A literature review of spiritual capital, developments of spirituality in the workplace, and contributions from a Māori perspective

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ABSTRACT

At the heart of this dissertation lies the question: What contributions can a Māori perspective bring to the literature on Spiritual Capital?

In order to answer that question from a substantive position, I review scholarly literature that highlights the origins and development of the term spiritual capital. In doing so, I elucidate philosophical tensions and theoretical challenges encountered in the literature on spiritual capital and theoretical analysis emerging on spirituality in the workplace. I note that scholars have difficulty separating the terms spirituality and religiosity, however, the dominating thread in the literature has positioned spiritual capital firmly within the fields of human, social and religious capital. Given the subjective nature of spirituality, the critical issues of how to capture and measure its significance remains a challenge for empirical research. This however has not hindered growing interest in the area nor attempts to seek application of knowledge to a broad array of areas, including business and management.

After reviewing the literature, I consider the area of spiritual capital needed a rich framework to capture the „essence“ of dialogues, underlying themes, attitudes, and philosophical orientations. In other words, the awareness and depth that was required to bring to the fore the richer more substantial literature, was a great contribution. Drawing from scholars who offer contributions from the perspective of a Māori worldview, I considered these contributions. Further to this I advanced Wolfram’s metaphorical framework and outlined transferability of concepts to the wider literature.

The contributions of this dissertation will advance, both Māori understandings of their roles in relation to the field of spiritual capital, and offer conceptual development on transferability of such emerging knowledge to broader literature in economics, business and management.
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"He nui maunga, e kore e taea te whakaneke; he ngaru moana, mā te ihu o te waka e wāhi". A big mountain cannot be moved along, but a great ocean wave can be pierced by the prow of a canoe. The solution of some problems is as difficult as moving a mountain. Others, however, can be solved as easily as the canoe parts the wave with the right vessel, i.e. the instrument, method and technology. Pēpeha 595 (Mead and Grove, 2001: 102).

Introduction

As a process, this literature review of spiritual capital was similar to navigating expansive oceans. Laden with conflicting nuances, ideological biases, spiritual capital, as a metaphoric term, contains numerous tensions. As noted by Derrida (1978, p. 17) “metaphors are never innocent; they orient research and fix results”. Nineteenth century Romanticist Economist Adam Müller was the first to construct this metaphoric term by conjoining the seemingly oppositional notions „spiritual” and „capital” and orientating the result within a conceptual dialogue determined to associate economic development and cultural progress. However, the intangible and highly “subjective experience of the sacred” (i.e. spirituality), with the economic investment notion of capital, creates tensions for scholars (Vaughan, 1991, p. 105). Waves of issues threaten to drown out, rather than make visible, subtle but important nuances; difficulties in separating spirituality from religiosity, objections to its philosophical roots having economic validity, and cultural and societal differences that make a universal measurement improbable (Woodbury, 2003; Iannaccone and Klick, 2003; Voas, 2005). Further to this, contemporary dialogue around spiritual capital has been likened to soaring rhetoric by Zsolnai (2004).

This dissertation is an exploratory literature review on the emergent concept of spiritual capital. Tentative definitions of spiritual capital proposed in the literature have been noted. However, the purpose of this dissertation is, not so much an attempt at constructing a working definition for the term spiritual capital, but an exploration of
notions of ways, rhetoric, and thematic pathways developed by scholars. The voices of philosophers, social economists, the economic religious, supporters of mystic consciousness, and that from a spiritual economist viewpoint will be considered. Where appropriate, the unit levels of analysis (society, organization, and individual) are noted.

What has been purposefully attempted is the exploration of ways that a new alternative frame based upon a Māori worldview, one characterized as deeply spiritual, can contribute to the literature on spiritual capital (Salmond, 1997; Henare, 2003; Wolfgramm, 2007). Metaphysical metaphors developed by Wolfgramm (2007) suggest, continuity and vitality inherent in the spiritual facets of a Māori worldview, contribute to institutional innovation and culture dynamics. Wolfgramm captures this in a metaphorical framework; Waka Aoturoa, Kainga, Marae, and Pā Taua. Wolfgramm (2007) sought to align her research with the holistic, non-linear Māori worldview that transcends time-space, ancestors, the living, material and non-material dimensions. The intention of this dissertation is to explore possibilities for capturing some of the nuances that may have eluded other approaches made using other worldviews in regard to spiritual capital. As expressed in the pēpeha at the start of this introduction, with the right vessel even the mighty waves can be pierced and progress made along a journey of discovery.
LITERATURE REVIEW

E kimi ana I ngā kāwai I toro ki tawhiti. „Seeking the shoots that stretch far out”. The shoots here are those of the gourd or other creeping plant. The saying is applied, therefore, to someone seeking to establish a distant relationship or seeking to rediscover his or her own roots. Pēpeha 128. (Mead and Grove, 2001, p. 29).

Scholarly consideration of the Terms Spiritual and Capital

Dehler and Welsh”s (1994, p. 19) definition of spirituality as an “energizing feeling”, is inadequate in the eyes of Gull and Doh (2004, p. 130). For them such an important feature “should not be, and cannot be, limited to an emotion”. For Wilber (1998 cited in Gull and Doh, 2004, p. 130), „spirit”could not be precisely defined as it is not one thing, rather it is “paradoxical; on the one hand, very personal, and on the other, very communal”. They note Canda”s working definition of spirituality as the; Gestalt of the total process of human life and development, the central dynamic of which is the person”s search for a sense of meaning and purpose through relationships with other people, the nonhuman environment, and the ultimate reality (Canda, 1980, p. 30 cited in Gull and Doh, 2004, p. 130).

Taeusch (1935, p.222) lists three main views of capitalism: an “idealistic and relatively passive” interpretation endorsed by Max Weber and Ernst Troeltsch; a “more active or pragmatic” interpretation as outlined by Adam Smith; and a third, descriptive view of capitalism interpretation as a historical event presented by Werner Sombart. As regards this last interpretation, Taeusch describes it as largely descriptive. Sombart, “not satisfied with a merely economic interpretation, regards capitalism as an integral part of the complex fabric of modern civilization, including all of its humanistic patterns and colorations” (Taeusch, 1935, p. 222). Taeush (1935, p. 222) characterized the analytical view of capitalism, as influenced by Weber and Troeltsch, as idealistic and passive, consisting of “calculated evaluations of anticipated periodic returns” that makes possible a social-economic interpretation of investment activities in general. Taeusch (1935, p. 222) informs us more active and pragmatic view of capitalism;
consists in the organization of productive or distributive agencies so as to create not only income but also increment to the original investment. This interpretation gives primacy to the social-economic functions of the entrepreneur, the inventor, the discoverer, advertiser, business manager, and all other persons who through imagination, insight or organizing ability “make two blades of grass grow where only one grew before”

Taeusch (1935, p. 234) characterizes “Capitalism, is an idealistic economic construct, hovering over the world of economic realities very much in the same way that ““immortality” or “otherworldliness” hovered over the practical world of the “Middle Ages”. He says, “Of the ethical and moral difficulties encountered by the theory of capitalism, little will be said. The story is a sordid one and ranges through the whole gamut of business activity” (Taeusch, 1935, p. 236). Arguably, a pragmatic conceptualization of capitalism attempts to complement an idealistic conceptualization and in Taeusch’s (1935, p. 234) opinion, “Capitalism …represents one of the greatest achievements of creative imagination in the history of human thinking”.

Prior to Max Weber’s work on the Protestant work ethic, Sombart had argued that; the roots of capitalism run deeper than the sources of Protestantism. And they become lost in the sociological welter of primitive societies. And what is needed is a thoroughgoing search for the “gesichtliche Lage”- inadequately designated by the words, “historical conditions” – following the course of its development in each relatively independent social-economic unit and its relations to that of other units in the more comprehensive universe of social-economic discourse…it may easily be that “capitalism” is not one but many” (Taeusch, 1935, p. 234).
The Birth of the Term Spiritual Capital

The literature traces the source of the term „spiritual capital“ to Adam Heinrich Müller (1779-1829), forerunner of economic romanticism in nineteenth century Europe (Woolcock, 1998). To understand the Romanticist mindset, Briefs (1941, p. 279, 340) characterized it as, “[Romanticists] considered immediate cognition and intuition as superior to experience and observation. Empiricism and rationalism were imperfect sources of human knowledge …[it was] dynamic subjectivism and subjective dynamism”. Such a mindset would be supportive of an organic type of intellectual reasoning that would set them at odds with those who valued, and gave primacy to, objective rational analysis. From their worldview, it was a fundamental “fallacy to confound reality with the physical world…it embraced the eternal, the unseen and the infinite”. Müller declares the purpose and motive behind his larger works as “The reconciliation of science and art and of their noblest ideas with serious political life” (Müller’s Vermischte Schriften, I, p. iii cited by Mann, 1958). It is from a series of three Berlin lectures on his work Die Elemente der Staatskunst (lectures; 3 parts, Berlin, 1809), that Müller uses the term translated variously as „spiritual” (or moral) capital, to convey the idea of “a manifestation of the spirit of a nation” and identified it with the notion of the “power of life of a nation” (Mann, 1958, p. 346). Further, Nothing could be produced without a dormant stock of experience inherited from the past and utilized by means of speech and writing…the condition of this stock was a condition of economic development and cultural progress…production depended on the interaction of four equally necessary elements: land, labour, physical capital and spiritual capital (Mann, 1958, p. 346; Briefs, 1941).

