. On the rational side the work must make use of existing skills but also provide opportunities to learn and grow. On the emotional side, tangible results must be seen close to the time that the work is completed.

Context relates to the extent to which the work environment is experienced as supportive and enabling. The rational side of this source of energy is whether employees are involved with frustrating distractions such as noise levels or able to focus on work. On the emotional level, the individual evaluates whether the organisation is supportive and values the work done.

Climate refers to the atmosphere of the organisation that can encourage people to give of their best. This concept is broadly related to leadership at all levels. The rational aspect here is whether the individual experiences scope to learn and progress as well as contribute. On the emotional level the individual
wants to feel important and respected as well as being amongst people that they like and by whom they are liked.

### 2.7.1 Comparison with the Organisational Energy Model of Tosey

Stanton Marris (2002) have identified four sources of energy which they term *Connection, Content, Context and Climate* and within each source, there is a clear distinction between the rational and the emotional aspects. The organisational energy model of Tosey (1994) identifies seven energies that exist in the organisation and depending on the manner that the organisation operates; these energies will flow or be blocked.

However, there is some overlap in the concepts used in the two models. Stanton Marris’ concept of *Connection* overlaps with Tosey’s concept of *Inspiration* as it relates to the objectives of the organisation. This source of energy also incorporates what Tosey calls *Meaning* as it relates to the employee’s need to find meaning in the job.

The source of energy called *Content* relates to Tosey’s idea of *Activity* in that it relates to achievement. The sources of energy called *Context* and *Climate* both relate to Tosey’s idea of *Community* as the degree to which the environment is supportive and enabling.

Stanton Marris have developed their own Organisational Energy questionnaire which will be compared to Tosey’s EnergyScapes Profile in Chapter 3.

### 2.8 THE CONCEPT OF WELL-BEING

The Encyclopedia of Religion and Society defines well-being as: “Overall life conditions that enable the optimal level of individual functioning in all aspects of life and that promote general feelings of satisfaction with one’s life”. We find that “Well-being is reflected in measures of (life) satisfaction, psychosomatic complaints, burnout, and mental health, among other things” (Dijkstra, Dierendonck, Evers & De Dreu, 2005, p. 88).
In our daily lives, the concept well-being generally refers to the physical dimension. One is deemed to be well in the absence of physical illness. This approach is increasingly less acceptable to researchers, practitioners and even the general public. “A great deal of pain has arisen out of the kind of thinking that sees a human being as a collection of separate parts rather than as a whole, integrated being” (Brennan, 1993, p. 33). In 1947, the World Health Organisation expanded on this definition when they stated that wellness is “a state of overall physical, spiritual, and social wellness and not just the absence of sickness”. Although this definition is still not acceptable to all, more and more researchers, authors and health practitioners have gravitated in this direction over the years.

There has been a strong call for a holistic approach to well-being. Holistic healthcare rests on the principles of holism which means that entities and systems in the universe function and exist as a whole unit; parts of the whole are interdependent and interrelated; the whole cannot be understood by the isolated study of its parts; the whole is greater than the sum of its parts. “Our health is a result of bringing our true unique essence through our consciousness, mind, feelings, and matter, including our physical body,” (Brennan, 1993, p. 41). The implication of these principles for total health is:

- Health is the product of the integrated functioning of body, spirit, and mind,
- The process where meaning is attached to life experiences has an influence on each level of health and sickness,
- Health is a dynamic process, which is reflected in the continual growth that each individual experiences in their life,
- Health is characterized by the progressive harmony within the individual, and the environment,
- The human body forms a whole and is a naturally healing system (Brennan, 1993, p. 41).

Tosey (1994) noted that energy has qualities, all of which are sensed through the body whether emotional, mental, or physical. Energy is often thought of in physical terms, our ability to get up in the morning and face the world. “There are indeed many approaches which have explored, or are based on, energies:
for example, energy as a felt sense is used in contemporary psychotherapeutic and developmental approaches such as Gendlin’s ‘focusing’, and many Eastern approaches to healing emphasize connections between energies, consciousness and well-being” (Tosey, 1994, p. 62). Richards (2006) comments that those who work in business are generally comfortable in the realms of physical and mental energy and “less so in the realm of emotional energy, and even less so in the realm of spiritual energy” (Richards, 2006, p. 40). He proposes four dimensions of human energy; physical, mental, emotional and spiritual.

Man is multi dimensional and a change in one dimension has an impact on the other dimensions. Gordon (2003), who is known as America’s #1 Energy Coach concentrates on physical, mental and spiritual ways to energize one’s life. Polakow (2000) combines psychiatry, notably Logotherapy as developed by Frankl, with spiritual approaches. Meditation and other spiritual practices are often cited as ways of improving energy. A well-known author in the field of spirituality is Dyer (1992, 2001, 2002) who believes that every problem has a spiritual solution. Kirshenbaum (2003), a psychotherapist and researcher focuses on the role that spirituality plays in emotional energy. The manner in which Henry (2004) deals with energy on a spiritual level includes the chakras, polarity energy and the environment.

A new field in psychiatry, energy psychiatry, has recently evolved that was initiated by Orloff. In her book Positive Energy, Orloff (2004) explains the implications of Einstein’s formula to indicate that energy and mass are interchangeable. Thornton (2005) developed a Model of Whole-Person Caring. She defines a person as “an energy field that is open, infinite…and in continual mutual process with the environment” and asserts that “each person manifests unique physical, mental, emotional and social/relational patterns that are interrelated, inseparable, and continually evolving” (Thornton, 2005, p. 107). Brennan (1987, 1993) makes a direct link between the findings of quantum physics and healing of the emotional, physical and psychological dimensions of man. She particularly laments the fact that our language does
not enable us to discuss our holographic existence without making use of separateness terminology.

