Can Adherence To Religious Teachings, Principles, Values, And Traditions Affect HRM Practices?  
(HRM Practices in Saudi Arabia as a Case Study)

Thesis submitted for the degree of  
Doctor of Philosophy at the University of Leicester

By

Manal Yassin Beidas MBA (Leicester)

Centre for Labour Market Studies

University of Leicester

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In the name of God, Most Gracious, Most Merciful

_Dedication_

TO

The love of my life, my beacon, and my role model

My father, Yassin Soliman Beidas

_And_

TO

The purist of hearts, the warmest of cuddles, and the unlimited support

My mother, Salwa Hamed Al-Hindi
Abstract

In its search for the sources of “ethics from within”, this thesis concurs with many researchers who believe that religions, or any belief systems, are the main sources of ethics, which found their way into the work place, and are still greatly affecting the cultures and economies of today’s world. The research aimed at discussing how religious principles, values and traditions have had, and will always have, a great impact on the ethics of the work place, provided that a certain level of adherence is observed. Culture, religion and economy are tied up in an inseparable matrix that has always been called upon whenever an answer to a problem is sought. The unique impact and influence that the belief of a Divine Omni-power exerts upon cultures and economies are unlike any other forces of change, leadership or otherwise. The research argues that its uniqueness lies in the fact that religious conviction is a power that stems from within people, and would need occasional stimulation rather than external supervision to produce a “self-monitoring” employee.

The research is structured to zoom in from general idea towards a deeper analysis of a chosen case study. Chapter One discussed how culture and religion are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, and national identity. Chapter Two investigated potential, relationships between economy and religion within the understanding that the sciences of economy and management cannot alone explain every aspect of human behaviour. Chapter Three attempted to answer whether ethics and morality rest on religion or not, and if so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. Chapter Four took a closer look at professionalism - as a source of today’s ethics and work values - and its effect on the moral life of societies, aiming at exploring the role of ethical norms in the institutional life, and the way the structure and norms affect individuals and entire nations. Chapter Five shed more light on the necessity and importance of concepts like “Unsupervised Honesty,” “Quality from Within,” “Self- Discipline,” “Man as
God’s Vicegerent,” and “Self-Appraisal” as driving forces behind “good” performance and as powerful regulators of human behaviour. Chapter Six discusses the methodology used in this study to attain quality data to support the research. Chapter Seven presents the results of the analysis of the quantitative and quantitative data gathered in the city of Jeddah, the international business centre of the Kingdom of Saudi Arabia, where major businesses established their headquarters, where the desired sample types existed, and where international HRM practices are observed. Chapter Eight presents the qualitative data selected from interviews with professional from the educational and business sectors. It also contains the opinions of specialised HR specialists. The aim of this chapter is to gather some point of views regarding the concept of Unsupervised Honesty, direct and indirect supervision, and religion as a regulator for human behaviour.

The thesis concluded that Western HRM practices should be modified and adapted to the national context in which it operates, and that time-old religious tradition must be promoted and admitted to the work place in congruence with the newly adopted Western HRM practices. The concept of Unsupervised Honesty represents a general agreement among professionals. Most respondents confirmed that religion is a major source of ethics, while others supported the Unsupervised Honesty concept, but did not necessarily attribute it fully to religion, rather to morality and professional ethics. All managerial levels agreed that the self-monitoring employee is the ultimately sought personnel, regardless of their source of ethics and moral values.
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Introduction


Maximum optimization is one of the main aims of any business organization. There are many factors contributing to the structure of this aim, the most important of which would be the people who run and work in this organization. Their efficiency is cardinal to the operation and productivity of their place of livelihood. Only in an ideal world could their be 100% efficiency in the workforce of any establishment. However, reaching the optimum operation capacity of this workforce is still possible, if every possible tool was utilized to enhance their performance. The author argues that the particular culture of these men and women, who comprise the skeleton of any organization, would be the first place to look for very effective and other potential tools. Furthermore, the author argues that the belief system/s of any culture is the fundamental component that managers’ worldwide should start exploring for possible means to enhance their HR practices. “Honesty from Within” is only attainable through “Self-Monitoring” or “Self-Appraisal”, one of the very first rules of any belief system as this research is aiming to demonstrate.

This thesis aims to explore the role of belief systems - namely religions - in shaping human behaviours especially within the context of work place. It traces the origin and depth of religions’ impact on societies, and whether or not belief systems could lead the research towards offering some insight into the long sought honestly efficient employee. It is an exploration of possible psychological mechanisms through which a religious faith could be transmitted into an actual daily conduct. The hypothesis of the research is that the study of the factors affecting human behaviour, mainly economy, culture, and religion, can offer insight into labour management in today's world. The researcher directed all her attention to find possible means for answering this question: Can Adherence to Religious Teachings, Principles, Values, and Traditions Affect HRM Practices? (HRM Practices in Saudi Arabia as a Case Study).
Value as honesty is always brought to the forefront of any discussion about employees’ efficiency, as it is the foundation upon which other characteristics of the efficient employee (such as positive attitude, professionalism, ethics, cooperation, accuracy, etc.) are based. In the continuous search for improving labour efficiency with minimum managerial efforts and cost at the work place, businesses directed their attention to the sources of ethics and moral values in the society in an attempt to achieve a self-monitored, Self-Disciplined, and Self-Improving employee. This critical need led the researcher to investigate possible behaviour regulators, particularly those that could achieve “Honesty from Within,” or “Unsupervised Honesty” as a primary characteristic of an efficient employee. This, in turn, pointed out to the traditional sources of ethics and moral values. Reviewing relative literature on the subject; belief systems, and role models were revealed as the main sources of ethics throughout the history of humankind.

That is why it was pivotal to begin with the origin of belief systems: the effect of adherence to the principles, values, and traditions of any system of belief on cultures and economies. If the concern here is to explore in any way, form or manner, the relationship between labour and management, and the work environment in general, one must look at both the people and the means of exerting any kind of influence on their behaviour.

What supports the thesis of this research is a view that religion, no matter how primitive it was, has provided - throughout history - a picture of a world order in which everything had a meaning, everything fitted into place, and all that needs to be explained is cleared and reasoned. People's reaction to religious doctrines have – in most cases - superseded man-made laws. Theologians like Dr. Christophe Stuckelberger, Director of the Institute for Theology and Ethics of the Federation of Swiss Protestant Churches considered faith-guided behaviour as “ethical,” and treated it as a branch of theology, especially in Islam, Buddhism, Judaism, Roman Catholicism, and some Fundamentalist Protestant sects.

To approach the subject of religion, the research maintained its adoption of the “functional” perspective of the role of religion in society (the work of Durkheim, Kidd, Malinowski, Hamilton and others on the functional perspective will be presented later on in chapter one). The suitability of the functional theory to the research - as it will be revealed later - lies in the fact that it allows to view society as an ongoing equilibrium of
social institutions, which pattern human activity in terms of shared norms held to be legitimate and binding by the human participants. This social system is such that each part is interdependent with the other parts. Thus, if any part changes, this will have an effect on the entire system, similar to the analogy with the human body - rightly, so, society is likewise seen as an entity, an organism, an analogy that is found in most - if not all - religious scriptures.

The functional theory also views culture as a more or less integrated body of knowledge, beliefs, and values. Culture, then, is a symbolic system of meanings that is integrated with the social system. Culture is viewed as the creation by humankind of a world of adjustments and meanings, in the context of which human life can be significantly lived. As such, a religion’s role in any culture could be summarised in five main functions: it aims to provide the individual with psychological support, consolation, and settlement. It also offers a transcendental relationship through worship and ritual. It sacralises the norms and values of established society. Religion maintains the dominance of group ideals over individual wishes - social control, providing social change - norms can be critically examined, and challenged by reference to "Gods' Law". Finally, a religion would mark the individuals' passage through life and providing check points for adjusting or altering his/her courses of action (e.g. the rituals of baptism, marriage, death, etc).

Chapter One of the research discusses how culture and religion are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, and national identity. The chapter reveals how the most primitive forms of religions have had the same impact on the civilisation in which they emerged, just like the main religions of the world today. This resides in the fact that people adhered to them, believed in them and acted upon these beliefs throughout their lives with varying degrees of faith and conformity. Thus, one can safely view any culture through its system of belief/s as one of the main components of that culture. It is also evident that the sciences of economy and management cannot alone motivate or explain every aspect of human behaviour, and that culture in its broadest sense is the main driving force behind most of what people believe and do.

Even today, people’s views of gods are, in most cases, based on the views of their ancestors; like the idea of gods punishing or rewarding people based on their behaviour. To
be able to understand what is the proper behaviour in order to appease God, people started looking for answers in their culture. Behaviours that were important for the survival of a culture at certain times became ingrained in a more permanent way within the religion of that culture. That is why culture and religion are usually so intertwined to the extent of almost being treated as one and the same.

The elements of the environment and the different aspects of cultures came to play a major role in the creation of varied systems of beliefs throughout history, and then became a vital component of all cultures. These cultural values, which include particular religious beliefs, shaped people's way of living and acting in the world. People in all cultures have a set of beliefs that go beyond both the self and the natural world, and are used to help explain reasons and purpose for human existence and to guide personal relationships and behaviour. In addition, people's behaviour - in almost all cultures throughout history - is judged against its stance along the standard of acceptable religious beliefs and cultural norms. If a person abides by the norms of religion, which are culturally interpreted most of the time, he/she would then be viewed and treated by the other members of the society as righteous, God-fearing, and virtuous, while the opposite might result in shunning individuals from the society all-together as a result of their rejection of religious norms. Anything bad that befalls a person could therefore be explained from this perspective; because he/she did not follow God’s commands, thus, he or she deserved the ill fate that came unto him/her.

It is vital to note here that most people believe that their culture is very important, if not critical, for their well-being. A culture that teaches very successful rules will also generate a strong mechanism for imparting those rules to the next generation. Some of these touch the core of human activity including values for trade, education and social interaction. Culture will also develop ways to “discipline” those who go against its ideals as a mean of protecting the culture itself, or at least guard it in order not to collapse. History stands as a witness to many cultures that were lost in the course of time because their systems of belief were uprooted as a result of their failure to adapt to changing environments and human aspirations. The concepts of religion and culture shared a significant phenomenon of semantic changes. As old words with parallel histories, their meanings have shifted dramatically several times to reflect changing historical and social contexts.
Chapter Two will investigate the possible, and potential, relationships between economy and religion within the understanding that the sciences of economy and management cannot alone explain every aspect of human behaviour. If we were to affect in any way the relationship between labour and management and the work environment in general, one must look closer at concepts like economy, work ethics, values, norms, morality, and other work related codes of conduct. The research also established that religion does not exist free of the principles of the market economy. The advantages of the economic forces of the market are many. They provide incentives for productivity, foster the efficient use of resources and many aspects of the market require no central direction or authority. However, markets are embedded in larger social and cultural systems, and they reflect all of the biases and the problems of those systems. This means that culture, religion and economy are also interwoven notions that cannot be separated in any investigation of human communities.

Religions do affect economic attitudes and behaviour as well. First, insofar as such personal and business virtues as honesty, fair play, and honouring one’s commitments are essential in economic life, and to the extent that religion is successful in inculcating such virtues in its members, religion has impact on the economy. Second, religion on occasion stimulates consumption. Religious holidays implicitly encourage material consumption by followers, even if it is only special candles to light and special food to eat. Third, in emphasising one’s work as a “calling,” religion (Protestant Christianity and Islam in particular) has glorified and elevated work as one’s job, however menial it may be, to the extent that people who internalise this view are likely to increase their productivity (Max). Fourth, religion can influence economy by explicitly endorsing certain economic systems or certain types of economic or business activities.