This acknowledgement of the equality equated to each of the elements, and the focus on the importance of the interaction between those elements, resonates with Wolfgramm’s (2007) empirical research. Wolfgramm highlights that it is the dynamic interactions between the secular and the spiritual which are important in moving an organization forward.

Müller’s „spiritual” or „moral” capital was intrinsically linked with economic development and with the conviction that “the Christian religion reached far beyond the
realm of private affairs – it was an eminently political reality, the foundation of the family, of the state, and of a federation of states” (Briefs, 1941, p. 285). In Müller’s view, the unity between the state, society and economic life was inseparable “one sphere…ruled by the law we found in state life, by the mystery of reciprocity in all the spheres of life”. Acknowledging that;

Besides material capital there exists also moral capital (gestiges National-kapital); besides the labour and the present generation there is the labour of generations past as a cooperating and contributing factor…Economic life is a reciprocal process among the members of a national state…it is not a competitive struggle among economically sovereign individuals (Briefs, 1941, p. 287).

The „economic individual” did not exist in Müller’s reality therefore he offered an alternative analysis contra to Adam Smith’s (1723–1790) idea that „self-interest” should be the guiding principle of economic life. Labeling „self-interest” as destructive, Müller’s voice was out of harmony with the prevailing mindset of his time that accepted explanations of social systems that likened them to machines (D’Souza, 2005, p. 12). Adam Smith’s economic individualism was seen by Müller as destructive because it “broke up traditional relationships between social groups [viewed] as motivated by a spirit of mutual aid, loyalty, charitable service, and trust” (Briefs, 1941, p. 293-4). Müller defined „true wealth of the nations” as being conditional” on political order and on religious foundations. Müller argued an individualistic doctrine was inadequate because social contracts covered more than just the relationships of stipulated parties; social contracts included obligations to mankind at large and relationships of man to God. It was also unrealistic to analyze economic life in isolation from the social universe and in his treatise The Elements of Statesmanship, he asked economist”s to;

…look beyond the existing order; Instead of describing what actually is, he must explore what ought to be…Economic life should be reorganized by using a scale of values derived from philosophy, ethics, and religion (Mann, 1958, p. 344).

Müller’s articulation and placement of the term spiritual capital within dialogue on economic development was derived from his holistic worldview. Karl Polanyi (1944) would later argue that the economy in pre-capitalist society was embedded in the rest of
society (particularly its political and religious institutions). The advent of capitalism saw the economy being, not only separated out from society, but eventually dominating it. Polanyi (1944) argued for the economy to be re-embedded back into society. This would allow the political and other collective institutions to preside over the market in preference to the unhealthy imbalance created by the dominant position that was accorded the economic sphere (Smelser and Swedberg, 2005).

Austrian economist Joseph Schumpeter (1954) rejected Müller’s ideas as unsound upon the grounds of them being “…inoperative metaphysical conceptions” (Viner 1954; Schumpeter 1954, p. 421 cited in Hart, 1986, p. 644). The two universes of economic analysis and philosophic discourse are, “two different worlds that do not touch anywhere...without reducing [their] own arguments to futility” (Schumpeter 1954, p. 422 cited in Viner 1954, p.896). Viner (1954, p. 896) argues that it was:

...fairly obvious that for Schumpeter it is the analytic achievement which above all else entitles an economist to honor and brings intellectual distinction to economics...[He states] It is a major doctrine of Schumpeter that philosophies, political doctrines, value preferences, psychology, and many other matters, have no contribution to make to economic understanding, which is exclusively the product of acquaintance with facts and of “scientific” analysis.

Commenting on inherent tensions between the German and the British schools of thought at the time, Hart suggests that Schumpeter argued that there was no place for the philosophic positions emphasized by economic romanticists and went as far as to state such concepts were “inoperative metaphysical conceptions” (Hart, 1986, p. 644);

Müller negated everything that British political economy stood for- free trade, division of labour etc. – in favour of national self-sufficiency, the virtues of working the land and so on....[He argued] such an approach reduces German economic ideas [and ideals] to the status of an aberrant sideshow for their refusal to extrude the social and cultural context of economic life into the analytical dumping ground known normally as ceteris paribus assumptions.
Müller’s concept of spiritual capital was derived from a holistic worldview which acknowledged that it was an important part of a balanced whole system. For him the physical world was not the only reality. Müller’s position reflected an awareness and respect for this intangible stock which he prefixed with the word spiritual. It was the “manifestation of the spirit of a nation” (Mann, 1958, p. 346). On the face of it, philosophically this Romanticist orientation does not appear to be too far removed from a holistic Māori worldview of the universe which places belief in the power of life forces at the heart of its culture. However, it must be noted that the outer boundaries of Müller’s conceptualizing of spiritual capital remained set by a Christian worldview (Brief, 1941).

Essentially the same Christian worldview, remained dominant in the literature as the historical timeline takes us forward to an implicit notion of „spiritual capital” found in German social scientist Max Weber’s (1864-1920) seminal work on the sociology of Religion in his book, The Protestant Ethic and Spirit of Capitalism (1904-05). In it he noted that the combination of religious interest with economic activity “released a tremendous force and introduced a mentality favourable to capitalist activity” (Smelser and Swedberg, 2005, p. 9). Weber had noticed a relationship between successful captains of industry and their Protestant religious orientation. “Based on the assumption that religion was an operative cause of social change” (Simey 1967 cited in D’Souza 2005, p. 127), we are told that Weber wanted to do two things; “establish a connection between patterns of belief and the system of social action, and show a connection between patterns of belief and commercial activity”. Living during a time when positivist interpretation reigned supreme and “denied any reality, per se to religious experiences”, Weber’s philosophical position stood-out;

Weber emphasized the subjective meaning-complex of action and stated that the study of society required an interpretive understanding of social action…phenomena of social experience were not „given things” as the data of the natural sciences were, but were given their form and content by the ideas and motives of human’s. (Simey 1967 cited by D’Souza, 2005, p. 125).

128) contends, “it seemed that it was his intention to establish two propositions”: (i) human behaviour in various societies was “intelligible only in the context of their general conception of existence; and (ii) that religious conceptions were actually a determinant of economic behaviour and consequently one of the causes of economic change” (D’Souza (2005, p. 129). Abraham and Morgan (1985 cited in D’Souza, 2005, p. 29) interpreted it that Weber sought confirmation of “an essential harmony between the Protestant Ethic and the Spirit of Capitalism”. Since Weber’s concept of capitalism was pluralistic, it is not surprising that “he also sought to find out, whether and to what extent, a cluster of values in the religions of India, China and the Middle East facilitated or hindered the development of capitalism” (Abraham and Morgan 1985 cited in D’Souza, 2005, p. 29)

Weber contended that traditions from the regions of China, India and the Muslim world “created vast reserves of spiritual capital, but ones largely antithetical to the rationalities and achievements of modern capitalism” (Berger and Hefner, 2003, p. 1). They consider that comparative research investigating spiritual capital in different civilizations remains a matter of central intellectual and policy importance.

Whilst Weber’s work established an explicit dialogue about religion and economic activity, analytical frames that argued an ethos of a particular Christian religion (Protestants, specifically of the Calvinist variety) appeared to be „in harmony” with a particular type of capitalism¹ (D’Souza, 2005). Berger and Hefner (2003) suggest his work on other religious worldviews be extended. Engaging the Muslim world as a case study, Berger and Hefner (2003) note that a foundation of mass education in the 1950s and early 1960s, coinciding with urbanization, contributed to increased access to religious literature and a religious resurgence;

¹ Barbalet (2006, p. 51) critiques Weber’s methodology, highlighting limitations of his method. In 1920 Weber published the second edition of The Protestant Ethic and the Spirit of Capitalism with the inclusion of the idea that “the Jews are a „pariah people” capable of contributing no more than a „pariah capitalism”“. This was a response to the publication of Sombart’s (1911), The Jews and Modern Capitalism. In this, Sombart (1911) relocates, socially and historically, the „spirit of capitalism” in Judaism, as “an alternative to Weber’s argument concerning the Protestant sources of modern capitalism” (Barbalet, 2006, p. 51).
These created the first generation of Muslim youth with near-universal literacy skills...a vast new market in inexpensive Islamic books and magazines...opportunity...to assert their right to interpret the faith in their own terms. Religious authority in the Muslim community was quickly and quite radically pluralized...the resurgence created vast networks of association and trust, all part of a spiritual capital (Berger and Hefner, 2003, p. 3).