The manipulation of x-rays and lasers play a very important role in health care today. “From the simple cobalt machine to the linear accelerator, new ways of delivering therapeutic doses of energy to the body have become more and more sophisticated. But x-rays are only a part of the transition in medicine toward utilizing energy in healing” (Gerber, 2001, p. 92). Western medical research is starting to research light frequencies, vibration medicine, and to support therapeutic touch (hands-on healing). There have also been efforts to research and photograph energy. This demonstrates, along with the increase in recent scientific and popular literature on the subject, a rising interest in energy and how we expend and conserve our energy, not only for our own good but also for the greater good.

Organisational surveys conducted on managers confirm the need for workplace cultures, leadership, and work processes that acknowledge the whole individual with needs, desires, values and a spirit self” (Kinjerski & Skrypnek, 2004, p. 27). Proponents of spirituality in the work place claim that the “generalized benefits of a spiritual culture are believed to include increased physical and mental health of employees, advanced personal growth, and an enhanced sense of self worth” (Krahkne, Giacalone & Jurkiewicz, 2003, p. 397). This is an aspect of human physiology that physicians have not yet understood and only reluctantly acknowledged.

Gerber (2001) states, “The spiritual dimension is the energetic basis of all life, because it is the energy of spirit which animates the physical framework. The unseen connection between the physical body and the subtle forces of spirit holds the key to understanding the inner relationship between matter and energy...We will eventually discover that consciousness itself is a kind of energy that is integrally related to the cellular expression of the physical body. As such, consciousness participates in the continuous creation of either health or illness,” (Gerber, 2001, p. 44). He notes that traditional and holistic
practitioners differ significantly in their definitions of health, dysfunction and illness.

The holistic practitioner sees health and illness along a continuum of varying degrees of dysfunction. This model, called the Total Wellness Continuum, was developed by Travis and Ryan (Gerber, 2001). According to this model, a person could be physically ill but still enjoy a state of well-being. The traditional practitioner would define well-being on this continuum at the mid-point: an absence of disease. The holistic practitioner defines well-being “as a state in which a human being functions at an optimal level of integration between the elements of body, mind and spirit” (Gerber, 2001, p. 438) and is therefore at the top end of the continuum.

In practice however, the broad issue of human health and well-being often tends to be “reduced solely to technical aspects of disease diagnosis and treatment, even when we address traditional (or holistic, natural, alternative complementary) medicine” (Husemoen, Hayes, Chu & Zhang, 2000, p. 1). Practitioners tend to focus on the processes of diseases and the various remedies that are known. In general, they do not take into account interpersonal, social, environmental and psycho-physiological energy processes of the whole of life that directly affects well-being and therefore health (Husemoen, Hayes, Chu & Zhang, 2000).

In fact, the concept of health itself is often reduced to a kind of mere “maintenance” of our physical body, or psychological state, in order to keep it from collapsing, just as we maintain our machines. The mechanistic concept of the world and everything in it is applied to our bodies, mind and emotions and how they should be taken care of. “The more subtle aspect of the mind/body energy system in connection with the broader but equally subtle (energy) processes of interpersonal, environmental, and natural (ecological) relationships, often tend to be neglected” (Husemoen, Hayes, Chu & Zhang, 2000, p. 1). As far back as 1890, philosopher-psychologist and spiritual pioneer, William James published two volumes on the mind-body-spirit connection and the impact of our emotions on behaviour. Block (1994) offers
us the following definition: “Disease is literally any dis-ease of the physical body, emotions or mind. Anything which results in a movement away from balanced thought, emotion and physical functioning. The balance is of a dynamic nature, ever capable of shifting to suit the needs of the moment. The body moves away from homeostatic balance in a stepwise progression,” (Block, 1994, p. 1).

More recently, the importance of interpersonal relationships and social support has been recognised in the stress and well-being literature (Cartwright & Holmes, 2006) and has been incorporated into workplace health legislation in several European countries. This has led to the development of terms such as occupational stress which is defined “as a negatively perceived quality, which results from inadequate coping with sources of stress, and which has negative mental and physical health consequences” (Cunha & Cooper, 2002, p. 26). These authors go on to say that individual responses to stress include not only physical and mental ill-health symptoms but low job satisfaction as well.

Schneider and Bartlett (1968) have also drawn attention to the interactive relationship between the individual and the organisation “The postulate that behaviour is a function of the interaction of the organism and the environment is relevant to problems of selection, training, job satisfaction, and mental health in general” (Schneider & Bartlett, 1968, p. 326). Gerber (2001), states that health and wellness are a reflection of the normal unimpeded flow of higher vibrational energies. For Henry (2005) our energy becomes “disorganized when we experience mental, emotional or physical strain or trauma” (Henry, 2005, p. 1). Block (1994) believes that disease is directly caused by the derangement of the energy controlling systems of the body.

Well-being has become a scientific discipline; a science of happiness and life satisfaction. To experience a sense of subjective well-being presupposes that we actually like our lives and is therefore a person’s cognitive and affective evaluation of their life. This involves both emotional reactions to events and cognitive judgments on the satisfaction and fulfilment gained from these
events. “The positive experiences embodied in high subjective well-being are a core concept of positive psychology because they make life rewarding” (Diener, Lucas & Oishi, 2002, p. 63). Well-being means different things to different people. For some, financial well-being is the most important; for others, physical health; and still others place importance on good relationships. Henry (2002) makes an important point when she says that freedom is important to well-being “freedom from fear, worry and anger” (Henry, 2002, p. 1).

We will now look at some of the antecedents of individual well-being that have been reported in the literature.