It is also true that many religious groups throughout the world will never give up the belief that no matter what economic system one has, no matter how much government gets involved, no matter what managerial technique are adopted, it is obvious that only the authentic belief in a ‘‘Divine Omni force’’, a god, can stop people from doing wrong or encourage them to be good. However, researchers can examine the religious doctrines of each culture to understand behaviours in the work environment. Societies have matured over time, and different economic systems have existed along side a variety of religious
mandates, yet some individuals have not drawn upon religious beliefs in their economic life.

It was the aim of this chapter to emphasise that culture, religion, and economy are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, or national identity. This research is trying to analyse the ability of religion or any system of belief – within its culture - to explain what management and economical theories and practices could not explain fully in isolation.

Chapter Three attempts to ask the question whether ethics and morality rest on religion or not, and if so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. It investigates the relationship between religion and ethics, or the moral standard and the code that governs or guides certain beliefs and behaviours. The purpose is to trace the origin of ethics and its basis in religion, determine the time during which reason overshadowed faith, and the emergence of modern codes of ethics. The research needs to establish the sources of morality throughout history and whether or not religion could still maintain its role today as a main source of morality.

Ethics are beliefs regarding right and wrong behaviour. If a person acts with integrity, that person acts in ways that are consistent with his or her own code of principles. Integrity is the cornerstone of ethical behaviour. Business ethics are becoming increasingly important because the risks associated with inappropriate behaviour have grown in number, complexity, likelihood, and significance.

It is argued here that ethics and morality have their origins in religion, and that religions of the world have influenced the evolution of ethics and codes of proper conduct. However, as time went by, particularly after the industrial revolution, during which reason overshadowed faith, there emerged the modern codes of ethics, or what came to be known as “business conduct”, “business ethics,” and “professionalism.”

Chapter Four explores new notions such as Professionalism that point towards the employee’s efficiency, level of performance and Self-Monitoring ethics. In this chapter, it is argued that when individuals or groups are faced with problematic issues of ethics, they go back to the traditional sources of moral values and principles of virtues, ethics, and proper conduct (i.e., religions and value systems) for answers and solutions. To insure a
universality void of particular belief systems, these highly desired human characteristics were termed “professionalism”, and businesses immediately adopted the term. This research needed to define such terms as professionalism and work ethics, find ways to measure them, and begin to look at strategies for increasing ethical integrity in the work place.

The Chapter took a closer look at professionalism - as a source of today’s ethical values - and its effect on the moral life of societies, aiming at exploring the role of ethical norms in the institutional life, and the way the structure and norms affect individuals and entire nations. Business ethics defines how a company integrates core values - such as honesty, trust, respect, and fairness - into its policies, practices, and decision-making. In today’s accepted norms and principles of today’s professionalism and ethics, it is obvious that the traditional values of religion are still in effect, and are not limited only to particular societies. Many economies rely on religion for inspiration, discipline, or motivation.

To continue this process of investigation, the researcher needed to shed more light on the possible role of the teachings, principles, values and traditions of any belief system in affecting human resource management, and the appropriate means of achieving the most positive and productive relationships in the work place. The necessity and importance of such concepts as “Unsupervised Honesty,” “Quality from Within,” “Self-Discipline,” and “Self-Appraisal” are presented as possible driving forces behind “good” performance and as powerful regulators of human behaviour. To investigate such a claim, the HRM practices in the locale of Saudi Arabia under the influence of the Islamic decree were chosen as a case study presented in Chapter Five.

Saudi Arabia is a country that is governed by traditional religious principles, yet joined international bodies such as the World Trade Organization in December 2005. This case study will investigate the roles of religion, economy, and culture in a religiously oriented society, and shed some light on the tensions experienced between the three notions and the one/s likely to have the greatest force of impact. The chapter will identify gaps between what is professed in religious sources and bylaws set by governmental policies with what is actually practiced in different businesses. In order to clearly determine the actual driving force of social values and ethics, the realities of life inside
offices need to be revealed and measured. This chapter will begin by an introduction about the Kingdom of Saudi Arabia’s main characteristics, followed by a highlight of the practice of HRM and the essence of its value in general and how it was developed in Saudi Arabia.

HRM in general has not been introduced in the Middle East except with Western managements’ practices. The concept of HRM in Saudi Arabia was not known before 1995. It was and still is in many traditional organizations known as “employee relations” or personnel management. This traditional concept concentrates mainly on the basic rights of employees like payroll, vacations and appraisal without paying so much attention to selection, training, professional development, control and internal communication between different departments.

As illustrated in chapters One and Two of this research, culture exerts a profound influence on the attitudes, values and beliefs of individuals, hence, HRM practices. The cultural values and social attitudes to management and work in Saudi Arabia are very different from those found in the rest of the world. This perception is the product of social cultural values and attributes, some deeply rooted in Middle Eastern Islamic and tribal history, as well as the oil-boom experience. The major contemporary cultural and social features of Saudi Arabia that have influenced the practices of HRM can be attributed to two inter-related main factors: the influence of religion and the influence of tribal and family traditions. In reality, though it is difficult if not impossible to draw a clear distinction between the two, most tribal and family values in Saudi Arabia are a product of Islamic teachings.

Islamic practices also influence management - employees’ interactions. For instance, at least twice a day, Muslim managers and workers meet and pray together side by side regardless of managerial positions and influence. Although so far no empirical research has been conducted to examine the effect of such daily interactions, it is fair to argue that these interactions could lessen physical and psychological distances between management and employees.

Specific HRM policies and practices in Saudi Arabia vary according to ownership (private or public), and type of employees (Saudi or foreign). In the public sector, the HRM model-predominantly concerned with the management of Saudi employees and it is
characterized by lifetime employment; seniority wages; and social cohesiveness rather than competence. In the private sector, however, the HRM context is itself evolving and the Saudi HRM model is still in the early stages of evolution. The government and management are still looking for innovative ways to recruit and manage the indigenous workforce effectively.

The chapter continues to discuss the religious (Islamic) education in Saudi Arabia, which is concerned with the moulding of humankind in a way that covers all aspects of life; spiritual, mental, psychological and physical. It deals with worldly life with all its relations and interests that link Human beings together. It also deals with life in the Hereafter and judgment for all the deeds of human beings.

One of the distinctive characteristics of Islamic education is that it derives the individual towards continuous movement and efficiency in his life, whether towards himself or the others and with the universe as a whole, too. As dictated in the Holy Scripture of Islam (Al Qur’an Al Kareem or the Noble Recited Scripture), humankind should participate in populating the earth and utilize its oceans and seas, climate, animal, plant, and inanimate beings. Islamic Education encourages acquaintance between Humankind; Allah (God) says in the Holy Qur’an: "O mankind! We have created you male and female and have made you nations and tribes that you may know one another". (Qur'an 49:13)¹

Muslims believe that Allah has created people, different in race, colour, and tongue. They are subdivided into nations, tribes, ethnic groups, clans, and sibs. They are all created from the same origin (Adam and Eve). It is expected that the values of friendship, mercy, sympathy, cooperation, giving support to each other and getting to know one another prevail among them in view of their being brothers and sisters in humanity. This is one of the most important objectives of education in Islam.

Chapter Six afterwards discusses the methodology and methods used in this study to attain quality and quantity data that could yield the results needed to support the thesis of the research. The methodology adopted in this research included: main hypothesis, data collection, samples and methods chosen for the research, the design of the questionnaires

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and interviews, data analysis, qualitative and quantitative analysis and how methods chosen relate to both, the sample selected, and strengths and limitations of each approach.

The idea that adherence to religious beliefs could have a very significant role in affecting Human Resource Management, has been of an interest to the author for the past few years, starting from 2001. The researcher studied the effect of introducing Western HRM practices into the Kingdom of Saudi Arabia, and how practical its application was from her post as an HR Recruiting and Government Affairs Director in Effat University, a medium size non-profit academic institution for women in the city of Jeddah, employing multinationals with a wide range of religious backgrounds and academic qualifications (participant observation approach). The organizational chart includes three divisions: Administrative Staff, Faculty and Labour. All categories had employees from different nationalities and religions. The diversity at all levels was a tremendous support for the research question.

The strategies that were adopted in this study are a combination of qualitative methods re-presented by structured interviews, and in-depth interviews, and quantitative methods re-presented by questionnaires. Chapter Seven presents the results of the analysis of quantitative data gathered in the specified locale of the case study, namely the city of Jeddah, the international business centre of the Kingdom of Saudi Arabia, where major businesses established their headquarters, where the desired sample types existed, and where international HRM practices are observed. The vital role played by this chapter is in its ability to display the answer of the research’s question (Can Adherence to Religious Teachings, Principles, Values, And Traditions Affect HRM Practices?) by simply testing its hypothesis.

The statistical tests used were Chi Square test ($\chi^2$), T test, F test, and LSD. The main reason for using these statistical tests due to the fact that they are the most commonly used tests in social research for non-statistics specialists, and that normality is applicable since the sample size of this research reached (124) which is larger than 32, the minimum required number of an acceptable sample. Questionnaires and interviews are suitable methods of survey that are relatively simple and straightforward approaches to the study of attitudes, values, beliefs, and motives of a relatively large variation of samples. These are
exactly what the research needed to extract in order to support its thesis. With the support of interviews, the author asserted the reliability and validity of data collected, especially upon data validation through observation of respondents’ body-language and reactive comments (usually off the record) in order to overcome possible levels of bias usually associated with interviews. Finally, considering the time-factor particularly effective for the completion of the research, the methods of survey chosen proved to be very suitable.

The collection of empirical data was synthesized and translated into gauges measuring the status of the selected sample of professionals within prominent organizations, of different sectors and activities. These respondents begin to point to certain directions, zooming in onto the main areas of concern to HRM practices in the Kingdom of Saudi Arabia. While these results may not fully represent the entire environment of the research, they do come very close to the reality of the labour market in this particular locale, and at this particular period of its history.

Chapter Eight contains qualitative methods presented in some remarkable quotations collected from respondents in interviews. It illustrates personal opinions related to Unsupervised Honesty and religion as a regulator for behaviour and performance in different sectors. The concept was introduced to respondents from the educational and business sectors, and finally to HR specialists in order to collect their feedback on the role of direct supervision, indirect observation, religion, trust in the work place and how the application of the Unsupervised Honesty concept may have an impact in solving many work-related problems for both management and labour.

It was crucial to question the application of the concept in the educational sector since it is the best place to establish code of ethics at an early stage. The concept is needed for integrity at all levels and all educators need to have it from within to present a role model for learners. The researcher was also keen to collect views from employees in the Business sector. The idea of improving quality and honesty will remain an issue for all managers at all levels. Seeking a powerful solution in helping regulating human behaviour encouraged the researcher to discuss the concept of Unsupervised Honesty as a mean of improving performance and production. Any reputable company will demand the quality in
its vision and mission. The researcher needed the opinion of the HR specialists since the concept will be an important part in the selection and recruitment process. Their support will help in the professional development of staff.

The thesis concludes that the research was an exploration of possible psychological mechanisms through which a religious value system could be transmitted into an actual daily conduct. However, ethics may be bounded on one side by religion and on the other side by law. By posing the question whether adherence to religion could promote, enhance and affirm employees’ behaviour at the work place, the author was seeking a tool to include the concept of “Unsupervised Honesty” into the managerial arsenal. As seen earlier, literature in the field asserted that philosophers called the study of this notion of “faith in the workplace” the "science of applied morality", although they generally emphasized its non-empirical character.

This study is a search for a scientific rationale accepted by contemporary business communities to apply religious ethics in the work place and allow religions to play their long ignored role in the regulation of daily human conduct. It goes without saying that the study of the primary factors affecting human behaviour, mainly Culture, Religion and Economy, shed some needed light on the attempt to find possible means of solving the problems of labour management in today's world. That is why it was essential to begin with the origin of religions: the effect of adherence to the principles, values and traditions of any system of belief on economies. If the concern here is to explore in any way, form or manner, the relationship between labour and management and the work environment in general, one must look at both the people and the possible means of exerting any kind of influence on their behaviour.