Berger and Hefner ask the question, how are we to understand spiritual capital when presented with this example? They drew upon the foundational works of Bourdieu, Coleman, and Becker to situate the concept of spiritual capital; “Spiritual capital might be thought of as a sub-species of social capital, referring to the power, influence, knowledge, and dispositions created by participation in a particular religious tradition”(Berger and Hefner, 2003, p. 3). They argue that “we have to go beyond the mere presence of spiritual capital and examine the specific values that it promotes and the ends to which its associated networks are put” i.e. associations (religious or not) are not created equal in their impact upon political and economic life (Berger and Hefner, 2003, p. 4). Next they ask, is Islamic spiritual capital compatible with democracy and modern markets? Contending that the Islamic resurgence demonstrated that the political and economic consequences of an expansion in spiritual capital can be varied, Berger and Hefner (2003) concluded that there are competing varieties of spiritual capital operative within each religion and civilization; Different forms and reserves of spiritual capital will have different implications for markets and democracy. The assertion in their conceptual paper *Spiritual Capital in Comparative Perspective* is that, “The outcome of the rivalry among different carriers of spiritual capital in each of the world”s major religious traditions is likely to be one of the defining events of the twenty-first century” (Berger and Hefner, 2003, p. 4-6).

Henare (2003, p. 147) notes Karl Polanyi characterized Māori economics as an internally logical system that proceeds from a religious worldview. Polanyi (1944) notes the philosophy of economic liberalism was not natural to the Pacific, and further, that neither, the motive of gain, or the automatic expectation of payment for labour, was natural for humanity in general (Henare, 2003, p. 264). As a historical economist, Polanyi noted that history revealed that down through the ages, prior to the industrial age, human...
civilizations in general, had not displayed the economic patterns or interactions that were assumed by classical economic theory to be important. Polanyi (1977; Dalton, 1961) gave primacy to the socio-historical context of economic activity. He argued that economic processes were ordered by custom and interpersonal bonds with markets playing a subordinate role.

Gary Becker’s (1992 Noble Laureate in Economics) is noted for his originality of thought, breadth of research, use of minimal starting assumptions and for allowing empirical evidence to validate his theories. In the opinion of a colleague of his, if Becker’s axioms were reduced to one, it would be that “all actors in the social game are hominess economics – economic persons, rational agents who maximise their advantages in different cost situations” (Introduction, The Essence of Becker, Becker, 1995, p. xviii). His work is based on the premise that economic theory can help to comprehend social, non-economic phenomena. He took standard economic tools and effectively widened the range to which economic theory could be applied e.g. criminal behaviour, addiction capital, and household economic theory (Introduction, The Essence of Becker, 1995, p. xxiii).

Becker’s influence on the concept of spiritual capital came from his 1964 book, Human Capital. In this book, human beings were seen as assets and durables. The idea was that “embodied in ourselves is our human capital”, which is inseparable and represented investment in a special kind of capital; through education, and health we could invest in ourselves (Introduction, The Essence of Becker, 1995, p. xx, xxiv). In other words, Becker applied the traditional economic framework used to analyse other types of capital investments (Becker, 1995b, 1995c). However, with no human capital markets per se in modern societies, the offering for hire and hiring of people’s human capital resource takes place is the related labour market (Becker, 1995a).

Prior to Becker’s human capital theory, classical economist’s had only recognized three “orthodox” factors that shaped economic growth; land, labour, and physical capital. Along with T.W. Schultz in the 1960s, Becker argued that “a society’s endowment of educated,
trained, and healthy workers determined how productively the orthodox factors could be utilized” (Woolcock, 1998, p. 154). Also, implied in the investment of human capital is the transfer of resources from the present to the future. Therefore the investment problem becomes choosing between resources available today, and resources that will be available tomorrow. Under Becker’s model, a cost today need not be compensated by an equal benefit today or as Rosen (1987) sums it, “the compensatory nature of earnings on prior investments is the fundamental insight of human capital theory”.

Becker in his essay *The Economic Approach to Human Behaviour* (1995a, p. 4-6) emphatically states his support of „the economic approach”, an approach foundered principally by Adam Smith;

> Let us turn away from definitions…because I believe that what most distinguishes economics as a discipline from other disciplines in the social sciences is not the subject matter but its approach…I contend that the economic approach is uniquely powerful because it can integrate a wide range of human behaviour…The combined assumptions of maximizing behaviour, market equilibrium, and stable preferences, used relentlessly and unflinchingly, form the heart of the economic approach as I see it…when an apparently profitable opportunity to a firm, worker or household is not exploited, the economic approach does not take refuge in assertions about irrationality, contentment with wealth already acquired, or convenient ad hoc shifts in values (i.e., preferences). Rather it postulates the existence of costs, monetary or psychic, of taking advantage of these opportunities that eliminate their profitability - costs that may not be easily “seen” by outside observers.

Hsiung (2001) raised the question of whether Becker’s concise model can really capture the salient features of non-market phenomena. He notes that “Becker introduced the idea of “social income” to summarise both monetary and non-monetary (psychological or spiritual) income…Becker was the first economist to bring into a formal analytical framework those factors that are abstract and non-measurable but that everyone considers important” (Hsiung, 2001, p.194).
Contemporary Perspectives on Spiritual Capital

Metanxus Research and Spiritual Capital

Sir John Templeton, principle founder of The Metanexus Spiritual Capital Research Project, has also funded and supported this sizeable interdisciplinary social scientific research initiative on the economic and social consequences of religion and spirituality. At the latest 2006 Metanexus Conference, Kimon Sargeant, director of the Spiritual Capital Research program, opened with;

Spiritual capital is something that we’re not exactly sure what it is…spiritual capital might be best broadly understood as “An informed guess that there is…payoff in understanding the connections between religious beliefs, networks, networks in institutions, and things in the real world of economics, and politics and social changes. (www.metanexus.org retrieved on 15th January, 2007).

The tone of this latest definition presents a little differently to that of the official Metanexus 2003 working definition where, “spiritual capital is the effects of spiritual and religious practices, beliefs, networks and institutions that have a measurable impact on individuals, communities and societies”. Has a measurable impact shown itself to be not so measurable despite the level of resource and rapid growth of published research and interest, or is it just too soon for results?

Iannaccone and Klick (2003, p. 1) when invited to prepare an introductory literature review on scoping spiritual capital, refers to the term as a “catchy phase…a linguistic union of the academically-respectable concept of capital (both “human” and “social”) and the vague but popular notion of spirituality”. Speculating that it remains to be seen whether “the marriage will last, let alone be fruitful and multiply” Iannaccone and Klick (2003) note that attempts to separate and promote spirituality as distinct from religiosity, have been largely unsuccessful. They consider the term spiritual capital;

…blurs traditional distinctions between that which is religious and that which is secular. “Spirituality” sidesteps the negative images frequently associated with institutionalized religion. [However] the term is sufficiently elastic and popular that [] can be applied to all
traditional religions, all new religions, and a wide [enough] range of non-religious activities [to be] deemed virtuous or therapeutic (Iannaccone and Klick, 2003, p. 1).

They also speculate as to whether or not the concept will enter academic discourse “relatively clean with well-defined boundaries and characteristics”. They position spiritual capital as a superset of religious capital and a subset of human, social, and cultural capital (Iannaccone and Klick, 2003, p. 3).

It was Innaccone (1990 cited by Innaccone and Klick, 2003, p. 6) who introduced the term religious capital into economic dialogue “to explain patterns of religious beliefs and behavior, over the life-cycle, between generations, and among families and friends”. The concept was modeled on the notion of consumption capital and the Beckerian model of religious commodity production with religion being noted as a major factor in forming social networks and trust. In turn these non-material factors such as “radius of trust”, “behavioural norms”, “religion” were noted by Becker to have had profound economic and social consequences (Innaccone and Klick, 2003).

Woodbury (2003, p. 1) defines “spiritual capital as the economic and social consequences of religion and spirituality”, he presents three units of analysis; national, communal, and individual. His definition’s point of difference from other forms of capital (especially social capital) is that, religious groups are more than just social groups because their relationship with their God takes centre stage providing the focus of all group activity. He notes that spiritual resources may also shape how people use other forms of capital. The challenge to scholars is to see whether there are any unique religious resources. Religious people invest money building resources of all sorts of manner (e.g. material, social, spiritual and intellectual) which in turn shape them as individuals and society (Woodbury, 2003). His argument is that the use of „spiritual capital“ as a metaphor aids people to see religion itself as a metaphor; they can view religion as an investment vehicle of resources with a „return“. This return includes “something uniquely spiritual – that can not be reduced to money, or power or sex” (Woodbury, 2003, p. 2). Viewed this way, there may also be consequences of foregoing investment in other forms of capital, for example,
participation in learning “culturally-valued knowledge”, unless this is an integral feature of the religion itself.

Woodbury (2003) argues that „spiritual resources” are hard to explain with existing theoretical concepts but go some way in explaining personal accounts of why people do the things they do. The challenge for quantitative research is that it is improbable that there will be a „universal measurement” across cultures. He illustrates this by citing the example of how, a barometer of weekly service attendance by Jews and Christians alike may be a comparable measure of spiritual capital, this would not be applicable for Buddhists and Hindus. That is, different religious groups will invest in spiritual capital in different ways.