2.8.1. Antecedents of individual well-being

The beginning of this century saw more and more attention being paid to what has been coined ‘positive’ psychology: the scientific study of human strength and optimal functioning. Due to the emergence of positive organisational-psychology, positive aspects of health and well-being are “increasingly popular in Occupational Health Psychology” (Schaufeli & Bakker, 2003, p. 3). Research has shown that positive emotions have health-protecting effects such as enhancing the immune system (Kahneman, Diener & Schwartz (1999); Stanton, Parsa, & Austenfeld (2002); Lazarus & Cohen-Charash (2001). Fredrickson (2002) found that positive emotions produce optimal functioning, promoting psychological and physical health. Ryff and Singer (2002) define psychological well-being in terms of physical, psychological and social aspects, and identify six dimensions, namely; self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth.

A further school of thought developed from positive psychology around what is termed subjective well-being. Subjective well-being came to be defined in terms of affective states, psychological functioning, and social functioning (Keyes & Lopez, 2002). It is proposed that the individuals’ emotional reactions emanate from the way that the individual assesses and interprets a situation
to be either positive or negative. The “emphasis is on the individual actively appraising the situation and what he or she can do, rather than on the environmental contingencies presumably manipulating the individual’s behaviour” (Monat & Lazarus, 1977, p.141). This approach is in direct contrast to the work of the famous behavioural scientist B.F. Skinner who depicted behaviour as a result of punishment and reward contingencies in response to environmental stimuli.

Current researchers disagree with Skinner. Lazarus (1977) states, “I believe that emotion cannot be understood or even adequately researched without asking about the cognitive factors underlying the emotional reaction” (Monat & Lazarus, 1977, p. 145). Monat and Lazarus (1977) stress the importance of cognitive processes in coping activity and that the ability to cope determines the quality and intensity of emotional reactions. They go on to say “such processes also underlie coping activities which in turn continually shape the emotional reaction by altering the ongoing relationship between the person and the environment in various ways” (Monat & Lazarus, 1977, p. 145). This process between the individual and the environment is described as “adaptive commerce” (Monat & Lazarus, 1977, p. 145), a term that very nicely explains how the individual not only interacts with the environment but also adjusts in accordance with how that individual perceives the environment.

Stress in the work place, as an example of studies that consider the interaction between the individual and the environment, has drawn a lot of attention from researchers. Stress is regarded as an important antecedent to individual well-being. Four areas of research on stress will be discussed below: stress caused by change processes, conflict at work, meaningfulness and workaholism. The phenomenon of workaholism will be dealt with in more detail due to the link with the concept vigour, an important concept for this study on individual well-being.

Stress caused by change processes: Research has found that any major change process has an impact on employee wellbeing, “since it is associated with increased uncertainty, and therefore produces increased perceptions of
occupational stress, lower job satisfaction and higher mental and physical ill-health symptoms” (Cunha & Cooper, 2002, p. 21).

**Stress caused by conflict at work:** Research conducted on conflict at work found that the way in which managers handle conflicts has an impact on the effectiveness of the organisation as well as the well-being of the organisation’s employees (De Reuver, 2006). It has been reported that over 7 percent of all employees on sick leave attribute their poor mental health to conflict at work (Dijkstra, Dierendonck, Evers & De Dreu, 2005). These authors point out that although stress can affect employee well-being, “much of its effect depends on how the involved employees with their particular personality characteristics interpret and react to this conflict situation. It is this interaction between person and environment that produces (reduced) well-being,” (Dijkstra, Dierendonck, Evers & De Dreu, 2005, p. 87). This viewpoint supports Lazarus and Monat’s concept of adaptive commerce. As mentioned in the previous discussion on well-being, a new area of research around the phenomenon of occupational stress has evolved.

**Meaningfulness:** Researchers have also found that a sense of meaningfulness plays an important role in well-being. Whether or not a job is regarded as meaningful is very personal. Social learning theory informs us that people learn to value work through socialization mechanisms. Therefore, attitudes to work are learnt from families, friends, religion, and culture. Frankl (1984) highlights the fact that although work can be a truly meaningful activity, man does not obtain a sense of meaning just by virtue of having a job. It is neither a sufficient nor a necessary condition for the attainment of meaning, and therefore well-being.

**Workaholism:** This is a concept made popular in the press. Some authors “view workaholism negatively…and depict workaholics as unhappy, obsessive, tragic figures” (Burke, 2001, p. 637). Research conducted by Burke found that organisational values play a significant role in supporting workaholism.
Individuals with a tendency towards workaholism, respond to the pressured environment by feeling driven to work (Burke, 2001, p. 642). “In this climate, men and women report increased loneliness, eroding support networks and falling quality of life….Discussions are beginning to turn toward the negative effects of current working patterns and expectations on people’s sense of connectedness with others, life satisfaction and happiness….People sustainability and human dignity are also challenged by the lack of time and energy available for non work activities….Declining interest and participation in local communities and civic activities which is threatening community sustainability and democratic and civic spirit” (Lewis, Rapoport & Gambles, 2003, p. 825). Individuals, who experience their work environments as pressured, frequently report symptoms of burnout.

Burnout is a psychological syndrome that involves a prolonged response to chronic interpersonal stressors and leads to poor job performance, withdrawal behaviours and poor mental health and is the negative antithesis of job engagement (Maslach & Leiter, 2005). Burnout has been defined as turnover, absenteeism, lowered productivity, and the existence of psychological problems. Research conducted on stress has also demonstrated that “cynicism is closely associated with the workplace problem of burnout” (Maslach & Leiter, 2005; Maslach, Schaufeli & Leiter, 2001). Burnout is conceptualised as consisting of three dimensions namely; exhaustion, cynicism (or depersonalisation) and inefficacy or the experience of reduced personal accomplishment” (Cartwright & Holmes, 2006, p. 201).