However, the research sought to distance itself from that traditional and sometimes formal view which takes the religious behaviour at face value and emphasizes the form rather than the content. Religion is most of the time tacitly in action to shape our worldview, and pattern our behaviour. Religion is therefore a value system unconsciously observed, and here comes into play people’s emphasis on ‘honesty from within’ as an inherent religious concept having tremendous potential in the realm of managerial practices.
The thesis also revealed at the end that Western HRM practices need to be modified and adapted to the national context in which it operates, and that religious traditions could be promoted and admitted to the workplace incongruence with the newly adopted Western HRM practices. The concept of Unsupervised Honesty represents a general agreement among professionals. Most respondents do confirm that religion is a major source of ethics. On the other hand, some respondents still support the Unsupervised Honesty concept but did not necessarily attribute it fully to religion, rather to morality and professional ethics, although the presence of any religion or system of belief will make the application easier.

In the continuous search for improving labour efficiency with minimum managerial efforts and cost at the workplace, businesses directed their attention to the sources of ethics and moral values in the society in an attempt to achieve a self-monitored, Self-Disciplined, and Self-Improving employee. This critical need encouraged the researcher to investigate possible behaviour regulators, particularly those that could achieve “Honesty from Within,” or “Unsupervised Honesty” as a primary characteristic of an efficient employee. This, in turn, pointed out to the traditional sources of ethics and moral values. Reviewing relative literature on the subject; belief systems, and role models were revealed as the main sources of ethics throughout the history of humankind.

This research argues that concepts such as “Unsupervised Honesty,” “Quality from Within,” “Self-Discipline,” “and “Self-Appraisal” are possible influential driving forces behind “good” performance and as powerful regulators of human behaviour. This stemmed from the Islamic principle of “Ihsan”, which ordains Muslims to monitor their intentions and deeds for compliance with God’s Law on earth, before they may be monitored by the people. They should perform well with a strong belief that God sees all their deeds:

Al-Ihsaan is to worship Allah as if you see Him. And even though you do not see Him, He sees you!” (Bukhari).²
Unsupervised Honesty leading to a Self-Managed, Self-Disciplined Employee:

Self-Monitoring is to do with one of the subjects that has puzzled managers over the years; namely to get workers to monitor their own performance. Managers, as a group, tend to be uncomfortable with the human aspects of performance, preferring to concentrate on the more familiar technical matters of the workplace. The researcher sees the “self-monitoring” employee as a primary step before but towards the “self-managed” work team, which is defined as:

Self-Managed: Self-organized semi-autonomous small group whose members determine, plan, and manage their day-to-day activities and duties (in addition to providing other supportive functions such as production scheduling, quality assurance, and performance appraisal) under reduced or no supervision. Also called self-directed team, self-managed natural work team, or self-managed team.3

As the term “self-managed” implies, these teams within the work environment are responsible for determining what they want to do, how they want to do it. The team uses their initiative in solving problems and managing themselves. The advantage of these terms is that they can respond quickly to the needs of a particular situation, which is of great importance for companies finding themselves in a turbulent environment. The team will become involved in the design and appraisal itself. The team will also be responsible for its own work schedule and vacation policy. It is clear that the development of team-based work systems has the potential to create a more productive, creative and individual fulfilling working environment and thus plays a critical role in the challenges facing HRM. (Brewster 2005: 10).4

According to Marchington (2005),5 teamwork in this format is typically seen as leading to better decision making and the achievement of more creative solutions, suggesting that employees who work in teams generally report higher levels of satisfaction than their counterparts working under more “traditional” systems.

However, The researcher sees the self-monitored employee as a strong believer of religion and a good adherent to a belief system of some sort, someone with great convictions of spirituality, and who is in touch with the self’s morality. To monitor one’s self is to do with one’s morality. Accordingly, the search had to begin from the origins of belief systems and its main sources. The reason why the spiritual side was targeted is that a belief system simply dictates to the individual that what is in accordance with the God/s command is moral, and what is contrary to that command is immoral. Nothing was more
so vividly clear than in labouring for one’s self and community. This has been the case ever since the dawn of time, for everything took place because some force ordained it, be it natural forces or otherwise.

This does not at all mean that the research is in favour of supporting the notion that every person in a society is morally responsible for his or her own behaviour, and any efforts to change that behaviour should focus on the individual. In fact, the research takes Aristotle’s position who stated that “acts are not ethical if they are accidental,” which means that one has to sincerely mean what one does in order for one’s action to be considered moral. Thus, the Aristotelian thesis is that ethics require both particular “actions” and particular “emotional responses”. To carry the discussion further one has to begin with the definition of morals: According to Jayashree Sadri:

Morals refer to a set of rules of conduct voluntarily accepted by members of a civil society and which cannot be enforced by a specific body nor can they be a designated official enforcement. Enforcement is done through custom and tradition that binds a society together expecting members to conform to certain accepted and known codes of behaviour. In that sense, it is social enforcement rather than specific enforcement of a code of behaviour. Enforcement is thus usually done through peer or group pressure on the individual to conform. The individual or the group wishes to remain within the social or cultural milieu and voluntary conforms to the generally accepted code of behaviour.

According to this Aristotle thesis, practical wisdom is necessary for the moral virtues and vice versa, and wisdom is definitely needed for the individual to decide within, and act accordingly; just to satisfy “the self”. Hence, the keyword here is “voluntary” since it indicates the willingness and ability of a person to conduct a certain task without being told to, or without being monitored or observed during his or her performance. This “Voluntary Self-Monitoring” is believed by this research to be the single most important factor in the improvement and sustainability of employees’ Performance. It is also believed to be the very definition of “self-monitoring” which should then be as follows:

Self-Monitored: is a Self-directed, fully autonomous employee who plans, and performs his or her day-to-day activities and duties (in addition to providing other supportive functions such as production scheduling, quality assurance, and performance appraisal) under no supervision.
The Research’s Hypothesis:

In order to attempt to answer the research question: Can Adherence To Religious Teachings, Principles, Values, And Traditions Affect HRM Practices, the research set the following hypothesis to be tested:

1. The study of the factors affecting human behaviour, mainly economy, culture and religion, can shed all the light needed to find possible means of solving the problems of labour management in today's world.

2. Is Religion the main source of cultural values and ethics?

3. To what extent can Religious beliefs have a very significant role in affecting human resource management, and may solve many work-related problems for both management and labour alike.
The Research’s Contribution to Knowledge:

It is the researcher’s hypothesis that religious beliefs may provide insight into work related problems and may have a role in affecting human resource management for both management and labour alike. By analysing all the factors of influence involved in the process of “Adherence” and application of Divine Rules, this research has demonstrated that man-made theories discussed and revisited endlessly in the current world of scientific literature have underestimated a basic source of knowledge. It is not the type of belief or religion that concerns the research as much as the extent to which belief itself - in its broader sense- is overwhelming, inspiring, and powerful enough to move people in certain directions, especially at the work place. It is this intriguing quality of religions that make them the ultimate tool for managing human lives. Honesty from within is only attainable through Self-Monitoring or Self-Appraisal, one of the very first rules of any belief system as this research is aiming to demonstrate.

This research is committed to the cause of extracting the proper tools and mechanisms from religion to prove that this discourse has not been pursued well enough or deep enough to gain the amount of knowledge that was lying there for centuries, and yet not fully understood or utilised. Islam and Human Resources Management in the locale of Saudi Arabia were chosen as a case study. The whole idea exploded when HRM practices entered the KSA with expatriates. The researcher thought of applying what she learned in her MBA program (majored in Labour Market Studies) at Leicester University with what is currently practiced in Jeddah – Saudi Arabia. The variety of knowledge gained from Western practices and the quality of religions made it so interesting to revisit some of the theories that neglected the role of religion as a motivator for good performance.

In the continuous search for improving labour efficiency with minimum managerial efforts and cost at the work place, businesses directed their attention to the sources of ethics and moral values in the society in an attempt to achieve a self-monitored, Self-Disciplined, and Self-Improving employee. This critical need also encouraged the researcher to investigate possible behaviour regulators, particularly those that could achieve “Honesty from Within,” or “Unsupervised Honesty” as a primary characteristic of
an efficient employee. This, in turn, pointed out to the traditional sources of ethics and moral values. Reviewing relative literature on the subject; belief systems, and role models, were revealed as the main sources of ethics throughout the history of humankind.

It was essential for the research to get the opinions of a representative sample of employees (of different levels), management, the private sector, and the public. This meant that the researcher had to carefully design a questionnaire, and carefully select a representative sample. There is no one perfect way to collect data for analysis, but the author tried various strategies combining both quantitative and qualitative methods. The combination of questionnaires, interviews, and observation were the main sources of information in this study.

The author was aware that not all methods and strategies available in the literature reviews are feasible. One of the main factors that could affect the choice of methods and strategies is the cultural environment in which the research is conducted, especially if the culture is diversified and combines different backgrounds and religions. The idea of the research itself is so sensitive, and people’s reaction could be extremely emotional since the whole study revolves around religion and systems of belief, which vary across cultures. It is also important to mention that the Muslim society in Saudi Arabia varies between the very conservative, the moderate and the liberal, which affected the process and answers.
Chapter I:
Religion and Culture

Introduction:

Based on the primary view of this thesis, the researcher sees the self-monitored employee as a strong believer of religion and a good adherent to a belief system of some sort, someone with great convictions of spirituality, and who is in touch with the self’s morality. To monitor one’s self is to do with one’s morality. Accordingly, the search had to begin from the origins of belief systems and its main sources. The reason why the spiritual side was targeted is that a belief system simply dictates to the individual that what is in accordance with the God/s command is moral, and what is contrary to that command is immoral.

The first step to investigate the extent of the impact of adherence to religious teachings, principles, values, and traditions on HRM Practices is to begin to understand the components of the question, and their interrelationships. The thesis hypothesis indicates that religion is the main source of cultural values necessary to achieve the sought level of Unsupervised Honesty. The researcher claims that religion, as part of culture, can help achieve such levels through the religious doctrines of Self-Monitoring and Self-Appraisal. At this point of the research, it became necessary to question the origin of religions, and seek a common definition agreed upon by the majority of researchers of concerned fields of science, from theology all the way to nuclear physics. Then the research needed to establish the intensity of the impact of religious beliefs on their followers and adherers. Finally, it was also very important to investigate the possible links between religion and culture to evaluate the effect of one on the other, and which of them is more dominant over the other.

Researches in the field of theology assert that the origin of religion is still a controversial issue. Since most religions claim to have been derived directly from information supplied by god(s) to chosen human messenger(s), followers of the religion accept the claims either literally or in a metaphorical fashion. Ever since the creation of humankind and the formation of communities, people have sought powerful references to
explain the phenomena around them. Religions were the obvious result of human’s search for answers. However, as some of these trials eventually failed to provide answers, humans interpreted them as acts of God or gods. Even when people ultimately learned to control certain elements of the environment, such as growing plants, it seemed obvious to them that a higher power is in control of the weather, soil conditions, and the state of their crops. Once the idea of gods and spirits came about, people started associating these with all the mysterious events that took place around them.

Even today, people's views of gods are, in most cases, based on the views of their ancestors; like the idea of gods punishing or rewarding people based on their behaviour. To be able to understand what is the proper behaviour in order to appease God, people found satisfactory answers in their cultures. Behaviours that were important for the survival of a culture at certain times became ingrained in a more permanent way within the religion of that culture. That is why culture and religion are usually so intertwined to the extent of almost being treated as one and the same. In other words, it is the official culture of a religion that is often responsible for the transmission and persistence of that very religion. The opposite holds true.