Finke (2003) uses the terms religious and spiritual capital interchangeably when discussing current definitions and how the concept has been used to explain religious commitment and organizational change. Firmly differentiating between capital that is unique to religion and that from membership in other organizations, Stark and Finke (2000 cited by Finke 2003: 2), have added the ingredient of „emotional attachment” or bonding that they say “greatly enhances the productive capacity of religious capital”. Hence, their definition “Religious capital consists of the degree of mastery of and attachment to a particular religious culture” (Finke 2003 citing Stark and Finke, 2000, p. 120). According to their construct, over time these two components (mastery and emotional attachment) not only accumulate (as a type of capital), but assist in explaining both religious activity and personal satisfaction for individual members of a particular group. They offer the following advantages of the concept:

1. More precise descriptions of what is being acquired and accumulated from religious beliefs and involvement with religious organizations.

2. Potential to increase explanation of such benefits gained when placed in a larger theoretical framework.

Malloch (2003, 2005, p. 342) when pondering over hidden motivations behind diverse economic booms, presents the hypothesis that “In the ultimate sense, spiritual capital is
the missing leg in the stool of economic development and entrepreneurial activity, which includes its better known grounded relatives, social and human capital”. Trust is the basis for business activity and is “ultimately formed and informed by religio-spiritual beliefs and traditions” (Malloch, 2006, p. 12). Malloch raises the questions: What is an adequate framework for spiritual capital? Is the study of entrepreneurship a hot-bed of spiritual capital?

Even for those living on the most precarious margins of existence, development is more than a matter of improved material conditions …development is clearly a vision of redemptive transformation. This sense of spiritual capital is founded on an understanding that all resources are entrusted to people….spiritual capital is about this entrustment of responsibility and a care for the creation it exhibits” (Malloch, 2005, p.341).

In a discussion on the „spiritual value of money, commerce, and prosperity” Malloch (2006, p. 20-21), in the chapter Economic Humanism as Spiritual Capital in his book Renewing American Culture: The Pursuit of Happiness, identifies the tension and gulf between „the spiritual” and „the economic” and an unresolved core issue;

Building on ancient cultural perspectives rooted in agrarian and nomadic societies, many religious and humanities leaders still see money and commerce as tainted with immorality and greed. From the viewpoint of traditional culture, the spiritual and the commercial are polar opposites…two problems must be solved together, produce wealth and distribute it….the traditional gulf between spiritual and economic can be bridged because there is a spiritual basis for economic activity and a spiritual form of capital that is linked to human and social capital.

He asks the question, are these categories (spiritual versus commercial) still appropriate for a global knowledge-based economy? “Is economics, when driven by knowledge, still a zero-sum game, as it was in agrarian and industrial times, or can the pie continuously expand due to the continuous expansion of knowledge and technology?” (Malloch, 2006, p. 21).

Voas (2005) questions the extent to which economic concepts (e.g. investment and rate of return etc.) will reap benefits when applied to intangible notions like beliefs, rituals, morals and meaning. He cautions that the use of the metaphor spiritual capital is
acceptable as long as we learn something from it, rather than shape the evidence to
conform to it. Voas (2005, p. 1) builds upon Iannaccone’s conceptual outline of spiritual
capital with his definition in a working paper;

Spiritual capital in a broad sense refers to those aspects of human and social capital that
relate to organized religion, holistic spirituality, mysticism, or non-naturalistic belief. It
thus consists of a stock of individual assets such as worldviews, lifestyles, physical
markers, mental resources, cultural characteristics and knowledge of doctrines, practices,
texts, stories, etc. and also of relational goods that derive from family ties, group
membership, communal activity and other connections in social networks. By implication
any quantification of spiritual capital may require separate dimensions for its human and
social capital components.

Verter (2003, p. 150) seeks to differentiate his model of spiritual capital from the
religious capital model of Iannaccone, Stark and Finke. Calling it a Bourdieuan model
which “treats religious knowledge, competences, and preferences as positional goods
within a competitive symbolic economy”

Chakraborty’s (2004, p. 33) offering of a consciousness dialogue to the discourse states,
“In simple words spirit/spirituality means acceptance of the principle that all beings,
especially human beings, are, in essence, something superior to, more unconditioned than,
more permanent compared to the „body-life-mind“ (BLM) combination”. Applied to the
arena of ontology, he characterizes such thought as flawed by the limitations imposed by
this BLM triad, “It harmfully prunes the scope of intrinsic human endeavor…a path,
which is best described as „three steps forward-four steps backward“”. Chakraborty turns
the reader towards the “realizers” (those who approach spirit/spirituality from the
perspective of deep internal experience) in preference to misleading “sterile intellectual
labors” (p. 33). He says that spirituality can only be captured in human language via
suggestive metaphors and images.

Chakraborty preferred to take a positive view of the upsurge of interest in spirituality and
religion in relation to business and management by imagining that such interest
represents a growing concern with the “increasing predatory” practice of business and a desire to combat it:

Authors from cultures and societies where spirituality has ceased to be a living tradition for several centuries tend to treat the subject too lightly and glibly…Most authors from such backgrounds do so in a highly readable style, but omit altogether both the ontological-epistemological basics, as well as the practical nitty-gritty for evolving an authentic Spirit-centered work-attitude and leadership process. All this produces a simplistic, made easy kind of mentality in the reader (P. 44).

Chakraborty (2004, p. 45) negatively critiques Mitroff and Denton (1999) on defining spirituality as a basic feeling of interconnectedness” and on statements like, „more spiritual” organizations are also seen as „more profitable” and „the immense spiritual energy in each employee is essential for producing „world class products and services”. To him, they are presenting “spirituality as yet another means or tool to further the dominant objective and measurable goals of business”. While agreeing with Mitroff and Denton”s (1999) questioning of much the popular writing on spirituality because it is unsupported by evidence, he says that the kind of evidence that their paper offers does little to help either.

Measurement-orientated, reductionist academia, especially in cultures where religion/spirituality is not a living tradition…will tend to be either too hesitant to step into a domain higher and subtler than their measurements can cope with, or will end up producing spurious quotients and indices which can be more confusing and misleading than clarifying and enlightening. Spirituality is a matter of spontaneous conviction in living traditions. Mere scholarship is counterproductive in this sphere. (Chakraborty, 2004, p. 45).

Chakraborty (2004, p. 7) voices reservations about the „smart phases” like „spiritual capital” and „spiritual quotient” calling it an invasion of an area beyond the bounds of any kind of quantification. Calling it “a radical contradiction between 24-hour, complex society, where individuals are constantly chased by ill-understood forces of centrifugal change, and spirit-centered organizations”. Chakraborty concludes his contribution to the dialogue with his wish list of concrete elements for the vision of a spirit-centered
organization such as: “slowing down the pace of living; interiorizing the outgoing consciousness; consuming less of non-essential material goods; conserving more of non-renewable resources” (Chakraborty, 2004, p. 47). In summary, Chakraborty views spirituality as a remedy for a growing malignancy.

Theoretically, a Spiritual Economy model, in contrast to a Rational Economy model, would contain an ethical or spiritual component that provides motivation for the production of goods and services that enhance meaning and value for all mankind i.e. are of social value and not merely produced for profit.

Creativity is the fundamental activity of mankind and the fundamental aspect of the phenomenon of Eros…a philosophical creature…the most accurate description of the human being is that man is essentially the innovative animal or the entrepreneur…the ultimate purpose of entrepreneurship which is the production of beneficial goods and services for human beings…not simply the creation of new business as an end in itself (Allinson, 2004, p. 64).

On the other hand, the Rational Economic man more closely resembles the „man motivated by hunger“ whose motivation is based upon a fear of survival and self-interest model rather than one of love. Then the pursuit of money, and maximization of profit (as much money as possible), is seen as being motivated, not just by hunger, but by limitless greed (a mixture of hunger and fear) (Allinson, 2004). Modern/western economic/economic activity has been influenced by the concept of man as „the rational economic man” as opposed to giving credence to the concept of man as essentially „the spiritual man”. Allinson asks; Could it be that the growing phenomena of bringing the discourse „the essential [spiritual] nature of man” to the fore, is a marker along man”s journey in “following the impulse of love”? Can a „new” view of man prompt „new” behaviour? At the macro-economic system level the thought is that the planet can only survive with the model of man as the guardian or trustee of the planet (Allinson, 2004). These behaviors are not seen as needing to be only altruistic, but neither are they to be based solely on the supply and demand conditions of the market.
Allinson (2004) paints a very emotional argument based on the concept of love. However, since the Greek had a number of different words to express various types of love, it is interesting that he chose Eros which was the name for the Greek god of love and is also used to express desire of a sexual nature. I suggest the use of the Greek word agapé\(^2\), a principled love, may have been a better fit with the concept of the dawning of a spiritual economy. Also problematic is the issue of who and what defines genuine needs.