In the last two decades researchers have recognized that work can become addictive. Another type of addiction has now emerged as use of technology has increased. Researchers refer to these subjects as “technocentered, techno-addicts, or technophiliacs. Further, there is a reciprocal nature to the influences of technology and excess work, so that individuals inclined to either one may rapidly become embroiled in a self-reinforcing pattern” (Porter & Kakabadse, 2006, p. 536).
Porter and Kakabadse (2006) point out that there are also individuals who are internally driven to work long hours. For these workaholics, external work pressure from the organisation allows them to justify their chosen life-style, which is centred on work. Porter and Kakabadse (2006) find support for the belief that this internal drive stems from early life influences from social learning theory. “In addition, long-term exposure to pressure for long working hours may result in having adjusted so completely to those expectations that alternatives are forgotten” (Porter & Kakabadse, 2006, p. 538). Of this group of people who work long hours, some may suffer from burnout but others are what researchers call engaged. “Engaged employees have a sense of energetic and effective connection with their work activities and they see themselves as able to deal well with the demands of their job,” (Schaufeli & Bakker, 2003, p. 4). An antecedent to research on engagement can be found in the research on involvement. Lee & Yu (2004) states that it is a key factor in research on organisational effectiveness and in itself have antecedents in human relations theory.

Schaufeli and Bakker (2003) are of the opinion that burnout and work engagement are two distinct concepts that should be assessed independently. Although employees will experience work engagement as a positive psychological state and burnout as negative, these researchers believe that these two concepts need to be considered as principally independent of each other (Schaufeli & Bakker, 2003). Work engagement is defined by them as “a positive, fulfilling, work-related state of mind that is characterized by vigour, dedication, and absorption…Hence, work engagement is characterized by a high level of energy and strong identification with one’s work. Burnout, on the other hand, is characterized by the opposite: a low level of energy combined with poor identification with one’s work” (Schaufeli & Bakker, 2003, p. 5).

Work engagement is considered by some researchers to be the antipode of burnout. “Whilst burned-out workers feel exhausted and cynical, their engaged counterparts feel vigorous and enthusiastic about their work,” (Schaufeli & Bakker, 2003, p. 3).
The study of vigour has naturally evolved from the study of engagement.

### 2.9 THE STUDY OF VIGOUR

In this study, the concept of vigour, as defined by Shirom (2005) will be used. Shirom’s measure of vigour, the Shirom-Melamed-Vigor-Measure (SMVM) was regarded as a suitable instrument for measuring well-being as it focuses specifically on vigour in the workplace and is defined as an affective state that individuals attribute to their work and conceptually includes physical strength, emotional energy and cognitive liveliness.

As mentioned above, engagement is considered a “positive-affective motivational state of fulfilment in employees” (Shirom, 2005, p. 10). This state of engagement comprises of three dimensions: vigour, dedication, and absorption. Vigour refers to high levels of energy, motivation to invest effort at work, and resilience, which is conceptualised as withstanding difficulties and persisting despite obstacles (Schaufeli & Bakker, 2003). Dedication is defined as having a strong sense of involvement in one’s work accompanied by feelings of enthusiasm and significance. Absorption, according to Shirom (2005) refers to that state of total involvement in one’s work that time is experienced as passing quickly.

These components of engagement are however criticised by Shirom (2005) in that absorption as a concept has considerable overlap with psychological presence at work, and dedication overlaps with the major dimensions of job involvement (Shirom, 2005). “Vigor, as defined by this group of researchers, incorporates considerable extraneous conceptual content in that, in addition to the core meaning of high energy level, it includes motivational elements (e.g., willingness to invest effort) and resilience (e.g., persistence in the face of difficulties)” (Shirom, 2005, p. 12).

Shirom (2005) proposes a definition of vigour that focuses on the positive core affect of vigour. “Vigor represents a positive affective response to one’s
ongoing interactions with significant elements in one’s job and work environment that comprises the interconnected feelings of physical strength, emotional energy, and cognitive liveliness” (Shirom, 2005, p.12).

The theoretical base for Shirom’s definition is found in Hobfall’s (1989) theory of Conservation of Resources. The main thrust of this theory is that people are basically motivated to obtain, retain and protect that which they value (Shirom, 2005). That which people value, are referred to as resources. Resources are both internal and external. Internal resources include such concepts as self-esteem, personal characteristics and attributes. External resources include employment, social status and friendships, amongst others. “The concept of vigor relates to energetic resources only, namely to physical, emotional and cognitive energies. It carries with it the connotation of these resources being augmented over time. Vigor represents an affective state that individuals attribute to their job and workplace,” (Shirom, 2005, p. 13).

There are three reasons why Shirom (2005) has focussed on physical strength, emotional energy and cognitive liveliness as dimensions of vigour. Firstly, these three energies are individually possessed in a pool of resources. It is believed that an expansion in one dimension is often accompanied by augmentation of the other dimensions. Secondly, this set of dimensions represents a coherent set that does not overlap with any other behavioural science concept or any aspect of the self-concept. Thirdly, this conceptualization of vigour clearly separates it from its likely consequences such as engagement, job involvement or resilience (Shirom, 2005). “Feeling vigorous is probably directly related to one’s appraisal of relevant job demands and available coping resources, as proposed by Lazarus’ appraisal theory,” (Shirom, 2005, p. 13). The cognitive appraisal that takes place includes the assessment of one’s movement towards a goal and the pace at which that movement is likely to occur.