The elements of the environment and the different aspects of cultures came to play a major role in the creation of varied systems of beliefs throughout history, and then became a vital component of all cultures. These cultural values, which include particular religious beliefs, shaped people's way of living and acting in the world. People in all cultures have a set of beliefs that go beyond both the self and the natural world, and are used to help explain reasons and purpose for human existence and to guide personal relationships and behaviour. In addition, people’s behaviour - in almost all cultures throughout history - is judged against its stance along the standard of acceptable religious beliefs and cultural norms. If a person abides by the norms of religion, which are culturally interpreted most of the time, he/she would then be viewed and treated by the other members of the society as righteous, God-fearing, and virtuous, while the opposite might result in shunning individuals from the society all-together as a result of their rejection of religious norms. Anything bad that befalls a person would therefore be explained from this perspective; because he/she did not follow God’s commands, thus, he or she deserved the ill fate that came unto him/her.
As varied, complex and interrelated, as it seems, the author found that formulating a definition of "Religion" is indeed intimidating. However, a different strategy of definition might be rewarding. Instead of looking for the essence of a phenomenon, which is existentially unattainable, one might take another course that of understanding the phenomenon the way it presents itself in the real world. Religion is, thus, evident in the decisions that its followers make, the laws that they abide by, and the way they lead their lives. Religious beliefs are central to the culture of world communities since they provide the moral codes by which people live. It may suffice thus to say that even when people in contemporary days believe that their ancestors’ beliefs are not very much relevant to their daily activities and encounters, unconscious core religious beliefs with regard to human significance and interaction play a major role in their lives.

Consequently, people's beliefs and how they express these beliefs, their history, their organisation, and how they worship can define religion. In general, terms, a religion is, just like culture, a set of rules that tell a person how he/she should live, they both teach a series of behaviours to their members. However, Religion is different in that it generally appeals to some greater force that goes with it, and usually has some extreme reward or punishment system which goes along with it. This makes people inclined or forced to pay attention, if not follow, the rules of the religion.

Weber’s (1922) Sociology of Religion studied the rise of religion and its role in different cultures and societies. In this study, there is ample evidence to indicate the power of religious belief over people of all cultures. While it does not argue that ideas always influence action, Weber’s studies will help this research to establish its cardinal hypothesis suggesting that religion can influence behaviour at the work place. The studies also points clearly to the fact that primitive religions seem to have similar powers like today’s internationally recognized ones. This power lies in the comprehensiveness of the idea, which if was not developed will be assisted by human theories and explanations to reach the desired level of comprehensiveness.

According to Durkheim (1995), who argued that even the most primitive forms of religions had the same impact developed religions had on the civilisations in which they emerged. This is due to the innate legitimacy of religion and belief in the Devine, which explains why people adhere to them, believe in them and act upon these beliefs with
varying degrees of faith and conformity. Thus, one can safely view any culture as a worldly religion and any religion as a divine culture for the simple reason that they both exercise certain symbolic authority through their system of rules and beliefs, despite the fact that as cultures change by time, beliefs change too.

Durkheim’s discussion continues to assert that culture is the result of the process of evolution in the behavioural patterns of communities. People are taught these behaviours from their ancestors, or learn them from their experience in their environment and society. A culture will define most people’s choices for social relationships, what work they do, what they believe their rights and obligations to be, their beliefs, and so on. As communities grew larger, visible subcultures are formed. These subcultures competed in the complex environments that included people themselves as the major force driving competition and need for distinction. With several different environments and several years of cultural evolution, different cultures developed with a whole array of beliefs. The degree of congruence between culture and religion also varied from one era to the next and from one culture to another.

The relation between religion and culture is inevitably reciprocal, as claims Boyer (2001) in his “Religion Explained“. Most of the behaviours of a culture are taught from an early age to those born into it. This strongly imprints those values in a person's mind. Most people do not have the time or ability to presume the best decision for each problem, so they fallback on what were taught to them by their culture. This is because members of a culture are generally trained indirectly to only see things from their culture's point of view. In fact, many of the ideas imparted to us within a cultural system gain, over time, a religious flavour. From a pragmatic perspective, religions have proved to be significant in our life irrespective of being logically coherent or valid. The realistic validity of different religious systems uncovers the mysterious survival of religions in the face of difficult challenges produced by science, modernity and even post modernity. Religions are genuinely helpful and are still valid (e.g., keeping oneself clean or taking a day of rest, helping one’s neighbour, and acceptance of others). If these values are observed and practised, they will definitely make much sense and provide a strong ground for a profound behavioural system. In addition, many religions inspire hope in their followers during tough times, and help them stand on their feet.
Yinger (1970) argued that some religions, by necessity, have clauses that force their followers to completely accept the religion on the basis of "faith". Those that truly adhere to this law give up their ability to make their own decisions and make their own judgements. As a result, those strict followers remain prisoners of other people’s "interpretations". Hence, this situation may result in the formation of absolute interpretations, which may sacrifice the human free will for some religious ideals. One may argue in response to Yinger’s statement that the authority exercised by any religion against the will of its adherents usually ends by way of interpretation to be in harmony with the adherents’ interests. Failing to do so would eventually eliminate that authority of its force and significance.

It is vital to note here that most people believe their culture to be very important, if not critical, for reaching peace with the self. A culture that teaches very successful rules will also generate a strong mechanism for imparting those rules to the next generation. Some of these touch the core of human activity including values for trade, education and social interaction. Culture will also develop ways to “discipline” those who go against its ideals as a mean of protecting the culture itself, or at least guard it from collapsing. History stands as a witness to many cultures that were lost in the course of time because their systems of belief were uprooted because of their failure to adapt to changing environments and human aspirations. The concepts of religion and culture shared a significant phenomenon of semantic changes. As old words with parallel histories, their meanings have shifted dramatically several times to reflect changing historical and social contexts. As mentioned earlier, the problem with culture is that old behaviours, which were applicable in past environment, can continue in new ones, even when they are inefficient or even harmful for survival. In this case, culture may slow down the human endeavour for prosperity and therefore it becomes vital to introduce relevant cultural modifications; a task which is not always easy to achieve and not safe to carry out.

Studying religion as culture or culture as religion requires an understanding of these shifts and these parallel histories. However, this research will avoid dealing with the ambiguities inherent in both notions. Instead, it will mainly focus on issues such as the role played by either - religion or culture - in the formation of ideologies, lifestyles and beliefs, and how such an understanding can assist in redirecting their energies into the full benefit of work organisations. This chapter is meant to examine how the two institutions of
religion and culture interact and mutually influence one another. In order to achieve this goal, a wide array of definitions of religion and culture will be presented. Chapter II will add more insight into the phenomenon by providing an analysis of how religion interacts with such cultural and social activities as economics and management. The purpose of this is to obtain a variety of perspectives on both religion and culture so that one can begin to articulate more clearly the different influences that occur in the development of one’s own culture.

**What is Religion? Definitions:**

No explanation of the phenomenon of religion is so confusing than that presented by Taylor claiming that:

> What religion is about, however, remains obscure for it is never quite there – nor it is exactly not there. Religion is about what is always away. It is, therefore, impossible to grasp what religion is about – unless, perhaps, what we grasp is the impossibility of grasping. Even when we think we have it surrounded, religion eludes us. This strange slipping away is no mere disappearance but a withdrawal that allows appearance to appear. Though never here, what religion is about is not elsewhere (Taylor 1999: 1).

The problem with this - rather brilliant - philosophical definition is that it aims at grasping the essence of the phenomenon. However, being an attractive endeavour and some how romantic, it will eventually lead to nowhere. The new paradigm in exact sciences brought about by relativity theory and new discoveries in quantum theory have confessed with a sense of humility that grasping the essence of tangible objects is unattainable. If this were true in physics, then it would be more established in metaphysics and human sciences, which deal with intangible topics such as religion and culture.

Defining ‘religion’ is difficult, as some definitions threaten to force theories and establish conclusions. Some writers preferred to proceed with research, and then model their definitions on the bases of their studies (Harrison 1912) and (Weber 1922). It is difficult to determine whether a certain conduct is religious until one begins with a concept of religion. Whether and when to define religion also raises questions about when to determine if an observed phenomenon is religious or not, or should a definition of religion
be based primarily on the convictions held by religious participants. According to Blasi (1998)\(^{20}\), the definitional literature can be organized around four approaches: substantive, functional, verstehende, and formal.

**Substantive Definitions:**

Substantive approaches define religion by its content or by its specific practices, focusing upon such phenomena as belief in God, conversion, or prayer. Blasi (1980)\(^{21}\) argued that Tylor (1871)\(^{22}\) wanted a minimum definition that would prevent categorizing primitive religions with spiritualism.\(^ {23}\) The primitives, he proposed, were explaining the difference between life and death, and they conceived of life as animation by spirits. Tylor used religion, which had favourable connotations, to refer to a ‘belief in spiritual beings’. Tylor's definition is often cited as the first substantive one.

Ross (1901)\(^ {24}\) defined religion as, “Anything that would exert a certain social control”. He saw it as a belief about the ‘unseen’, such as fear, wonder, reverence, gratitude, love, and institutions such as prayer, worship, and sacrifice. Parsons (1937)\(^ {25}\) gave Weber's (1922) writings about ‘charisma’ a functional reading when he defined it as, “That which functions to legitimatize power by associating governance with teleological meanings”. Horton (1960)\(^ {26}\) saw religion as an extension of the field of people's social relationships beyond the confines of purely human society. Glock and Stark (1965)\(^ {27}\) coined the term “ultimate meaning” in their definition of religion as, “Belief systems of ultimate meaning that had supernatural referents were religious”.

James (1902: 17)\(^ {28}\) in his definition of religion, was interested in its personal side that included feelings, acts, and experiences of individuals in their solitude, as far as they apprehend themselves to stand in relation to whatever they may consider the divine. He broadly defined divine as, "Only such a primal reality as the individual feels impelled to respond to solemnly and gravely.”

Iannaccone (1998:1465)\(^ {29}\) defines religion as, “Any shared set of beliefs, activities, and institutions premised upon faith in supernatural forces.” Bell and Hall (1991)\(^ {30}\) defined religion as:
A set of spiritual beliefs about two key aspects of life: Concern with the ultimate meaning of human existence; and identification with supernatural powers beyond the limits of the human and natural worlds. (Bell, 1991).

The theologian, Paul Tillich (1959: 41) declared that “Religion gives content to culture and culture gives form to religion”. It is the reference in all of life to the ultimate source of meaning and to the ultimate ground of being. Each culture lives from this religious substance, from this relationship to the dimension of depth, and every culture has a slightly different form of it.

Therefore, one can safely say that ‘Substantive Definitions’ focus more on the human experience rather than the essence of the phenomenon. The religious person under substantive definitions is seen as the active agent maintaining a particular viewpoint throughout the process of worship.

**Functional Definitions:**

If religion is defined functionally, Blasi, (1980) argue that the social actor takes no directive role in the process. Functional approaches define religion by specific processes that explain how religion operates in individual's lives, and if religion seems to bring some attentiveness of society itself into the consciousness of the adherent. Religion then becomes:

- a transmitter of charisma or legitimacy to a passive social actor.
- Featuring what religions do rather than their contents, functional definitions enjoy the advantage of dodging the issue of the truth-value of beliefs. (Blasi, 1980).

To Kidd (1894), religion is a function; it is any system of belief that provides a rational sanction for the pro-social researcher whenever individual interests and those of the social being were in conflict. Cooley (1909) defined religion in terms of a ‘micro-function’, as a basic human need, longing to make life more comprehensible.

Durkheim, who also studied basic and very elementary forms of religious life, defined religion as:

- a unified system of beliefs and practices relative to sacred things, things set apart and forbidden-beliefs and practices which unite
into one single moral community all those who adhere to them….Religion is true after their own fashion, they all meet needs that are part and parcel of human life, and that their forces are ‘real forces’, otherwise how would they have survived if it had not been grounded in the real (Durkheim 1995: xxxiv).38

Of all definitions, the researcher shares Durkheim’s views that religion is not primarily a false science, nor is it a belief in supernatural beings and powers. Instead, Durkheim believed that religion is essentially social; “a product of the collective life and an embodiment of the moral requirement of human social existence” (Durkheim 1995: xxxiv). For Durkheim, humans are religious because they are members of religious groups and sects, and neither individuals nor groups can long exist without religions (i.e., moral constraints).