Bouckaert (2004) when commenting on possible rationales behind the present-day trend of introducing spirituality into business ethics, noted that it was often within the context of leadership. He references back to Plato’s Academia that taught an “aristocratic philosophy of governance”, wherein king-philosophers needed physical, mental and spiritual training to reach „enlightenment“ to be good leaders. Bouckaert (2004, p. 51) questions the possibility of hidden sympathies behind contemporary organizations engagement with spirituality and raises the questions; Are we seeing the establishment of a modern day “economic aristocracy” with a “control of people” agenda? Or is it more a link with the idea of „economic democracy“?

There is even a voice for mysticism raised in the contemporary discourse around spiritual capital. Philosopher Henri Louis Bergson (1859–1941) introduced the idea that mysticism was the main source of moral and religious renewal (Bouckaert, 2004). This „supra-rational“ emotion (mysticism), through intuitive means, brings the mind into contact with the creative force of life or vital progress (l’Élan vital) within a co-incidental or overlap caused by „the inner movement of time“. The notion carries the idea of a „space“ where the future overlaps with the present i.e. a window into the future (Bouckaert, 2004). According to Bouckaert’s reading on this co-incidence, “Time is not the repetition of identical moments but the emergence of something new, openness for what is unsaid, unknown, unforeseen. Time as duration is a divine manifestation of life” (Bouckaert, 2004, p. 52). Such a notion may seem complete nonsense to mainstream thought, but studies are presently being conducted based on a proposal that there is

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\(^2\) The Greek language finds multiple ways of expressing the concept of love. This is in recognition of the various ways that love can be expressed. Eros was but one term to convey romantic or sexual love.
empirical evidence that serial entrepreneurs access an intuitive resource from just such a „space (Unitech 2006 AGSE International Entrepreneurship conference). Polynesian concepts of time and space and may not be too far removed from this notion (see Henare, 2003).
Contemporary Applications of Spiritual Capital in the Workplace

Boje’s (2000a) cautionary concluding comment in his paper *Post-Spiritual Capitalism in Organization Studies* presented at the 2000 SCOS Conference in Athens were;

Biberman, Whitey, and Robbins (1999) remind us, "without spirituality the normative purpose of business is profit." Yet, there is I think a need to be cautious about our enthusiasm for making predatory capitalism bend to the will of the new fundamentalism. One person's spirituality is another's iron cage.

The discourse on spirituality in the workplace is in effect about “reframing the very discussion of what organizational life is all about” (Hockin, 1998, p. 7; Boje, 2000b). The need for this discourse stems from how “Modern industrial society knows how to do almost anything that can be imagined, and is totally confused about what is worth doing” (Harman and Hormonn 1993 cited by Hockin, 1998, p. 6). It is about addressing the needs of the human spirit and providing meaning in work beyond providing for material survival. This calls for a measure of alignment with personal and organizational concerns and work can now be seen as a path of personal and spiritual development. It is no longer distinct from the rest of people’s lives but is an opportunity to practice one’s values, be of service to others, and express uniqueness (Hockin, 1998; Giacalone and Jurkiewiez, 2003).

However, difficulties arise when attempting to demonstrate the utility of linking workplace spirituality to tangible aspects of the work environment. Sass (2000 cited by Giacalone and Jurkiewiez, 2003, p.15) says spirituality can be understood at a variety of levels (individual to organizational), and that it is the interconnectedness of these levels that helps us understand impacts on workplace, hence to understand you must “examine the interplay between the individual and organizational spiritual values”. They hypothesize that it is divergence between individual and organizational values that is the likely catalyst for the growing interest in workplace spirituality. If there is incongruity between the levels, then the theory is that an absence of spirituality in the workplace will result in poor job-person fit. This absence will be expressed through decreased performance and increased conflict.
Giacalone and Jurkiewiez (2003, p.17-20) on the role of spirituality in the workplace, note three potential stances that can be taken: parallel relationships (i.e. assumes that there is no relationship between the two, therefore a change in one does not impact on the other); adversarial relationships (i.e. assumes the they belong apart and that there should be no relationship between the two and therefore workplace spirituality is not a valid area of inquiry); and integrative relationships (i.e. there is a causal relationship between spiritual variables and workplace outcomes to be investigated and understood, but in that case what is the nature of that connection and whether it affects the functioning of the organizations?). Research in this arena is likened to researching other intangibles such as leadership, power etc. They note that if administration and management of organizations has been predicated to date on scientific principles, one cannot use a different yardstick for spiritual variables. Therein lies the difficulty, how to have generalizability and validity plus meet the challenge of identifying significant relationships (Giacalone and Jurkiewiez, 2003, p. 20-21). Giacalone and Jurkiewicz (2003) have attempted to use a framework of organizational values that they say can be evidenced in an organizations culture and how it promotes employees transcendent experiences.

In relation to analysis of practice and organizational change, Neal drawing from Ackerman (1984) and Banner and Gagné (1995) argues;

…spirituality and consciousness, far from being “far out” and irrational, have been found to be at the core of dynamic evolutionary systems, and thus must be included into our analysis and practice of organizational design and change (Neal et al 1999, p.176).

Neal, Lichtenstein and Banner’s (1999) conceptual paper focuses on the question; What matters most, economic issues or spirit, in individual, organizational, and societal transformation? Acknowledging that economics is usually cited as the driving force for transformation, their proposition is that spirituality may be as much (if not more) of a driving force. They point to the upsurge of interest in spirituality which includes a dramatic increase in interest in incorporating spirituality into management theory,
management development, and management practice. The claim is a stream of transformation researchers are noticing;

The core benefits of transformation are not economic, yet are critical to the success of individuals, organizations and society. It is the non-material, even spiritual qualities of transformation that may be the most profound for individuals, organizations and society (Neal et al, p. 176).

Neal et al (1999) present their dialogue along four unit levels of analysis; the individual level (leadership and personal), organizational (core values), the societal level (collective belief patterns producing critical mass), and the global level (insights from natural science). They draw upon insights from a research project designed to explore „the moment of transformation” using in-depth interviews of change practitioners/theorists Peter Senge, Bill Torbert and Ellen Wingard (Lichtenstein 1997 cited by Neal et al, 1999, p. 176);

...as the theory is stretched to its limit, what actually sparks the transformation is somehow unreachable through logic, not tied to rationality. What then can be the explanation of this process? How can we explain these findings?...the cause of transformation may indeed be spirit, yet the result may indeed be an increase in effectiveness and productivity within the system (Neal et al, 1999, p. 177-8).

Promoters of organizational transmutation, Gull and Doh”s (2004, p.131) argue that the issue for an organization is;

not to be merely a revised version of its former self...rather its nature will undergo a substantive conversion. Metaphorically, the change that must take place is similar to the changing of a caterpillar into a butterfly. This requires a dominant schema, which circumscribes organizational life and consists of the system of beliefs, values, and rules that shape the way people perceive and think about the enterprise and its management. The dominant schema guides people in how they relate to themselves, to one another, and to their experiences and in how to make sense of life in organizations. This schema is what is currently deficient in the modern organization-a schema absent in depth and meaning.

The main thrust of Gull and Doh”s (2004, p. 130) paper is that most organizations are without a spiritual orientation. This is because the “underlying system of orientation” of modern organizational management remains focused on; “the objective, the controllable,
the empirical, and the material”. These theorists agree with Gozdz (2000 cited by Gull and Doh, 2004, p. 131) who “argued that cultures that honor positivism, reductionism, and empiricism deny the existence of spirit, challenging the neoclassical worldview as the basis of management and organizational theory and practice”. Gull and Doh (2004) draw heavily on Wilber’s (1995) four-quadrant integral model as a framework that offers organizations an understanding the interplay of the physical/exterior and nonphysical/interior dimensions of living systems. They argue there is an absence of wisdom in contemporary organization practice. This translates into a “tremendous lack of leadership experiences” throughout the organization that reflects having only one eye open\(^3\). They argue “the subjective and intersubjective realm, the realm of the material, the realm from which creativity flows” is often seen as insignificant and meaningless, and this is ignored (Gull and Doh, 2004, p.132).

We create our organizations in accordance with the image we have of ourselves...if we view ourselves as economic self-interest-maximizing beings, then we organize and manage consistent with this view – no meaning, no depth, just material productivity and wealth (Gozdz 2000 cited in Gull and Doh, 2004, p. 133).

Gull and Doh (2004, p. 129-136) articulated their vision of a spiritually orientated organization;

…positivism, materialism, determinism, and egoism do not guide decisions. In the spiritually oriented organization, nonmaterial values are integrated in the system of orientation, and people are enabled to see each other as being deeply connected...However, peering through all four quadrants, we would understand that we

\(^3\) “Overseeing by peering through the bifurcating Cartesian-Newtonian lens – the subjective and intersubjective realm, the realm of the immaterial, the realm from which creativity flows, if seen at all, is seen as insignificant and meaningless, so it is devalued and ignored” P.132. In Capra’s (1982) on Cartesian-Newtonian system of thought; “In this system of thought, the logical, the empirical, and the rational dominate, and therefore the focus is on (and greater importance is given to) the objective, the external, and the material aspects of reality. It is through this orientation that we have amassed great wealth.... However, it has also caused us to believe that all that is important is the external, the material, the objective, and the empirically substantiated: It has caused us to create a world without depth”. (p. 129).
are to create a life within which we can become what we potentially are. We would see that we are not in this world just to exist, rather we are here to unfold: We exist to evolve. Generally speaking, our mission in life is our unfolding; and its through work that we “craft ourselves” (Moore, 1992, p. 185 cited in Gull and Doh, 2004, p. 129 - 136).