Sensory pleasure may evoke feelings of vigour. Physical activity is accompanied by physiological changes including the secretion of endorphins in the blood stream which induces a sense of vigour as a mood state. Both
vigour and sensory pleasure therefore can trigger a positive feeling that accompanies physiological changes. Shirom (2005) however identifies two major differences. Firstly, vigour, or any component of it does not depend on pleasurable body stimulation. Secondly, according to Lazarus’ emotion theory, positive emotional feelings are as a result of a positive cognitive appraisal of a situation as being meaningful or beneficial to the individual.

First, we need to understand what we mean by a positive affect. This takes us to the study of emotion. Shirom (2005) defines emotion as a “highly structured response to specific types of events or environmental interactions that gives rise to a characteristic adaptive behaviour, adaptive behaviour that is relevant to the needs, goals, or survival of the organism” (Shirom, 2005, p. 4). Some researchers such as Gray and Watson (2001), view emotions as short term, intense and specific whereas mood is regarded as occurring over a longer period of time, less intense and being more general. For Shirom, the term ‘affect’ denotes both mood and emotion (Shirom, 2005, p. 4). According to cognitive theory of emotions, (Lazarus, 1977), cognitions and emotions are separate functions but are experienced on a practical level as one and the same thing, each affecting the other. It is generally recognized that the purpose of emotions is to stimulate action related to the need for survival of the species.

The study of positive emotions and affective states is an emerging area of research in the discipline of positive psychology, (Seligman, 2004; Csikszentmihalyi, 1990; Snyder & Lopez, 2002). The positive emotions model proposes that positive emotions have health protecting physiological effects, thereby impacting on longevity. Fredrickson (2002) informs us that the biological mechanisms involved are only just beginning to be understood but are expected to relate both to improved functioning of the immune system and to the individual having the capacity to make healthier life style decisions.

Mood is a difficult concept to define as it relates to long term affect where it is not possible to define either its duration or stability. It is argued that emotion and mood are basically the same affect whereas emotion is object specific.
and mood is not (Shirom, 2005). Shirom subscribes to this definition “vigorous mood as a free-floating, object-free, and relatively long term version of the affective experience of vigor, representing a focused, spontaneous, quite intense, and relatively short-term response to work-related interaction. Vigor as a mood state and vigor as an affect state share many similarities, like being both positive affect, having an analogous approach function, being quite central and not peripheral affective experiences, and being controlled by similar processes” (Shirom, 2005, p. 6).

Researchers found that vigour is associated with managerial effectiveness, describing vigour as a core affect that can be attributed to the work environment. Vigour is therefore an innate pattern of response to environmental cues that has, over time, proven to be functionally significant (Shirom, 2005). “Since positive affective states are indicators of mental well-being…individuals’ level of vigor may be considered as an indicator of their optimal psychological functioning” (Shirom, 2005). This viewpoint is important to this study as vigour is used as a measure of well-being.

The affect of vigour at work however differs from vigour as a mood state in that vigour at work has an object such as the personally meaningful relationships at work. Shirom’s (2005) study of vigour at work breaks away from the predominant focus on vigour as a mood in clinical-psychological studies by researchers in this field. The measurement of vigour is primarily based on the theoretical position that vigour and burnout are inversely related and cannot be experienced simultaneously. In contrast, Shirom (2005) argues that “vigor and burnout are obliquely related and do not represent the extreme poles of the same continuum” (Shirom, 2005, p. 9). The reason for Shirom’s different approach is that he believes vigour as generally defined by researchers only recognizes one form of energy, physical energy, whereas vigour has personal resources interwoven with physical strength, such as emotional energy and cognitive liveliness.

According to Shirom (2005) vigour is a work-related ongoing emotional experience that results from the individual’s appraisal of their job and the
working environment and what these mean to them. “Positive affective states are indicators of mental well-being (e.g., Katwyk van, Fox, Spector & Kelloway, 2000); individuals’ level of vigor may be considered as an indicator of their optimal psychological functioning” (Shirom, 2005, p. 25). Fredrickson and Joiner (2002) confirmed research conducted by Ashby, Isen and Turken (1990) wherein it was found that positive affect broadens the scope of cognition and enables flexible and creative thinking. This in turn enhanced resilience and produced positive emotional well-being. It is more difficult to assess the impact of positive emotions on the physical body as the physiological mechanisms are not known. However, it is proposed that positive emotions do change levels of dopamine in the brain. Davidson (2000) in conducting brain research also found that people who were experiencing positive emotions had heightened activity in the “left prefrontal cortex while the right prefrontal cortex remains quiet” (Shirom, 2005, p. 27). Positive emotions have also been linked to improved immune function, as discussed in the preceding section on well-being.

Emotion theorists such as Frederickson (2002) and Lazarus (1977) have argued that affective states are associated with specific action tendencies. This means that the experience of vigour may prompt the individual towards a certain thought-action repertoire “that expands activity, broadens the range of options, and promotes creative solutions for work-related problems” (Shirom, 2005, p. 28).

Shirom’s model of vigour and his instrument the Shirom-Melamed-Vigor-Measure (SMVM), is used in this study as a measure of individual well-being. Based on his theory, Shirom makes use of three dimensions in his instrument: physical strength, emotional energy and cognitive liveliness. Each of the dimensions will be briefly discussed below. Shirom did not expand on exactly what he believed these dimensions entailed, except in the case of emotional energy, where he engaged with researchers and posed his own theories, as discussed above. These three dimensions will be discussed below and findings from the literature search will be incorporated in the discussion.
2.9.1. Physical strength

To understand the physical body and therefore physical strength, we can look at the smallest component, the cell. What applies to the cell is also applicable to the body as a whole.

Researchers in the world of cellular biology have demonstrated that every cell contains a copy of the master DNA blueprint, with enough information to make an entire human body from scratch. “The fact that every cell within the human body contains the information to create an entire duplicate body mirrors the holographic principle whereby every piece contains the information of the whole”, (Gerber, 2001, p. 49). The holographic principle helps us understand the bio-energetic fields associated with the physico-chemical structure of the human body.