Durkheim's definition of religion is more of a theory of the sociological import of religion. He not only isolates criteria that mark off religion (beliefs and practices centred on the sacred) but goes on to state, “because of their peculiar effect on the consciousness and moral sensibility of individuals, these criteria create a moral community” (Durkheim 1995: xxxiv)39. The functionalist element of Durkheim's definition - “beliefs and practices that unite into a single moral community called a Church all those who adhere to them” - identifies the religious group with the total society. Likewise, other emotionalists (e.g., Malinowski 1936, and Marett 1914)40 argued that religious beliefs were not the product of reasoning or intellectual curiosity or a general urge to understand the universe. They argue that religious beliefs were derived from emotional or affective states of minds. Marett (1914),41 who studied religion and magic in primitive tribal societies, argued that at the origins of most religions, the early humans were not too rational or dispassionate, and that most of the rituals of primitive religions were in essence the product of emotions and not of beliefs.

The sources of the emotions, which underlie religious ritual behaviour, are reflected in the feeling experienced by ‘primitive’ peoples of the presence of a strange, mysterious and occult power or force (Hamilton 2001: 56).42

Malinowski (2004)43 reached the same conclusion; that religion and magic belonged to the realm of the sacred, and distinguished them from the profane. Despite their differences, Malinowski found that both religion and magic have their roots in emotional stress and tension to which they gave release. He would distinguish religion from magic,
with religion serving hidden functions in public activity and magic serving manifest instrumental purposes in private activity. Parsons (1951)\textsuperscript{44} dealt with religion as vital to the integration of cognitive systems in their implications for action and defined religious ideas as answers to problems of meaning. For Luckmann (1967),\textsuperscript{45} religion would be the transcending of human biological nature.

The cultural anthropologist Clifford Greetz (1956:134)\textsuperscript{46} described the religious perspective as, “The conviction that the values one holds are grounded in the inherent structure of reality”. He added that religion itself is a pattern of meanings for its adherents as well as, and simultaneously, a path to meaning and significance. Hamilton defined religion as:

A system of symbols which acts to establish powerful, persuasive, and long lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Hamilton 2001: 178).\textsuperscript{47}

For Yinger (1970),\textsuperscript{48} religion is also a social system of beliefs and practices with which a group struggles with ultimate problems of human life. Stark and Bainbridge (1979),\textsuperscript{49} like Durkheim, used a two-part definition when they introduced the idea of ‘compensators’, postulations of reward according to explanations that are hard to evaluate. Religion would be a system of general compensators based on supernatural assumptions. The "compensator" part is micro-functional, and the "supernatural" part is substantive. The turn to the micro level lends an entirely different flavour to functionalism. Religion will then embody the utopian spaces that the major institutions of society neglect.

\textbf{Verstehende Definitions:}

Swatos (1990: 141)\textsuperscript{50} ‘Verstehen’ (i.e., definition of the situation) approaches to define religion have not emerged in theoretical statements in the study of the phenomena. However, and in order to be comprehensive in this research, one has to touch upon its basic principles. Runciman (1969)\textsuperscript{51} criticized both substantive and functional definitions by pointing out that social actors decide such matters as whether there is a sacred-profane division, or an empirical/non-empirical distinction in their world, and if any two members of a society might disagree.
In order to recognize the social actors' definitions to define religion, Swatos advocates:

Beginning with a minimal substantive definition, and then using the ‘verstehen’ approach to find out what the social actors do with what had been tentatively identified as religious. The preliminary definition could use the supernatural as its criterion, with either the transcendent or the immanent being supernatural (Swatos 1990: 141).52

**Formal Definitions:**

Formal definitions appear clearly in the works of Durkheim, which are considered as the locus of a definition that has both substantive and functional elements - even though his earlier definition exemplifies the formal approach. In his search to find how religious facts can be grouped, Durkheim concluded that whatever was not found in all cases could not be definitive. Accordingly, he ruled out the ‘unknowable’ as a criterion, because primitives have no such category, as well as belief in gods, because Buddhists, for example, do not have them. In the final works of Durkheim, religion became an obligatory system of beliefs that are connected with clearly defined practices that are related to the beliefs' objects.

To Simmel (1984: 67)53, the founder of formal sociology, "The religious state of the soul produces no logically necessary, pre-determined content,” and "no content possesses in itself the logical necessity to become religion". He observed that religion, like morality, resided in the person's response to an object, and this was a key to the religious form as he saw it. Through this concept, Simmel related religion to a moral imperative rather than to knowledge. Wach (1951)54 maintaining a similar position, specified the religious response - elicited by an experience of ultimate reality, response by the whole person and not merely a cognitive or affective response, an experience having the potential of becoming the most intense of all, and leading to an urge to act. He maintained that such religion was a human universal. So long as religion would be a response, any particular content, such as the holy, would be a secondary, non-defining feature.

Marx's theory of religion (Marx and Engel’s 1975: 37)55 that was derived from his general theory of society proposes that religion reflects society. Therefore, any criticism of
religion must be a criticism of society itself. Religion for Marx is a human product, as he thought that man makes religion, but religion doesn't make man. Therefore, Marx believed that “religion is the product of those in power for those who control the productive process”. The researcher find this concept of man-made religion baseless, unless he was referring to the kind of religion he invented, and with which he manipulated millions of people during the reign of his regime.

Clearly, the discourse on religion is as long and varied as its history. Throughout history, believers and non-believers alike argued their cases with the same strength of conviction, and raged brutal wars in the name of what they held to be sacred or divine to bring their beliefs to the forefront. Researchers of all kinds of science would also theorize their observations to far extents, yet would still leave a large space for more interpretations and analysis. From what has been cited above, one may start to think that one could get some sort of an understanding about religion, or at least form a personal opinion. However, the loop will remain open with such an emotionally charged topic as religion.

Moreover, just when one starts to settle for a logical explanation of the phenomena of religion, comes a Freudian psychological thesis. Freud, in his “Future of an Illusion” saw religion as an illusion, which he defines as:

Any belief, true or false, which is held not because there are good grounds for holding it but because there is a strong desire or need to believe it. Religion is made up of such beliefs. It is a form of wish fulfilment or self-delusion which derives from an overpowering will to believe - a will stronger than reason (Freud 1989: 82).56

Freud’s view of religion continues to paint this illusive picture more vividly when he claims that religion provides a society with great compensation by presenting a ‘world order’ in which everything has meaning and fits into place.

It is, therefore, a psychological process, which explains religion and not fundamentally its socially beneficial effects. Although religion may be functional for social order, its roots lie in individual needs in the psychology and motives of individuals (Hamilton 2001: 68).57

To Tillich (1976),58 religion is an integral and complete vision people have for themselves in relation to that which they recognize as the basic condition and the
fundamental base of their existence. He called this vision “faith”, or the state of being ultimately concerned; that is, people's deepest response to what they most highly value and serve. A similar view is held by Robert Bellah (1991), who saw religion as a symbol of man’s relation to the ultimate conditions of his existence.

As seen in the past number of pages of this chapter, there are two main approaches to defining "religion": function and form. Most philosophers, hence most philosophical discussion of religion, come from a thought tradition that emphasizes form over function. As a result, most writings about religion will emphasize the formal aspects of a religion, such as references to a deity or deities, formal practices (ritual, prayer, etc.) and religious organizations.

There is one modern religious tradition that emphasizes function over form (a thought method called ‘Hebrew Thought’ as discussed by Benner (1999-2007). This type of thinking comes from a religious tradition centred on the Hebrew Tanakh, or Old Testament, hence its name. Today it is used by a small number of Christians whose theology is consistent with that of the Protestant Reformation. There are a few non-religious practices that also use Hebrew Thought, most notably some aspects of science and engineering. From a functional standpoint, a "religion" is any set of beliefs that fulfill the function of defining who we are by defining our origins, our present status - ontology, and to what end are we heading and how to get there - teleology. Any belief fulfilling any of these functions is ipso facto religious. It is a simple but universal method to recognize what is a religion; it is a definition that is able to include seamlessly all beliefs and practices that are called religions.

To give a full definition based on form would be to repeat much if not most of the rest of this chapter. However, in short, defining religion based on form would make it easy for people to decide for themselves whether or not they are "religious". Individual teachings and beliefs (doctrines) can by definition be either called "religious" or "secular". Recognized religions vary so much by form that it leads to conflict as to ‘what is’ and ‘what is not’ a religion.

The word religion derives from Latin. The word *ligare*, meaning "to join", "to link" or “to bind”. The prefix re - means "back" or "again", so religion can be literally translated,
variously, as "binding back" (i.e., a taboo - which seems to have been the Roman attitude) or as re-linking or re-joining.\textsuperscript{61} Thus, religion is widely understood by modern English-speakers to mean the reconnection of human and the alleged divine. The concept of the divine has always been the key ingredient in all religious systems, and is frequently used to refer to the monotheistic God - that is part of most of the world's great religions, as well as the various deities that are part of polytheistic religions (e.g., Hinduism).

**Culture and Religion:**

Pointing up this close proximity between religion and morality was a central premise of Durkheim's sociology as he pointed out:

> Howsoever complex the outward manifestations of the religious life may be, at bottom it is one and simple. It responds everywhere to one and the same need, and is everywhere derived from one and the same mental state. In all its forms, its object are to raise man above himself and to make him lead a life superior to that which he would lead, if he followed his own individual whims: beliefs express this life in representations; rites organize it and regulate its working (Durkheim 1965: 47-61).\textsuperscript{62}

In addition to the earlier-cited definitions of religion or systems of beliefs - commencing with the very primitive ones, it is clear that culture and religion are not two separated contexts in which humankind variously participate according to their whims; rather religion and culture, in the generation and nurture of ultimate concern, are closely interwoven. Culture is the inevitable basis and matrix of religion; religion is the unavoidable synthesis or integral vision without which a culture would dissolve and its members would lose all sense of purpose and meaning.\textsuperscript{63} One cannot understand religion or oneself until one begins to appreciate religion’s relation to and influence upon the culture, which are its roots. Reeves earlier researches about the cult of Muslim saints concluded that:

> Religion has been a central phenomenon in human cultures, in which its stories, myths, rituals, symbols, artistic and literary expressions, intellectual models, ethical prescriptions and interpretation of the sacred have created, sustained, reformed communities and entire cultures, giving those cultures visions of meaning and purpose on the individual, communal, cultural, and universal levels (Reeves 1995: 306).\textsuperscript{64}
While Bellah’s Reflections of the Protestant Ethic Analogy in Asia believed that:

Particular religious practices express the deepest beliefs, traditions, and values of particular communities. In this way, they serve as a window on that particular culture, and on all cultures in general. As such, the religious impulse is universal, and nearly all religions, including primitive cults, share elements in common (Bellah 1963: 53).

To Groff cultures have given religions an existential social framework in which the religious ideas, practices, and paradigms are embodied. In other words:

culture is the language that religions must use in order to formulate and communicate their content. That there is a great variety of religions in the world and even a greater variety of forms of the same religion gives evidence of the key role of culture in religious life throughout the world and throughout history (Groff 1991).

To Geertz (1956: 134), cultural analysis is not “an experimental science in search of a law but an interpretative one in search of meaning and culture consists of socially established structures of meaning”. Religion itself is a pattern of meanings for its adherents, as well as, and simultaneously, a path to meaning and significance. The field of Religion and Culture, therefore, is one that encompasses reflection upon the structures, patterns and intended meanings found in religion, which finds itself in the context, rigorously, of cultures, which embody such meanings.

Groff (1994) asserts that religion is a socially learned part of any given culture. The many different religions have different beliefs about the ultimate meaning of human existence and identification with the supernatural powers. Moreover, as mentioned earlier, religions generally have many characteristics in common which seem to be also congruent with the cultures in which they were nourished like a belief in supernatural beings or gods, and communication notably through prayer with the supernatural.