The spiritual organization operates or functions consistent with the knowledge that it is deeply interconnected with the world in which it operates (Neal 2000). Gull and Doh (2004) propose a transmutation or change in the very nature of the workplace that should be built on the foundation of spiritual ideals (p. 129). They view this as a solution to the problem that “most modern organizations remain devoid of a spiritual foundation and deny their employees the opportunity for spiritual expression through their work”.

They argue that more than single-loop learning is required, i.e., that;

Spirituality will not be realized by simply espousing spirituality, or by writing and publishing a values statement laden with spiritual-sounding words. Nor will spirituality and work be integrated in organizations by adding spiritual activities and practices. We advance the position that for spirit in the workplace to be fully realizes, the organization must enable the unfolding of each individual through his or her participation in the work of organization (Gull and Doh, 2004, p.136).

Zohar and Marshall’s (2004) best seller, Spiritual Capital: Wealth We Can Live By, defines spiritual capital as “a culture driven by fundamental values and a deep sense of purpose focused on wealth creation and the common good”. In Kohn’s (July 11, 2004) interview with Zohar and Marshall, their reply to the question on what is the difference between spiritual capital and social capital was;

The spiritual capital of an organization is reflected in what it believes in, in what it exists for, and what it aspires to, and what it takes responsibility for…spiritual capital is the capacity for transformational change. Social capital is a more static concept. Spiritual capital is a transformational quality in an organization. It’s built by using our spiritual intelligence which is our transformational intelligence. So if an organization wants to change, evolve, grow, develop, it needs to build spiritual capital.

The term Spiritual Intelligence is coined by Zohar and Marshall as being a useful tool to develop leadership styles, management frameworks and other transformative tools. Dr
Gary B. Brumback (2005) in his review, “Wealth of good ideas”, of Zohar & Marshall’s (2004) book in *Personnel Psychology*, notes their use of the Greek mythological character Erisychthon. Cursed for his greed to eat everything in sight, including himself, after all else had been consumed, Zohar and Marshall use Erisychthon as a metaphor to symbolize the "essence of materialistic capitalism"; an insatiable "monster devouring itself." Brumback concludes that the main theme of the best seller is that, a critical mass of individuals can make a positive difference. This theme, he says, seems to have been influenced by Jung's philosophy that great transformations in history are a summation of positive changes in individuals. Zohar and Marshall (2004) argue that material capitalism, as displayed by Corporate America, is unsustainable and in a state of crisis. What’s more it is, among other things, depleting resources, eroding moral standards, and degrading the very meaning of life. What is called for, according to them, is the transformation into a more positive, sustainable economic system; a "spiritual capitalism", in the secular, non-religious sense. Zohar and Marshall’s (2004) definition of spiritual capital is, the amount of knowledge and expertise available about "meaning, values, and fundamental purposes" that produces, not material wealth (one that ultimately consumes itself), but a self-sustaining wealth "that enriches the deeper aspects of our lives (Zohar and Marshall 2004 cited in Brumback, 2005).
CONTRIBUTIONS FROM A MĀORI WORLDVIEW

*Kia u, kia mau ki to Māoritanga.* „Be firm in holding to your Māori culture“.

It is the richness of one’s culture - a complex blend of spiritual beliefs, customs, literature, myths, legends and many other ethnographical aspects that the Māori tales pride and holds meaning to life”. Pepeha 1339 (Mead and Grove, 2001, p. 217)

The richness and freedom allowed by a dynamic view of life, and the cosmos, does not artificially limit Māori to static states of thought or being. Rather, it generates substance and sustenance through awareness of meaningful relationships with one’s ancestors, the land, taonga, the spirit world, and each other, in ways that confirm identity and a sense of immortality while transcending distance, time and space (Henare, 2003; Wolfgramm, 2007; Weiner, 1985). Henare explains for us what is philosophically at the heart of a Māori worldview that allows space for meaningful evaluation of complex spiritually-layered concepts such as spiritual capital (2003: 32);

Māori vitalism is the belief in an original singular source of life in which life continues as a force which imbues and animates all forms and things of the cosmos. Accordingly, life itself cannot be reduced to matter or form and in Māori thought; life itself is independent from form.

The foundations of Māori religion, metaphysics, and philosophy are inextricably linked to those of the material, oral, and psychological aspects of the culture, which all developed over time…Māori religion is a belief in spiritual beings and is both a way of life and a view of life. It is found in rituals, ceremonies, religious objects, sacred places and sites, in art forms and carvings, in songs and dances, proverbs, wise sayings, and riddles, in the naming of people and places, in myths and legends, and in customs, beliefs, and practices (Henare, 2001, p. 16).

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4 Annette Weiner (May 1985) in her paper *Inalienable Wealth* draws on Marcel Mauss’s notions of inalienable wealth in *Essai sur le Don*. “The primary value of inalienability, however, is expressed through the power of these objects to define who one is in an historical sense. The object acts as a vehicle for bringing past time into the present, so that the histories of ancestors, titles, or mythological events become an intimate part of a person’s identity. To lose this claim to the past is to lose part of who one is in the present. In its inalienability, the object must be seen as more than an economic resource and more an affiliation of social relations” (pp. 210) Weiner further links ideas of immortality to the confirmation of identity.
Such an expansive view and lived or “demonstrated spiritual capital” explains the conclusion arrived at by Anne Salmond; “Māori knowledge is an open system capable of a form of systematic enquiry, critiquing and evaluating the world of human beings and spiritual beings” (Salmond 1997 cited by Henare 2003: 33). It allows for activation of latent capacity (or potentiality) to be eclectic gatherers and learners of new knowledge, open to acknowledging and weaving links and relationships which other worldviews might exclude. Henare (Beck, Walters & Francisco, 1990 cited in Henare, 2003: 44) cites anthropologist Alfonzo Ortiz “The life quest for wisdom and divinity…is a fundamental aspect of living in a sacred tradition”. Henare (2001, p. 15) when comments “At the heart of this view of the creation process is an understanding that humanity and all things of the natural world are always emerging, always unfolding”. Insight into the potentiality of this open system of knowledge gathering is added by the late Reverend Māori Marsden’s words;

Māori understanding the universe is concurred of as a two-world system in which the material proceeds from the spiritual, and the spiritual (which is the higher order) interpenetrates the material physical world of Te Ao Marama (Marsden, 2003 cited by Henare 2003: 43).

This fundamental recognition of the importance of all things spiritual informs and influences the very fabric of a research approach, that is, Māori are very comfortable embracing the nuances and subtleties that can go unnoticed, discounted or even fall victim to being misconstrued to “shape the evidence” to fit the assumptions under different research paradigms (Wolfgang, 2007; Voas, 2005, p.1; Weiner, 1985). To illustrate how a Māori research approach can give due recognition to the spiritual element, Henare notes in his research the historical narrative showing the strong spiritual connection that Māori have with the land and environment; he brings it into sharp focus as of absolute importance for contemporary Māori. Taking us from the time of Kupe to the contemporary world of the late Sir James Henare, Manuka Henare informs us that Sir James had a deep awareness, from an “insider understanding of religion and spirituality” viewpoint of the continuing personal relationships of the living with the ancestors and with the land (Henare, 2003, p. 33);
Over the centuries there was no buying or selling of the land: it was not considered a commodity or a development opportunity. It was, according to Sir James, a person’s very being, “on and by the land the people lived and died (Henare, 2003: 33).

This interaction between Māori and the physical environment is further explained by Henare (2001, p. 18);

Philosophically, Māori people do not see themselves as separate from nature, humanity, and the natural world, being direct descendents of Earth Mother. Thus the resources do not belong to humankind; rather, humans belong to the earth. While humans as well as animals, birds, fish, and trees can harvest the bounty of Mother Earth’s resources, they do not own them. Instead they have “user rights”. Māori have recorded their user rights in their cosmic and genealogical relations with the natural world.

This strong orientation towards all things spiritual is evidenced in Māori society by the recognition and value that are given to spiritual artifacts, including taonga (treasures) and language laden with what are essentially spiritual concepts in dynamic and universally applicable proverbs and metaphors (see appendix iii). The fact that specific names for various spiritual conditions and interactions dating from ancient times survived as part of a living language, speaks of the recognition and valuing of them by Māori. Fundamental to Māori are concepts of tapu (sacred, being with potentiality), mana (spiritual power, power, authority, sovereignty), mauri (life force, life itself), hau (vital essence, reciprocity), and wairua (spirit, numinous reality). These are concepts that evoke the sacred element, spiritual essences and powers (Wolfgramm, 2007; Henare, 2003, glossary pp. ix, Henare, 2001).

Henare (2003) in outlining the economic history of Māori calls upon the work of Karl Polanyi “provides a general theoretical framework of economics through which early-mid nineteenth-century Māori economics can be understood” (p. 122). According to Polanyi Pacific tribal communities such as Māori have economies embedded in their societies. Henare defined a Māori economy as one of affection and mana (Henare, 2003, p. 124).