The cell is the smallest living unit. The human body has 50-100 trillion cells, which the body is constantly renewing (Chopra, 1990). The cell can be considered as an individual living being which eats, drinks, grows, eliminates waste, multiplies, ages and declines. The cell needs three basic requirements to be met in order to enjoy good health: Firstly, the cell requires innervation which is the influx of the life force by means of an adequate nerve supply from the brain and spinal cord. Secondly, the cell requires nutrition which necessitates normal composition of blood, lymph and other fluids of the body. The third requirement is for drainage to ensure that accumulations of waste that obstruct venous and lymphatic circulation are removed.

The cell contains a memory and energy of its own. It can store and process information from the sun and plants, as well as from the human heart (Pearsall, 1998). Every living cell remembers what it is supposed to do, where, when and how. Cardio-energetics suggests that the billions of brain cells contain memories which constantly vibrate with other cells to share and create information energetic memories. Cells consist more of space than of matter and the energy within the cell vibrates and merges with the energy of all things around that cell. These tiny cells, or energy particle waves, make up
two thirds of our bodies, which literally make us ‘heavy with information energy’ (Pearsell, 1998).

From the perspective of new science, or vibrational medicine, matter is regarded as nothing but compressed energy (Harbour, 2002). Our physical body is “differentiated from the finer energy dimensions by its lower energy-wave frequency. Even though our bodies – like all animate and inanimate objects – are not static, the matter that makes up our bodies vibrates so slowly that it creates the impression of compact steadiness to our senses” (Harbour, 2002, p. 22). In terms of this vibrational model, the organs and cells of the body communicate by means of chemical messages as well as non-chemical forms of information-carrying messengers. Our cells communicate through coded messages carried by hormones and bio-chemicals, electrical signals (such as those carried by the nerves of the body) and weak light signals. The cells have their own intelligence that allows them to understand and use this coded information in its many forms in order to maintain the body in a state of health.

This Einsteinium view also sees consciousness as playing an integral role in health and illness. Consciousness is seen as a kind of energy itself, and not just a by-product of electrical and chemical signals processing in the brain. From the perspective of vibrational medicine, our consciousness is not limited to the brain and central nervous system but is also seen as an integral part of the human heart. Our reactions to life are recorded not only in the biochemical patterns of memory storage in the brain but also in the major life energy centres of the body that help to nourish our cells and organs.

The vibrational model of healing does not deny the validity of discoveries in molecular biology or the biomechanical functions of the body’s organs. It merely puts them in the perspective of the bigger picture. So, in addition to the idea that cells are fed by nutrients from food as well as oxygen, this view believes that they are also fed by a continuous stream of life-force energy. We possess a variety of specialized energy-distributing systems that also support
the cells and organs. These systems can either enhance or inhibit the flow of energy in our bodies by factors such as our emotions.

2.9.2. Emotional energy

The work of Zukov (1979) depicts energy moving through the chakras and the experience of emotion is a result of energy leaving the body in a positive or negative manner. This energy that Zukov (1979) refers to is regarded as universal energy and is based on the findings of quantum physics. Tosey (1994), comments that energy is related to, but not synonymous with, ‘emotion’.

Smith and Sharma (2002) draw our attention to the writings of Egan in 1973, which stated that emotional repression is a greater problem than emotional indulgence. These assertions hold today since “society still equates emotional maturity with the control or repression of feelings, continuing to use the word “emotional” in a derogatory sense” (Smith & Sharma, 2002, p. 197). Therefore, our attitude towards emotions has to change. Research shows that 70% of total energy comes from emotional energy. “You have emotional energy when you feel UP for your life – hopeful, positive, engaged, charitable, caring, patient, focused, loving” (Kirshenbaum, 2003, p. 1). Fredrickson (2002) found that emotions are accompanied by a tendency to think or act in a certain direction. Emotional well-being “can be described as a pervasive feeling of satisfaction on a broad spectrum of levels” (Brink, 1996). Emotion is defined by Lazarus as “a complex disturbance which includes three main components – namely, subjective affect (which includes the cognitive appraisal), physiological changes related to species specific forms of mobilization for action, and actions having both instrumental and expressive features,” (Monat & Lazarus, 1977, p. 146).

Lazarus (1977) points to the fact that we often consider emotions illogical and even out of control. He argues that although we may use reason to keep emotions under control, he proposes that “the arousal of emotion actually depends on reason and follows clear rules” (Lazarus, 1977, p. 86). It is the
rational appraisal of a situation that results in an emotion. This is called cognitive mediation. “Emotions follow an implacable logic, as long as we view them from the standpoint of an individual’s premises about self and world even when they are not realistic,” (Lazarus, 1977, p. 87). Appraising takes place in one of two ways. “First, the process of appraising can be deliberate and largely conscious. Second, it can be intuitive, automatic, and unconscious” (Lazarus, 1977, p. 82). The distinction made is that at times appraising may be quick, instinctive and intuitive whereas at other times it may be slow, thoughtful and information seeking.

Garg and Rastogi (2006) argue that clearly there are positive benefits of emotional displays for organisations, as they control the exchanges with customers or clients, and can therefore lead to customer retention. Unfortunately, there is a fear in organisations that focusing on emotional energy leads to loss of control.