Boyer who studied the evolutionary origins of religious thought begins his quest of understanding religion by stating that:

The explanation for religious beliefs and behaviours is to be found in the way all human minds work…, not just the minds of religious people or of some of them (but) about human minds because what matters here are properties of minds that are found in all members of our species with normal brains… Beliefs are
different in different people; some religious and some are not. In addition, obviously, beliefs are different in different places… How could we explain the phenomena (religion) that is so variable in terms of something (the brain) that is the same everywhere? (Boyer 2001: 3).70

Boyer finally concluded that Religion, hence, holds society together, as religion supports morality, and maintains a particular social order. Social Interaction and morality are indeed crucial to how humans acquire religion and how it influences people's behaviour:

Most accounts of the origins of religion emphasise one of the following suggestions: human minds demand explanations, human hearts seek comfort, human society requires order, and human intellect is illusion prone. Therefore, religion came to provide explanations for the origin of religions, why there is evil and suffering, dreams and prescience, and puzzling natural phenomena. Religion provides comfort by making morality less unbearable, allays anxiety, and makes a comfortable world (Boyer 2001: 3).71

Culture, on the other hand, is all encompassing and extremely difficult to describe; As Edward Hall, in his analysis of world cultures, puts it:

The paradox of culture is that language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task. It is too liner, not comprehensive enough, too slow, too limited, too constrained, too unnatural, too much a product of its own evolution and too artificial (Hall 1976: 15).72

Lind Groff, in his study to create tolerance for cultural, religious and national diversity, defined culture as:

a learned, shaped, and patterned behaviour, as reflected in technology and tools; social organisations, including economic, political, religious, media, educational and family organisations; and ideas. In this way, religion is shared by a group of people, learned and passed down from one generation to the next, and is clearly reflected in both religious organisations and beliefs. Socialisation, on the other hand, is the process, through which culture is learned, including our religious beliefs and practices (Groff 1991).73

Durkheim (1995: 418-419)74 concluded that “the systems of beliefs that he has studied are no less important and valid than the most advanced religions in all the aspects that deem a religion valid and legitimate”. Even the most primitive religions are no
different from the most modern and the most refined. Expressing such beliefs through ceremonies, sacrifices or any sort of action is the greatest evidence of this lasting relationship between religion and culture. Durkheim claims that an idea is one element of ourselves, otherwise, how could religion:

confer so much power on us that are superior to those given to us in our natural makeup...It is through common action that society becomes conscious of and affirms itself; ...Thus it is action that dominates religious life, for the very reason that society is its source... A society can neither create nor recreate itself without creating some kind of ideal by the same stroke (Durkheim 1995: 425).75

Durkheim argued that the expression of religion in any given society comprises the identity of its culture:

A society is not consisted simply by the mass of individuals who comprise it, the ground they occupy, the things they use, or the movement they make, but above all, by the idea it has of itself... Studying how ideals come to evolve certainly has its place, but no matter how this problem is solved, the fact remains that the whole of it unfolds in the world of the ideal...It is by assimilating the ideals worked out by society that the individual is able to conceive of the ideal (Durkheim 1995: 425).76

Once again, Durkheim’s research supports the relationship between culture and religion through his thesis that religions exist because human beings exist only as “social beings” and in a “humanly shaped world”. Religion is an entirely social thing that is a fundamental and permanent aspect of humanity, not just believed in, it is real, above all, a system of ideas by which men imagine the society of which they are members. Durkheim has concluded that the reality of religion forces is to be found in the real experience of social life. Accordingly, any change in social behaviour should have traces in transformation of particular religious beliefs and vice versa. Hall (1976: 15)77 reached a similar conclusion when he noted, “Beneath the clearly perceived, highly explicit surface culture, there lies a whole other world, which when understood will ultimately radically change our view of Human nature”.

Durkheim takes the relationship between culture and religion to its limits by claiming that one exists because of the other. He argued:

Solely because society exists, there also exists beyond sensations, and images a whole system of representations that possess marvellous properties. By means of them, men understood one
another, and minds gain access to one another. They have a kind of force and moral authority by virtue of which they impose themselves upon individual minds” (Durkheim 1995: 438).

Social sciences have benefited tremendously by following Durkheim's lead and investigating religious beliefs and practices as embodiments of social values and moral precepts that are internalized by individuals through religious socialization. By specifying what the gods want people to do or to avoid doing, religions can be seen to support directly norms of social behaviour. Religions explained why these norms exist and why they must be obeyed. Man’s evil actions are not simply violations of human law; they violate commandments laid down by the gods and will be punished by supernatural sanctions, whether or not the guilty party is brought to justice by human authorities. Consequently, religious beliefs and their associated practices can be a major force in legitimating and sanctioning norms.

Most societies develop some sort of religion or similar basis for inculcating and preserving established moral code or "correct" cultural behaviour. In addition, many societies take the task of education out of the hands of priests and shamans and place it on a wider footing, so that the young gain a practical and emotional identification with a standardized version of their nurturing culture. Groups of immigrants, exiles, or minorities often form cultural associations or clubs to preserve their own cultural roots in the face of a surrounding (generally more locally dominant) culture. Another common way of understanding culture sees it as consisting of three elements: Values, norms, laws and institutions, and artefacts.

Values comprise ideas about what in life seems important. They guide the rest of the culture. Norms consist of expectations of how people will behave in different situations. Each culture has different methods, called sanctions, of enforcing its norms. Sanctions vary with the importance of the norm; norms that a society enforces formally have the status of laws. Artefacts - things or material culture - derive from the culture's values and norms.

Edward B. Tylor in his book, Primitive Culture (Taylor 1871), viewed culture as a symbolic system with adaptive functions, and one which varies from place to place, led anthropologists to conceive of different cultures as defined by distinct patterns (or
structures) of enduring, arbitrary, conventional sets of meaning, which took concrete form in a variety of artefacts such as myths and rituals, tools, the design of housing, and the planning of villages. Anthropologists thus distinguish between material culture and symbolic culture, not only because each reflects different kinds of human activity, but also because they constitute different kinds of data that require different methodologies.

Therefore, it seems that one cannot speak of culture without touching in one way or another upon religion. As a solid foundation for this research, it is important to acknowledge the intensity and proximity between the various aspects of these two notions. As Taylor puts it:

The relation between religion and culture is inevitably a two-way street. Not only do modern and contemporary art, literature, economics, science, and technology pose questions about religion, but also the study of religion exposes religious dimensions of ostensibly “secular” culture, which remain undetected (Taylor 1999: 1).

What remains vital to this research, however, is to establish a similar correlation between culture, religion, and economy in order to continue with the same logical sequence of historical development of these notions. No single religion or system of beliefs is unique in this evolution and the concept remains valid for all systems of beliefs.

The researcher’s view on the relation between religion and culture seems necessary at the end of this discussion. Both religion and culture are significant to any society. It is striking to find that some societies may sacrifice anything however precious to safeguard their religious and cultural symbols. Social patterns of behaviour are often painted with religion and culture. However, one society may practice two different religious systems and have only one culture. In some Arab, societies both Christians and Muslims share the same cultural values. This may suggest that a given culture is more comprehensive than religion because culture represents the objective setting of a community while religion represents the subjective tendencies of the same members of the community.
**Conclusion:**

It is the purpose of this chapter to shed light on the possible means of solving the problems of labour management, hence the various definitions of religion and culture and how they relate to human behaviour. Indeed, it is essential to begin with the origin of religions: the effect of mere adherence to the principles, values, and traditions of any system of belief on cultures and economies, in order to investigate the relationship between labour, management, and the work environment in general.

What instigated this research is a view that religion, no matter how simple it is, has provided throughout history a picture of a world order in which everything has a meaning and fits into place. This research tries to analyse the ability of a religion or any system of belief for that matter – within its context or culture - to achieve what management and economical theories and practices failed to achieve.

It has been established that culture and religion are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, and national identity. The chapter discussed how the most primitive forms of religions have had the same impact on the civilisation in which they emerged, just like the main religions of the world today. This resides in the fact that people adhered to them, believed in them and acted upon these beliefs throughout their lives with varying degrees of faith and conformity. Thus, one can safely view any culture through its system of beliefs as one of the main components of that culture. It is also evident that the sciences of economy and management cannot alone explain every aspect of human behaviour, and that culture in its broadest sense is the main driving force behind most of what people believe and do.

The remaining question is how can management today utilize these intricate relationships to improve, reinforce, change or enhance employees-management relationships, and which system could they employ or adapt to establish a moral code capable of achieving the much-needed personal “Quality from Within”, “Self-Monitoring”, “Self-Discipline” or “Unsupervised Honesty”? This research argues that these concepts are possible influential driving forces behind “good” performance and as powerful regulators of human behaviour. This stemmed from the Islamic principle of “Ilhsan”, which ordains
Muslims to monitor their intentions and deeds for compliance with God’s Law on earth, before they may be monitored by the people. They should perform well with a strong belief that God sees all their deeds: “Al-Ihsaan is to worship Allah as if you see Him. And even though you do not see Him, He sees you!” (Bukhari)⁸³.

In the following chapter, the research will further investigate the nature of the relationship between culture, religion, and economy in an attempt to come closer to answering the question of its thesis.

The following chapter will investigate the potential, relationships between economy and religion within the understanding that the sciences of economy and management cannot alone explain every aspect of human behaviour. If we were to affect in any way the relationship between labour and management and the work environment in general, one must look at concepts like economy, work ethics, values, norms, morality, and other work related codes of conduct. Terms like, Economy, Economic growth, Work Ethics, Morals and Morality, Values, Norms, Labour, etc., will be revisited in order to explore the possible relationship between economy, culture, and religion.

The aim of chapter two will be to emphasise that culture, religion, and economy are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, or national identity. This research is trying to analyse the ability of religion or any system of belief – within its culture - to achieve what management and economical theories and practices could not in the full extent that they wanted to achieve.
Chapter II:
Religion and Economy

Introduction:

Chapter One discussed how religion and culture are concepts that cannot be separated in any review of social characteristics, group behaviour or national identity. This chapter will investigate the possible, and maybe potential, relationships between economy and religion within the understanding that the sciences of economy and management cannot alone explain every aspect of human behaviour. If we were to affect in any way the relationship between labour and management and the work environment in general, one must look closer at concepts like economy, work ethics, values, norms, morality, and other work related codes of conduct. A number of definitions will be presented to shed some light on the basic components of these notions, which are vital for the discussion attempted in this chapter. Terms like, Economy, Economic Growth, Work Ethics, Morals and Morality, Values, Norms, Labour, etc., will be revisited in order to explore the possible relationship between economy, culture, and religion.

Having provided the definitions of these concepts, it would be possible to discover that another layer of analysis regarding the interrelationship between religion, culture, and economy may be needed to complete the full picture. Such analysis has been the task of many fields of science for many years (i.e., social science, divinity, psychology, sociology, anthropology, etc.) as discussed in Chapter One. Here, the research will follow on the same logical sequence to investigate the puzzling relationship between an individual’s system of belief and his or her reactions to worldly concepts like economy, work ethics, morality and the like.