Petrie noted (2006, p. 5, 11) in her study on the social history of Māori enterprise in the mid-nineteenth century noted that during the period 1840s to 1850s (the golden age of
Māori did not mimic Pakeha ways of operating and managing their commercial enterprises but followed customary patterns.

Wolfgramm’s (2007, p. 3) innovative meta-theory work in organization theory and culture has been drawn upon to sketch a frame of reference. At this point I offer the metaphorical framework developed by Wolfgramm (2007). Wolfgramm (2007: 11, 56, 3) argues her stance on the basis that “a Māori worldview highlights the inter-connectedness of the spiritual, the human and the physical world” and is a “sophisticated worldview that gives primacy to spiritual dimensions”;

Implicit in framing analysis in a Māori worldview is an overarching philosophical orientation that, in a holistic sense, is orientated by a matrix of beliefs that include tikanga te ao marama (wholeness and cosmos), tikanga te ao hurihuri (tradition and change), tikanga wairuatanga (spirituality), tikanga hau (spiritual basis of reciprocity in relationships.

Given this, Wolfgramm argues an indigenous worldview has potential to add considerable value to exploratory research in the space where spiritual dimensions interact with social activity. Wolfgramm noted that “a meta theory is no theory but rather a framework for structuring reflection” (Alvesson and Skoldberg, 2000, cited in Wolfgramm, 2007, p. 213). She states:

…this framework reflects the temporal notion inherent in the Māori term “I nga wa o mua”. This notion recognizes but does not give primacy to an overtly linear approach. It values non linear, holistic, plural, multidimensional and sacred concepts of time also recognized by Eliade in studies of sacred and ancient belief systems…The temporal notion of “i nga wa o mua” is inherent in indigenous Māori epistemological and ontological orientations (Wolfgramm 2007, p. 217).

_Waka Aoturoa_ ("vessel of exploration, adventure and discovery in a long standing world of pluralities") as a metaphor carries the notions of waka as both, „a literal vessel” of exploration and transportation, and as symbolizing „a spiritual vessel” (Wolfgramm, 2007, p. 219). Incorporated into the significance of this metaphor are “the root or ancient meanings to the composite parts of the poetic construct of Waka Aoturoa which reveals
ideas of; time, motion, light, and „inner” fire, stewardship of the environment, and “the enduring nature of the world, a world that stands within pluralities” (Wolfgramm 2007, p. 220). As a metaphor it is multi-layered and multi-faceted – “In a paradigmatic sense, Waka Aoturoa views enterprise initiatives as a means of exploration and discovery of the world interconnected with spiritual and elemental aspects of the environment that are simultaneously enduring, complex and dynamic (Wolfgramm and Henry, 2006).

Kāinga is used as a metaphor for making sense of an organization as „an unbounded village”, i.e., as a “corporate spiritual entity wherein multiple activities connected to the physical environment are undertaken in life along collaborative and networked relationships based in both whanau (kin) and Kaupapa (strategic objectives)” (Wolfgramm, 2007, p. 218). Kāinga carries with it a sense of community, sustainability, mobility, home base, deference to the elders and to elders (respect), cooperation, collaboration, support for accumulation of resources and building and maintaining wider links and relationships for both political and economic reasons. Kāinga is also used as a “corporate spiritual identity…and a place where many fires are lit and kept burning in an eternal sense” (Wolfgramm, 2007, p. 241).

Marae as a metaphor for making sense of concepts applicable to organizations as; important centre-point for reinforcing spiritual, symbolic and ritualistic aspects of the worldview and ethos” as a place for “institutionalize stability and a place for innovative institutional adaptation in the face of both internal and external change (Wolfgramm, 2007, p. 218). Henare (2003: 108-9) uses the marae metaphor as a model for decision-making and exchange;

The institution of the marae was a place of encounter between locals and visitors, the living and the dead – a timeless place where matters were considered and deeds done according to ritual. As Salmond (1983: 32) describes it, these places of encounter were “beginnings and ends”, “frontiers and boundaries”.

Salmond (1990, p. 211) describes the history of marae as an institution. The literal marae is the gathering place where traditional rituals are practiced and reinforced by their practice;

The “anthropology of occasions” gives a vision of society as a complex of settings, between which categories of people flow at intervals, staging and enacting a wide variety
of scenes. As individuals move from one scene to another, their behaviour changes in patterned ways as they adapt to a new set of rules and take up different roles. As scenes alter in a patterned sequence, one can more nearly appreciate the true rhythms of life in that culture…One can envisage the Māori cosmology as coming most sharply into focus on the marae.

In capturing spiritual dimensions of Māori worldview made salient by scholars, several themes emerge: I nga wa o mua – values non-linear, holistic, plural, multidimensional and sacred; Open knowledge system allows eclectic knowledge gathering and learning; Historic demonstration of spiritual capital; Interaction of spiritual dimensions and social activity; Highlights interconnectedness of spiritual, human and physical worlds; Primacy given to spiritual dimensions; Fundamental concepts evoke the sacred element and spiritual essences and powers: tapu, mana, hau, and wairua.

These dimensions are sustained and upheld by a matrix of beliefs that include, Tikanga te ao marama (Wholeness and cosmos), Tikanga te ao hurihuri (Tradition and change), Tikanga wairuatanga (Spirituality), and Tikanga hau (Spiritual basis of reciprocity in relationships).

In considering Wolfgramm’s (2007) metaphorical framework, I now give consideration to ways in which this material highlights elements of spiritual capital from a Māori perspective, and resonates with contemporary literature in spirituality in the workplace, and organization change and transformation.
Metaphors – Taken as symbolizing dimensions of spiritual capital  

<table>
<thead>
<tr>
<th>Metaphor</th>
<th>Dimensions of Spirituality</th>
<th>Potential Application</th>
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</thead>
<tbody>
<tr>
<td>Waka Aoturoa</td>
<td>Dynamic subjectivity dimension</td>
<td>Capacity and capability to factor in a „world that stands in pluralities” – account for complexities using organic intelligence.</td>
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<tr>
<td></td>
<td>Explorative learning dimension ⁶</td>
<td>Potential for new knowledge creation.</td>
</tr>
<tr>
<td></td>
<td>Temporal dimension</td>
<td>Tool that recognizes „enduring nature of world” and can access past histories and ancient knowledge about the nature of man and his endeavors, i.e., mature matrix of values and beliefs that moves research beyond faddish outlooks.</td>
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<td></td>
<td>Spatial dimension</td>
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<td></td>
<td>Enlightening dimension</td>
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<td></td>
<td>Active interpretation dimension</td>
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<td></td>
<td>„Inner fire” motivation dimension</td>
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<td></td>
<td>Stewardship/ guardianship dimension</td>
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<tr>
<td>Kāinga</td>
<td>Personal identity dimension</td>
<td>Capacity and capability to make visible the interconnections and nuances of activities and collaborative and cooperative relationships while remaining anchored within innovative institutionalized systems</td>
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<tr>
<td></td>
<td>Collective identity dimension</td>
<td></td>
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<tr>
<td></td>
<td>Connectivity dimension ⁷</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Strategic dimensions</td>
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<td></td>
<td>Entrepreneurial dimension ⁸</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Orientating schema dimension</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Resource or capital accumulation &amp; investment dimension</td>
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</tbody>
</table>

⁵ For visual interpretations of Wolgramm’s framework and possible applications for spiritual capital see appendices iii and iv.
⁶ Peter Senge’s work on learning organisations
⁷ Based on Darl Kolb’s emerging connectivity theory
⁸ See Malloch
<table>
<thead>
<tr>
<th>Marae</th>
<th>Innovation dimension</th>
<th>Sustainability / adaptation dimension</th>
<th>Stabilising dimension</th>
<th>Centrality dimension</th>
<th>Values and beliefs dimensions</th>
<th>Institutional innovation</th>
<th>Manifestations of spiritual dimensions, institutionalized in art, rituals, symbols, and behaviour patterns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pā Taua</td>
<td>Expanding proactive dimension</td>
<td>Contracting defensive dimension</td>
<td>Motivating action dimension</td>
<td>Strategic orientations</td>
<td>Decision-making</td>
<td>Leadership</td>
<td>Design of organisational structures for particular purposes at particular times</td>
</tr>
</tbody>
</table>

I also consider that this work can be used as a framework to further examine:

- The notion of interconnectedness of the spiritual, human and physical seemed to be fundamentally at ease with Müller’s original conceptualization of Spiritual Capital. This holistic orientation would allow for a whole picture approach that would give due recognition to the value of reciprocal relationships. This would be invaluable to furthering the dialogue on spiritual capital amongst the whole of mankind.
- The primacy given to spiritual dimensions would mean respectful dialogue with higher consciousness theorists of the caliber of Chakraborty and dialogue around mankind’s movement into the era of a spiritual economy with spiritual economists. In other words, the investigation would not preclude or label this perspective as not relevant to the discussion but, actually as of prime importance.
- Sacred elements and artifacts from ancient belief systems would be given a respectful place at the dialogue table and not be dismissed as irrelevant to modern times or superstitious and unintelligible. Rather these would be given due consideration as maybe offering insights into mankind’s endeavors. For example, the Polynesian concepts of time and space allow for a non-linear pluralistic perspective that may
allow space for innovative thinking. Using the Pā Taua metaphor also allows a place of protection for the wairua (or spiritual element) to flow freely.