Smith and Sharma (2002) do not propose that organisations abandon goals, productivity, or rationality to develop alternative modes of discourse. Rather, acknowledging emotions at work includes what is currently ignored or marginalized in organisational life. “Rationality is not an objective, immutable state. Rather it is socially constructed and cast as the dominant mode of organizing. Rationality and technical efficiency, however, should be embedded in a larger system of community and interrelatedness,” (Smith & Sharma, 2002, p. 198). Emotion is not constant but changes over time as a result of interaction with the environment, “based in part on feedback from the situation and from his [the individual’s] own reactions” (Monat & Lazarus, 1977, p. 149) or, adaptive commerce, as Lazarus calls it. “People select the environments to which they must respond; they shape their commerce with it, plan, choose, avoid, tolerate, postpone, escape, demolish, manipulate their attention, and also deceive themselves about what is happening, as much as possible casting the relationship in ways that fit their needs and premises about themselves in the world,” (Monat & Lazarus, 1977, p. 149).
Emotions are regarded as a central element to the notion of self and are strongly linked to motivation, behaviour and psychological health (Cartwright & Holmes, 2006). Researchers and health professionals impart that the “evidence is mounting, even in the traditional medical literature, that our emotions affect our health” (Gerber, 2001, p. 474). Research has found that “any period of stress or intense emotion can weaken the immune system” (Hafen, Karren, Frandsen & Smith, 1996, p. 7). “Specialists in psychophysiological medicine estimate that possibly as many as 90 percent of all health problems can be traced, at least in part, to the influence of emotions” (Hafen, Karren, Frandsen & Smith, 1996, p. 22). There are physiological reasons why emotions impact on health. According to research, different parts of the brain are associated with specific emotions, and they are also associated with specific hormone patterns. “The release of certain hormones, then, is associated with different emotional responses, and these hormones affect health,” (Hafen, Karren, Frandsen & Smith, 1996, p. 2).

Energy on the emotional level is described by Pert (1997) as the result of vibrations on the molecular level within our bodies. She notes that there are areas along the spine that are particularly active in communication. These seem to mirror the locality of the chakras (Brennan, 1993).

Intellect and emotion have traditionally been regarded as being at opposite sides of the continuum. “The period of history frequently described as modernity, which reached its apogee in the twentieth century, has long been seen as one that marked the ascendance of rational, calculating, intellectual human at the expense of passionate, emotional, impulsive one” (Gabriel & Griffiths, 2002, p. 214). It is interesting to note then that “emotions and the sub-conscious [are] on a noticeably higher [frequency] level than the mental sphere” (Harbour, 2002, p. 23). Richards (2006) notes that “habitual comfortable mental energy is unlikely to provide a vision that stirs the emotions and rouses the spirit” (Richards, 2006, p. 41).
2.9.3 Cognitive Liveliness

Although this dimension resides in a higher frequency than the physical body, it is in a lower frequency than the emotional dimension. “The mental level is the dimension of consciousness; it is home to our intellect, our conscious thoughts, and our ideas” (Harbour, 2002, p. 23).

In the modern management paradigm, individuals attempt to base their decisions purely on logic and reason, and frown on the use of intuition and the display of emotion (Biberman & Whitty, 1997). Nonetheless, the power of the mind has been recognized for some time, particularly since the days of Peale who advocated Positive Thinking. The power of the mind is emphasized by Canfield, Hansen and Hewitt (2000) as well as Murphy (2000) and Humphreys (1996), amongst others.

Scientific knowledge has contributed to and improved many aspects of our lives, but it remains only a partial truth. Aristotle once said that intuition together with scientific knowledge comprises true wisdom. Although we shouldn’t ignore science and rational thinking it is unfortunate that “within business and academic circles, we seem to have largely accepted that the scientific model is the more accurate lens through which to view reality (Krahnke, Giacalone & Jurkiewicz, 2003, p. 400). Cognitive processes and thereby science, has created a world calculable with quantifiable laws, and perhaps, in the process ended with only half a world. The ‘scientific’ position of absolute truth inherently creates a sense of competition and dominance over other positions and encourages the absolutist, “either or” thinking, which entails debates and arguments rather than dialogues. “Western philosophers have mainly focused on the pragmatic, empirical, analytical studies and basically reflected interpretative knowledge while Eastern philosophies have valued the interpretations…hermeneutics is the key…and…interpretative knowledge is just as important as empirical knowledge,” (Krahnke, Giacalone & Jurkiewicz, 2003, p. 400).
The scientific investigation of how the brain affects the body’s immune cells and how the immune system can be affected by behaviour is called psychoneuroimmunology, a term coined in 1964 by Dr. Robert Ader, Director of the Division of Behavioural and Psychosocial Medicine at New York’s University of Rochester. “Psychoneuroimmunologists focus on the link between the mind, the brain and the immune system,” (Hafen, Karren, Frandsen & Smith, 1996, p. 22).

“Neuroscientist Karl Pribram of Stanford University has suggested that the brain functions in accordance with holographic principles: that memory is distributed throughout the brain and can thus be reconstituted from any of the parts,” (Morgan, 1986, p. 80). Memory and intelligence is not only a function of the brain but of the whole body. Chopra (1990), states that when emotions, thought, lifestyle and other factors influence the body, it prevents the cells from functioning properly and affects the overall intelligence of the cell, resulting in ill health.

2.9.4 Conclusion

In the field of well-being, researchers are quickly coming to terms with the concepts of quantum physics and new areas of research such as vibrational medicine are gaining acceptance, even if not in the formal medical world. The demand for a holistic approach to health care from the public has played a role in encouraging this movement. In particular, there is a need to see man as a physical, emotional, mental and spiritual being. Many models accept the first three dimensions but there is some reluctance to address the fourth, that of spirituality, particularly in the workplace.

Emerging from the well-being research is the school of thought on positive psychology and more specifically, positive emotions. From studying the popular concept of burnout, researchers have now turned their attention to the study of engagement. Engagement was found to include the dimension of vigour. Shirom (2005) has taken the study of vigour to another level, relating it specifically to the work environment. He identifies three clearly conceptualized
dimensions of vigour, namely; physical strength, emotional energy and cognitive liveliness. Shirom developed an instrument to measure vigour, which will be described later, in Chapter 3.