A quick historical review reveals that, from times immemorial, religious groups have always faced the dilemma of attempting to influence economic attitudes and behaviour of the followers. On the one hand, religious institutions of all kind have tended to treat poverty as a virtue. For example, in Christianity, the Bible affirms, “Blessed are the poor for they shall inherit the earth”,84 and Buddhism praises the mendicant monk who travels light and remains free from worldly concerns in order to engage in a life of
meditation. In Islam, according to some prophesies, the Prophet would come to Makkah and would be followed by the poor, for he is neither a king nor a wealthy person among his people. Yet any religious group, particularly as its organisation begins to get slightly complex, requires funds to operate. The group then begins to get involved, willingly or unwillingly, in economic affairs. For example, it may ask for donations from its adherents, it may find itself grateful for substantial contributions from wealthy members, or it may make it compulsory for adherents to contribute certain percentage of their incomes or possessions (e.g., in Islam, annual alms giving is about 2.5% of the person’s capital).85

This tendency of religious groups to become aware of the importance of economy or even to become engaged in productive activities is one of several symptoms witnessing to the formation of religious sects. The sectarians of low socioeconomic status are likely to define those who denied them as evil, or at least as unimportant and undesirable86. Denying earthly things, like wealth, fancy clothes, manners and language, they orient their expectations to the absolute future. There are several ways: the expectation of a better life in the hereafter (paradise or heaven); hope for oneself or at least for one’s offspring, hope for another life or rebirth in this world that will be better or higher than the present one (e.g., the concept of transmigration of souls in Hinduism, for example).87

Frequently, religious groups are based on very different concepts. The “theodicy of good fortune” is a theological justification for superior economic and social status. The fortunate is not satisfied with the fact of being fortunate; he needs to know that he “deserves” it. Religion tends to legitimate the favoured conditions of “religious persons, the propertied, and the healthy” which means that it provides the theocracy of good fortune for those who are fortunate.

It is here that the perspective in which religion is influenced by economic factors is found. Nevertheless, at the same time, religion affects economic attitudes and behaviour as well. First, insofar as such personal and business virtues as honesty, fair play, and honouring one’s commitments are essential in economic life, and to the extent that religion is successful in encouraging such virtues in its members, religion has an impact on the economy. Second, religion on occasion stimulates expenditure. Religious holidays completely encourage material consumption by followers, even if it is only special candles to light and special food to eat. Third, in emphasising one’s work as a “calling,” religion
(Protestant Christianity and Islam in particular) has glorified and elevated work as one’s job (people who internalise this view are likely to increase their productivity). Fourth, religion can influence economy by clearly supporting certain economic systems or certain types of economic or business activities.

Probably the greatest contribution to the discussion of the effect of religion on the economy is Max Weber’s (1906) influential study *The Protestant Ethic and the Spirit of Capitalism*, which has stimulated massive amounts of research and discussion over the past half-century. According to Weber, separate elements of western life - science (philosophy, theology, astronomy, geometry, physics, natural science, chemistry, historiography, law), art (music, architecture), education, organisation of the officials, political system, state order, etc. - are different from everything that existed in various historical periods in the most significant non-western civilisations - India, China, Babylon, Egypt, Antique Greece or Rome. It is only in the West that the various fields of life arose from the concept of rationality and are based on it. The same can be said about economic spheres and more precisely about one of the most important forces that rule the modern world - Capitalism. Weber related the concept of real capitalism with rationality, despite the fact that striving for profit, wealth and money have existed in all times and in all countries. The West created a new kind of capitalism - rational capitalistic organisation of free work, separated enterprise from household and based business on bookkeeping account.

The rise of the economic rationality depends not only on rational technique or law, but on the ability of people to choose rational ways of living as well. One of the most important elements that were forming our way of living, at least in the past, were various religious forces according to which the ethics of living were based. That is why in his famous thesis Weber (1922) relates economy with religion: he affirms that Calvinistic Protestantism as a theological belief system exerted an important influence on the emergence and growth of capitalism as a mode of economic organisation.

Researchers like Barro and Rachel M. McCleary (2003) argued that the “Protestant ethic” might have encouraged the rise of capitalism, as sociologist Weber claimed more than 70 years ago. Nevertheless, what about religion’s role in keeping economies growing? Apparently, to them it is helpful to be a God-fearing country, but not so God-fearing that people attend religious services on a regular basis.
Many research works in the field concluded that in many countries of the world, certain religious sects tend to flourish more than others do. However, if those believers are regular participants in services, economic growth is retarded, according to Barro and McCleary (2003)\textsuperscript{91}. They both analyzed data on 41 countries around the world from the 1980s to the 1990s. What is wrong with a country’s citizens’ regularly attending religious services? Not only does it take time and attention away from earthly concerns, the authors speculate, but also, when a great number of people attend religious events, it may be a sign that organized religion in that country strongly influences laws and regulations that affect economic incentives, such as those governing credit and insurance markets. However, just having a good number of citizens who profess a belief in God, while still heading off to work on holidays, does not bring about economic growth. It is a belief in an afterlife that matters most. As Les Picker explains it:

For given religious beliefs, increases in church attendance tend to reduce economic growth. In contrast, for given church attendance, increases in some religious beliefs - notably heaven, hell, and an afterlife - tend to increase economic growth.

Some researchers argue that explanations for economic growth should be broadened to include cultural determinants. Culture may influence economic outcomes by affecting such personal traits as honesty, thrift, willingness to work hard, and openness to strangers. Although religion is an important dimension of culture, economists to date have paid little attention to its role in economic growth (Les Picker 2005)\textsuperscript{92}.

But in Religion and Economic Growth (NBER Working Paper No. 9682), authors Robert Barro and Rachel McCleary analyze the influences of religious participation and beliefs on a country’s rate of economic progress. The authors use six international surveys conducted between 1981 and 1999 to measure religiosity - church attendance and religious beliefs - for 59 countries. There is more information available about rich countries than poor ones and about countries that are primarily Christian. Barro and McCleary consider first how religiosity responds to economic development, government influences on religion, and the composition of religious adherence. They find that their measures of religiosity are positively related to education, negatively related to urbanization, and positively related to the presence of children.
Overall, religiosity tends to decline with economic development. This conclusion on the inverse relation between religiosity and economic growth needs, however, more confirmation. One might argue for an opposite stand according to which economic growth enhances religiosity in some societies where the concept of religion is conceived of in a different way. Ali Ibn Abi Talib, a great figure of Islam and the cousin of the Prophet peace and blessing be upon them was reported to say that “Wealth converts a strange land into homeland and poverty turns a native place into a strange land.” This saying witnesses to an established social reality of Islamic societies and indicates to the fact that the behavioural code of Islam is respected by those who are wealthy or at least not deprived. Adultery, robbery, hypocrisy and insincerity are often connected with deprived communities and found in bigger amount in poor societies. Another explanation offered by Picker, Les (2005) might be formulated on the ground of the worldview or the epistemic paradigm prevailing in a society or civilization. In the west, and thanks to Weber’s contribution, rationality has provided a secular justification for a good conduct. An individual is honest not because of his/her strict adherence to the religion but because honesty is rationally justified within the humanist worldview. In Muslim societies, the same virtue is directly attributed to one’s religiosity.

The presence of a state religion is positively related to religiosity, probably because of the subsidies that flow to established religions in those countries. However, religiosity declines with greater government regulation of religion and with the religious oppression associated with Communism. Greater diversity of religions - that is, religious pluralism - is associated with higher church attendance and stronger religious beliefs. Countries in the sample that had low levels of pluralism include some that are predominantly Catholic (Spain, Italy, Portugal, Belgium, Ireland, and much of Latin America), as well as Protestant Scandinavia, Orthodox Greece, and Muslim Pakistan and Turkey. Countries studied that exhibit high levels of pluralism include the United States, Germany, the Netherlands, Switzerland, Australia, Malaysia, Singapore, and South Africa.

The authors turn next to the assessment of how differences in religiosity affect economic growth. For given religious beliefs, increases in church attendance tend to reduce economic growth. In contrast, for given church attendance, increases in some religious beliefs - notably heaven, hell, and an afterlife - tend to increase economic growth. In other words, economic growth depends mainly on the extent of believing relative to belonging.
The authors also find some indication that the fear of hell is more powerful for economic growth than the prospect of heaven. Their statistical analysis allows them to argue that these estimates reflect causal influences from religion to economic growth and not the reverse.

Barro and McCleary (Barro 2003) suggest that higher rates of religious beliefs stimulate growth because they help to sustain aspects of individual behaviour that enhance productivity. They believe that higher church attendance depresses growth because it signifies a greater use of resources by the religion sector. However, that suppression of growth is tempered by the extent to which church attendance leads to greater religious beliefs, which in turn encourages economic growth.

Barro and McCleary (Barro 2003) think that afterlife is what encourages the capitalist virtues, such as honesty, thrift, and a strong work ethic. Nevertheless, not just any afterlife, note, “There is some indication that the fear of hell is more potent for economic growth than is the prospect of heaven” (Barro 2003). This statement sounds true on the ground of a psychological explanation: we are predisposed to actively react to our fear more than our security. The concept of religion itself could be a result of human’s deep anxiety vis a vis the problem of existence and ultimate destiny.

However, sorting out the pattern of causality among economics, culture and religious beliefs are not the central challenge of this research. It is not mainly interested in the relation between culture and economy from the standpoint of ‘consumer culture’ or ‘market society’ that characterises modern life, and how these terms have structured social thought and critical traditions, rather, it is mainly looking for that distinctive relationship between these two aspects of human life that gave form to it throughout history.

Weber claims that the Calvinist was to glorify God by working to the fullest in his or her calling, all are aware that he or she had been predestined - yet not knowing whether to heaven or to hell. Hence, a very important question arises, “Is there any way the believer can know, or at least gather that he or she was amongst the elected?” The Calvinist could not truly know or be convinced. However, the Calvinist could make conclusions from essentially empirical evidence - evidence of an ability to consistently perform well, of
success in his or her calling, of the feeling that God seemed to be providing him or her with opportunities and was working through him or her.\textsuperscript{98}

Is ethical-religious motivation a crucial factor in economic activity? Other researchers noted other factors that they consider more reasonable: desire to enjoy life, solicitude for the family, and the urge to work for the common good, or for the national welfare. Even these seemingly profane desires could easily carry a religious flavour. In some religions, material prosperity of an individual or nation is seen as act of worship and consequently worldly ambitions are lined ways leading to God. Second, there are several conditions imposed by Calvin on economic activity that, taken together, do not at all fit with free-for-all capitalism. Third, the differences between Catholicism and Calvinism with regard to economic activity should not be exaggerated. Fourth, Weber’s distinction between Catholic and Protestant countries and cities with regard to economic activity are not so neatly associated with one religion or the other as Weber seems to suggest. Some supposedly Protestant capitalistic cities had strong Catholic influence. Capitalism had clearly existed in a medieval Italy and Flanders (both Catholic areas). Some scientists point out that Catholic cities were the chief commercial capitals of medieval Europe and Catholic bankers were its leading financiers.\textsuperscript{99}

\textbf{What is Economy?}

Economy is defined as:

The term economy refers also to the institutional structures, rules and arrangements by which people and society choose to employ scarce productive resources that have alternative uses, in order to produce various commodities over time and to distribute them for consumption, now and in the future, among various people and groups in society.\textsuperscript{100}

It follows that any group of individuals or a society with common interests will have some form of economic rule embedded in their culture in order to carry out their daily activities. It also follows that an economic system is an integral part of the culture of any society, which affects and is affected by the values, norms, and traditions of that culture.
Most related literature, using both cross-cultures: Weber (1906)\textsuperscript{101} and substantial data: Noland (2003)\textsuperscript{102} confirmed the fact that there is a strong relationship between adherence to a certain religion and economic performance. Some (e.g., McClelland, D.C. - 1961)\textsuperscript{103} even argued that the nature and significance of religion in a given society should be analysed in terms of its role in and practical impact on the social, economic and political processes of the society as a whole. Again, the two institutions of religion and economy interact and mutually influence one another.

Max Weber (1906)\textsuperscript{104} and Iannaccone (1998)\textsuperscript{105} provided abundant evidence affirming that religious belief affects a wide range of behavioural outcomes in different societies, and that religious convictions and activity can affect economic performance at the level of individual, group, or nation. Their work also confirmed that religious affiliation could also serve as the base for group cohesion necessary to successfully challenge other established institutions, practices or ideologies.

Blum and Dudley (2001)\textsuperscript{106} in their analysis of Weber's work concluded that certain religious doctrines (i.e., Protestants unwillingness to break contracts and honouring contracts with strangers) contributed to better trust, thus established such religious groups as trustworthy and able of conducting healthier business deals. Spreading such a reputation across the world did indeed benefit these religious groups economically. Others, like Greif (1994),\textsuperscript{107} argued along the same idea of religious groups displaying reputation and inter-group cohesion associated with their religious doctrines (the Muslim’s collectivist society) benefited in their trade with others solely on the basis of such reputation.