- The notion of stewardship of the environment is not so distant from dialogue around sustainability and innovation. It has a strong practical underbelly that can be drawn upon.

- The Marae metaphor allows for a space of gathering of all the voices in this spiritual capital dialogue. This is vital so that this complex concept can be viewed from multiple perspectives as befitting “the enduring nature of the world, a world that stands in pluralities” (Wolfgramm, 2007, p. 219).
CONCLUSION: Contribution of Māori Worldview to Spiritual Capital

In this dissertation I reviewed literature on spiritual capital and considered developments in the area of spirituality in the workplace. In doing so, I elucidated philosophical tensions and theoretical challenges encountered in the literature on spiritual capital and the discourse emerging on spirituality in the workplace. I noted that scholars had difficulty separating the terms spirituality and religiosity however, the dominating thread in the dialogue has positioned spiritual capital as belonging firmly with the dialogue of human and social capital as religious capital. Given the subjective nature of spirituality, the critical issues of how to capture and measure its significance remains a challenge for empirical research.

The source of the term „spiritual capital” originates with nineteenth century Romanticist Economist Adam Müller who firmly advocated a holistic approach that positioned it equally with physical capital, when linked with economic development and cultural progress. The concept of „spiritual capital” is complex, multi-layered, and is being interpreted in a multitude of ways (see appendix i). For some, the term contains an inherent tension that originates from the idea that somehow it is morally wrong that the two words should be intimately linked. Weber, who talked of many types of capitalism, brought to the fore evidence that the combination of religious orientation and economic activity can release a tremendous influential force. Others argued that man is essentially a spiritual creature, as opposed to a rational creature, and therefore it was vital to acknowledge and factor in the spiritual side in all of man’s activities, including those of an economical nature. Spiritual capital was also viewed as an important and relevant feature of entrepreneurial activity. Without doubt, the notion of a spiritual capital, as originally coined by Müller, is an important part of a total framework and is now gaining attention in contemporary management and business literature. It has been emphatically offered as being „the master” and not „the slave” by Chakraborty who remains offended by the assertions that offer spirituality as yet another means or tool to further the dominant objective and measurable goals of business” (Chakraborty, 2004, p. 45).
Some theorists exploring workplace spirituality have taken a values perspective in attempting to forge a pathway for research. Some have looked at the moment of transformation and suggested that therein may lie the influence of an intangible spirit at work.

After reviewing the literature, I considered the area of spiritual capital needed a rich framework to capture the “essence” of dialogues, underlying themes, attitudes, and philosophical orientations. In other words, the awareness and depth that was required to bring to the fore the richer more substantial literature was a great contribution. Drawing from Māori scholars who offer contributions from the perspective of a Māori worldview, I considered these contributions. Further to this I advanced Wolfgramm’s metaphorical framework and outlined transferability of concepts to the wider literature.

The contributions of this dissertation will advance both Māori understandings of their roles in the discourse of spiritual capital and offer conceptual development on transferability of such emerging knowledge to broader literature in economics, business and management.
REFERENCES AND BIBLIOGRAPHY

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www.workplacespirituality.info


Selected Bibliography


Appendix i: Table of definitions and orientations on Spiritual Capital

<table>
<thead>
<tr>
<th>Definitions &amp; Orientations</th>
<th>Voice in dialogue</th>
</tr>
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<tbody>
<tr>
<td>Spiritual or moral capital of equal importance as land, labour, physical capital to economical development and cultural and cultural progress. Intangible moral capital (gestiges National-kapital) acknowledged alongside tangible material capital). Christian based religion vital to state. In a similar manner, the contribution of labour from past generations is acknowledged as contributing. As is the „mystery of reciprocity” among members of state. The economic individual not a reality.</td>
<td>Muller 1809 – Romanticist economist Holistic approach Original use of the term spiritual capital in dialogue on economic development during early stages of Adam Smith’s Economic Rationality influence in Europe.</td>
</tr>
<tr>
<td>The combination of religious interest with economic activity released a tremendous force and introduced a mentality favourable to capitalist behaviour. Evidence that religious orientation did matter – at least in the case of the relationship of captains of industry and their Protestant orientation. Multiple capitalisms.</td>
<td>Weber 1904-05 - Social scientist Interpretive subjective meanings approach Implicit use of term in The Protestant Ethic and the Spirit of Capitalism</td>
</tr>
<tr>
<td>Spiritual capital is something that we’re not exactly sure what it is…spiritual capital might be best broadly understood as “An informed guess that there is…payoff in understanding the connections between religious beliefs, networks, networks in institutions, and things in the real world of economics, and politics and social changes”</td>
<td>Metanexus Research – Interdisciplinary Reductionist/rational thinkers approach</td>
</tr>
<tr>
<td>Religious capital consists of the degree of mastery of and attachment to a particular religious culture</td>
<td>Finke &amp; Stark, 2000 Economics of Religion Reductionist/rational thinkers approach</td>
</tr>
</tbody>
</table>
Appendix ii: Ancient Knowledge of a Māori Worldview as Expressed in Pepeha
(Source: Mead, H.M., & Grove, N. (2001). Nga Pepeha a nga Tipuna the sayings of the ancestors. Wellington: University Press). These wise sayings have been presented in no particular thematic order for contemplation within the reflective space constructed for dialogue on spiritual capital.

[1200] page 197. Ka wera hoki I teahi, e mana ana anō. „While the fire burns, the mana is effective”. This saying reflects the special meaning of ahi ka, „the fire burns”. The phrase signifies possession or dominion over a certain territory. From that relationship to the land the person or group referred to derives mana.

[236] page 46. E tā mā, haramai rā, kia komotia ō koutou ihu ki roto I Taratū. „Come here, sirs, and we’ll bury your noses in Lake Taratū”. This was the challenge of Ngā Tahu at Kaiapohia as Te Rauparaha was trying to breach the pā”s defences. The metaphor of the nose being submerged or above water is still current. Above water is taken to mean survival and progress; below water is suffering and death.

[240] page 46. E tama, te kanohi ngaro; whākorekore noa rā koi ngaro ana. „O son, the face not seen; to be unseen is not to exist.” When one ceases to appear in the affairs of a group and to participate in them, that person has, to all intents and purposes, ceased to exist.

[164] page 34. E Kore e taka te parapara a ōna tūpuna, tukua iho ki a ia. „The qualities of his ancestors will not fail to be fulfilled; they must descend to him”. Abilities and other qualities of importance are received from one”s ancestors and at the appropriate time will manifest themselves.

[1339] page 217. Kia ū, kia mau ki tō Māoritanga. „Be firm in holding to your Māori culture”. It is the richness of one”s culture - a complex blend of spiritual beliefs, customs, literature, myths, legends and many other ethnographical aspects that the Māori tales pride and holds meaning to life”.

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E Kore e ngaoko te rākau ki te tīkina Ki te pūtake e whakangaoko ai, ēngari me tiki ki te matamata. „A tree does not itch if touched at its base, but rather when the extremities are moved”. To influence a large group or organization start with some of the smaller elements and first gain support.

E Kore e ngaro, hē takere waka nui. „The hull of a canoe cannot be lost”. The tribe will survive even after losing battles provided the main settlement with the women and children remains secure. Today an organization, if strong, can withstand many temporary set-backs.

He nui maunga, e kore e taea te whakaneke; he ngaru moana, mā te ihu o te waka e wāhi. „A big mountain cannot be moved along, but a great ocean wave can be pierced by the prow of a canoe”. The solution of some problems is as difficult as moving a mountain. Others, however, can be solved as easily as the canoe parts the wave with the right vessel, i.e. the instrument, method and technology. (see also E kore e taea to piki).

He tukemata anō tō te taonga. „Even wealth frowns at times”. The accumulation of wealth invites the envy of others, as well as imposing responsibility for generosity to others. Another interpretation, however, is that wealth may allow one to gain influence.

Te amorangi ki mua, te hāpai ō ki muri. „The priests in front, the provision bearers in the rear”. Describes order of a Māori battle force. The tohunga went first carrying the symbol of the war god, next the warriors, and finally the carriers of food and supplies.

E kimi ana I ngā kāwai I toro ki tāwhiti. „Seeking the shoots that stretch far out”. The shoots here are those of the gourd or other creeping plant. The saying is applied, therefore, to someone seeking to establish a distant relationship or seeking to rediscover his or her own roots.
Appendix iii: TWO-DIMENSIONAL VISUAL REPRESENTATION OF FRAMEWORK:

Appendix: iv: TWO-DIMENSIONAL VISUAL REPRESENTATION:
Metaphoric Frame Oriented to Spiritual Capital Using Wolfgramm’s Frame.