2.10 THE RELATIONSHIP BETWEEN ORGANISATIONAL ENERGY AND INDIVIDUAL WELL-BEING

Morgan (1986) believes that through understanding the logic of mutual causality, i.e. that a relationship exists between the individual and the organisation and that they influence each other, “we have a means of appreciating how the explicate reality of organisational life unfolds and is transformed on an ongoing basis” (Morgan, 1986, p. 255).

Morgan (1986) uses the analogy of the hologram or associates the brain with a hologram in an effort to describe organisations as “information-processing systems capable of learning to learn...and can be designed to reflect holographic principles” (Morgan, 1986, p. 80). In the 1950s the Hungarian Nobel Prize winner Dennis Gabor constructed the first hologram. A hologram is a special type of optical storage system that can be explained as “the part is in the whole, and the whole is in the part” (Lessem, 1991, p. 256). Holography uses a lensless camera to record the interference pattern created by laser light and captured on the photographic film. "The hologram is an energy interference pattern. Within this pattern, every piece contains the whole,” (Gerber, 2001, p. 46). Holography demonstrates in a very concrete way that “it is possible to create processes where the whole can be encoded in all the parts, so that each and every part represents the whole,” (Morgan, 1986, p. 80). In a hologram, every piece will reconstruct the entire image. Relating this to the organisation, although things may seem separate, they are all implicitly integrated. “The appreciation and manifestation of such a whole, within whatever part, is the essence of quality. Moreover, the more intense the awareness of the whole, within each part, the more total the quality...In essence, then, management and organisations are not classically ordered in linear manner,” (Lessem, 1991, p. 258).
In this holographic field, learning and managing, operations and finance, knowledge and skill, manager and organisations, product and market, institution and environment become, on the one hand, discrete and separate phenomena and, on the other, holographic reflections of each other (Lessem, 1991). In fact, this complementarity between “part (classical) and whole (romantic), like that between particle and wave, rock and whirlpool is characteristic of total learning and quality management, just as it is of the new physics” (Lessem, 1991, p. 262). Taking these thoughts further, we can expect that there will be a relationship between organisational energy and individual well-being as they are holographic reflections of each other.

Schneider (1975) reports that research relating to employee well-being and service, ascertained that a climate of employee well-being serves as a foundation for a climate for service. Employees need to feel that their own needs have been met within the organisation before they can become enthusiastic about meeting the needs of customers (Schneider 1975). In their recent research on customer relationship management, Van Bentum & Stone (2005) found that in order for customer relationship management to succeed, an appropriate cultural foundation is needed. They also note that an organisation’s culture consists of numerous sub-cultures. Schneider (1975) found clients are better serviced if the practices and policies of the organisation meet the needs of their employees.

Research has shown that the psychological climate of individual employees has a pronounced positive or negative effect on the organisation and its performance (Davidson, 2000). We can therefore expect that there will be a relationship between organisational energy and individual well-being.

2.11 SUMMARY OF FINDINGS

Although a difficult concept to define, mankind has been aware of energy and its importance since the beginning of time. Our Western mechanistic view of the world has limited our ability to explore such concepts until the astonishing
breakthroughs were made in quantum physics. Quantum physics forces us to ask if our separateness approach to individuals and our organisations is the appropriate model in the modern world. We are challenged to think about the universe being in constant flux, in chaos, and whether we have only studied the explicate order without truly understanding the implicate order that underlies reality. These questions “invite us to search for the basic dynamics that generate and sustain organisations and their environments as concrete social forms” (Morgan, 1986, p. 235).

Over the years, researchers have paid a lot of attention to the topic of individual well-being. In the context of organisational effectiveness, research has focused on questions of burnout, engagement and vigour. The approach to individual well-being as proposed by Shirom (2005) provides a different perspective, as vigour is seen to be an indicator of well-being. Vigour is defined as an affective state in response to the environment, or organisation on the part of the individual.

The study of the relationship between organisational energy and individual well-being may be considered a climate study. Research has indicated that climate and/or culture has an important impact not only on the well-being of the individual but on the general performance of the organisation as well.

2.12 CONCLUSION

This chapter has provided an overview of the literature on organisational energy and individual well-being. The main themes and arguments relating to the objectives of the literature review were presented. These objectives were to:

- Describe the concept of organisational energy;
- Describe the concept of individual well-being;
- Describe the relationship between organisational energy, organisational climate and individual well-being;
Describe the antecedents of individual well-being.

The literature review provided a definition and description of organisational energy. This allows the concept to be operationalized and empirically tested. The review also discovered a heuristically developed instrument to measure this phenomenon in organisations. This instrument, called the EnergyScapes Profile will be discussed in detail in Chapter 3.

The literature review provided a definition and description of individual well-being as an indication of vigour. This allows the concept to be operationalized and empirically tested. The review also discovered an instrument that had been developed to measure this concept. This instrument, called the Shirom-Melamed-Vigor-Measure, will be discussed in detail in Chapter 3.

The review found evidence in the literature and research of a relationship between organisational energy and individual well-being. Morgan (1986) and Lessem (1991) provided substantial information about the holographic relationship between organisations and individuals. Research conducted on the well-being of individuals and their behaviour towards clients found that employees are affected by the climate of their organisations.

Antecedents of individual well-being were found in the literature. The most significant antecedent appears to be stress. This has led researchers to investigate burnout and engagement as well as vigour.

The empirical methodology that was followed to address the empirical research objectives will be explained in the following chapter.
Energy is for support of the human soul as it moves towards its freedom

Virginia Satir