Marcus Noland (2003) - in his study of religion, culture and economical performance, concluded that:

The hypothesis that the coefficient on variables of religious affiliation are jointly equal to zero can frequently be rejected at conventional levels of statistical significance (i.e., religion matters), but no robust relationship between adherence to major world religions and national economic performance is uncovered, using both cross-national and substantial data. The results with respect to other belief systems like Islam for example do not support the notion that it is inimical to growth (Noland 2003: 8).\textsuperscript{108}
Noland claims that “every statistically significant coefficient on Muslim population shares reported in their countries’ stock markets, in both cross-country and within country statistical analysis is positive. If anything, Islam promotes growth.” He went on to empirically prove that Islamic principles, like in many other religions, promote economic growth.109

Weber, who initiated the argument that the specific content of religious beliefs may profoundly affect economic behaviour, distinguished between the economic performances of different churches and sects in different societies. He affirmed that some beliefs, which encourage ambitious attitudes, allow for milder interpretations of divine scripts, encourage innovation or are more tolerant of others, are less resistant to change, more prosperous or have a much better overall economic performance. He attributed this success to reduced uncertainty, improved efficiency and the ability of these societies or religious groups to seize on economic enrichment as a mechanism for securing prosperity and security, hence, better social status and social attractiveness. The same conclusion is applied to some Islamic schools of law. The Hanafit school structured by Abu Hanifah; a jurisprudent and a trader; is known for its liberal and rational tendencies in the interpretation of the sacred texts. Its flexible rules allowed it to spread in vast areas of the Muslim world mainly non-Arab regions.

Arguing the case between the spirituality of religion and the materialism of economy, Durkheim (1995) holds that:

The powers they [religions] bring into play are, above all, spiritual, and their primary function is to act upon moral life. In this way, we understand that what was done in the name of religion cannot have been done in vain (Durkheim 1995: 422).110

Furthermore, and even if some sects of some religions may see any secular gain as evil, Durkheim adds that this is absolutely normal, since the primary function of religion is to act upon the moral life of a society, and thus it affects and is being effected by the socio-cultural environment, the flaws and imperfections, and the reality that surrounds a society. No religion follower is ideal so long as he remains human and no society is ideal. “The ideal society is not outside the real society but is part of it” (Durkheim, 1995:425).111
Some researchers went as far as claiming that some religious mechanisms favouring economical growth help societies to achieve the harmony most needed for their stability. Mattson and Miller claim that:

If every one correctly pursued their best interest, every action in this world would be to the benefit of everyone. There would be no need for meditation between us. Since this is not the case, the voluntary exchange mechanism of free markets offers a way for interactions between sinners to remain relatively peaceful. The best example of this is how free trade has brought tyranny to its knees throughout the world, and ended centuries of violent conflict between nations. The market serves as a mediator between two individuals (and thus societies) engaged in their selfish pursuits that otherwise would bring harm to each other (Mattson and Miller 1982: 14).

On the other hand, Lewis (1955) in his Theory of Economic Growth asserted the supremacy of economics over religion. Meanwhile Hofstede argued that culture precedes religion, wrote:

Religious affiliation by itself is culturally relevant than is often assumed, if we trace the religious histories of countries, then the religious population has embraced along with the version of that religion seem to have been a result of previously existing cultural value patterns as mush as a cause of cultural differences” (Hofstede 1997: 16).

Some researchers still fail to see science and religion coexisting together based on the argument that they might communicate opposite belief systems. Nevertheless, these belief systems have power because they allow humans to make sense of their world. Humans need that as an extension of the need for survival. The more humans know, the easier it is to do what they need to do. It is a comprehensive feature of our place in the world. Many religions are based on ideas that cannot be easily refuted by logic, especially when various possibilities of interpretations are brought in the discussion.

What is “Economic Growth?”

Paul Johnson (1994) explains that the term “Economic Growth” as that part of economic theory that seeks to explain (and hopes to predict) the rate at which a country's
The economy will grow over time. Economic growth is usually measured as the annual percentage rate of growth in one or another of the country's major national income accounting aggregates, such as *Gross National Product* or *Gross Domestic Product* (almost always with appropriate statistical adjustments to discount the potentially misleading effects of price inflation).

Any country's economy will show sizable year-to-year and quarter-to-quarter fluctuations in its economic growth rate, but economic growth theorists tend to concentrate their efforts on analyzing and explaining the smaller variations in the longer-term trend or average rate of economic growth over periods of a decade or more. They leave explanation of the shorter-term fluctuations around the longer-term trend to specialists in the *business cycle* theory because investigation has shown that the predominant influences on short-term growth rates seem to differ in important ways from the determinants of an economy's long-term average growth performance. It might also be added that the political effects of variations in long-range economic growth rates tend to be substantially different from the political effects of the booms and busts of the business cycle.116

The short-term difficulties of the business cycle have dramatic effects on popular perceptions of the country's economic well-being. In a recession, hundreds of thousands or even millions of people may become unemployed and suffer dramatic declines in their incomes for the duration of the crisis - usually for a period of somewhere between six months and one-and-a-half years before more normal economic conditions return again. Yet over the long haul, even rather small increases or decreases in the trend rate of economic growth will have much more profound and enduring effects on economic production and hence on the material living standards of the population.117

Explaining differences between countries in their long-term economic growth rates is a complex matter, and the scientific literature on the subject is filled with controversies both technical and ideological in nature. Many of the theoretical determinants of long-term growth rates are difficult to be adequately measured and many of the least imperfect measurements available for testing the various theories have been systematically collected in much of the world only for a relatively recent historical period - roughly the last 20 to 30 years.118
However, for economists like Paul Johnson, it seems hard to point out to:

some of the most emotion-laden and ideologically-tinged debates on economic growth theory that deal with two questions on which no broad consensus seem likely in the near future: What sort of mixture of government planning and control versus the free market is most conducive to economic growth? In addition, what are the effects of different cultures (especially differences in religious and ethical values) on promoting or retarding economic growth?119

Taking Johnson’s second question first, it should be noted that many of the earliest theories about what causes economic growth were largely cultural in nature. Adam Smith (1987),120 David Ricardo (1999),121 Thomas Malthus (1983)122 and many others (including Karl Marx) laid great stress on the importance of economic growth of such culturally conditioned values or attitudes as thrift, the value of diligence and hard work, ambition for a better material standard of living, respect for other people's property rights, the sense of obligation to honour agreements and contracts, inventiveness, willingness to adopt new ways of doing things and so on.

Many of these values are fostered and reinforced (or possibly denigrated and condemned) in different measures within different cultural traditions, and an especially important role in this is played by organized religion. It is not surprising then that nowadays we still see a lot of more or less informed speculation about the role of this religion or that in fostering or inhibiting economic growth, especially in less developed regions of the world. (Weber's classic essay on The Protestant Ethic and the Spirit of Capitalism is one of the best-known and most closely reasoned classic examples of this tradition in the social sciences).

Two or three decades ago, the prevalence of Roman Catholicism in southern Europe and Latin America and its alleged anti-commercial social and economic values were often invoked as a part of the explanation for the relative economic backwardness of these regions compared to mainly Protestant Northern Europe and North America. In much more recent times, the influence of Islam in fostering fatalistic attitudes and anti-commercial or anti-materialist values (such as the condemnation of all lending at interest) is often invoked as part of the explanation for the relative economic backwardness of the
Muslim countries, despite the huge advantages many of them enjoy in the form of rich endowments of natural resources like petroleum. The conservative anti-materialist and fatalistic elements of Hinduism are often put forward as an explanation for India's backwardness.

Weber also believed that Confucianism greatly hindered China's economic development over the centuries, but ironically, the same Confucian heritage is today more often invoked as an explanation for the rapid commercial development of such places as Hong Kong, Taiwan, and Singapore. The problem with such explanations is that all major religious traditions contain some elements that can encourage economic activity along with other elements that inhibit it. In addition, determining which influences will be predominant in any particular place and time is a game that tends to be played with far too many wild cards, with Weber opportunistically seizing upon whichever elements of the local religious tradition best seen to fit with what he already knows has been happening lately.

It is hard to deny that cultural values matter for economic development and that religion plays an important role in fostering the people's values, but correlating changes in people's values with changes in economic growth performance requires much better measurement than is possible by simplistic references to which particular religious faith has predominated in the particular country for centuries. A more promising approach is for researchers to go out periodically and directly sample the distributions of particular "pro-growth" and "anti-growth "attitudes among the populations of various countries (perhaps by survey research polling methods) rather than simply assuming the presence of these values and attitudes on the basis of formal religious doctrines. Only then does it make sense to begin tentatively pronouncing upon how the prevalence or lack of particular values correlates with actual long-term economic growth performance in subsequent years.\(^{123}\)

In terms of the first question, socialist and communist economists used to argue that a totally government controlled and planned economy would enjoy more rapid economic growth than a capitalist economy, primarily basing their case on the idea that a planned economy would maintain a steadier and higher rate of investment, free of the periodic slowdowns of investment caused by periodic financial crises in the capitalist business
cycle. It was also assumed that a more egalitarian socialist educational policy would be much more successful in promoting widespread education for the masses, greatly enhancing the supply of what we would today be called human capital.

Economists more favourably inclined toward the free market system acknowledged that the total amount of investment in both non-human and human capital was indeed very important to rapid economic growth but cautioned that the efficiency with which these resources were allocated was also of extreme importance. A capitalist economy, they argued, has a much better system of incentives for encouraging the most efficient allocation of economic resources, whereas the socialist economy would tend to get bogged down in bureaucratic waste and misallocation of resources that would lead to even more waste than the "anarchy of the market".124

It is now reasonably clear from the historical record of the last thirty years or so that the closer to capitalist the economy has been, other things being equal, the more successful it has been in achieving higher long-term rates of economic growth. During that same period, countries at the extreme socialist end of the scale, especially the countries of the Communist bloc and their third world client states, have seen their initially fairly high rates of economic growth dwindle away gradually to zero and then plunged rapidly into full-scale economic collapse in the late 1980s.125

**Occupation:**

The importance of looking at the occupation of a person lies mainly in this person’s attitude towards his or her society and vice versa. According to many researchers like Swatos (2004) the location of a person in the social structure of a society can also affect the person's religious orientations, especially in industrial societies where occupation is an important social location variable.

Amongst the many definitions of occupation, Swatos presented the following comprehensive set of characteristics for occupation as follows:
One’s usual or principal work or business, esp. as a means of earning a living.
Any activity in which one is engaged.
Possession, settlement, or use of land or property.
The act of occupying. The state of being occupied.
Tenure or the holding of an office or official function: during his occupation of the presidency.
The seizure and control of an area by military forces, esp. foreign territory. The term of control of a territory by foreign military forces (Swatos 2004).  

Weber (1978)\textsuperscript{127} pointed to basic descriptions of the effect of occupation on religion when he argued that religion is affected by the conditions of a person's life. He claimed that occupation could affect an individual's religious orientations, religious interests, beliefs, and practices. He also demonstrated the mechanism of how this works through his studies of primitive societies. Warrior nobles - for example - face death and the irrationalities of human destiny and cope with their life situation by assigning pre-eminent value to courage, self-sacrifice, and a sense of honour. Warriors do not need a rational religious ethic. On the other hand, merchants and businesspersons whose lives are devoted to the use of capital that is continuously and rationally used in productive enterprise for profit will seek out ethical and rational religions to justify their attitudes and their positions to their societies. \textsuperscript{128}

It follows then that different occupations will react to religion differently, depending on the nature of this occupation. For example, the religion of peasants will naturally praise agriculture, as only a life devoted to agriculture will please God from their point of view. Artisans, on the other hand, will be less connected to nature than peasants will because they are less exposed to the irrational forces of nature, and therefore they do not need to use magic to control irrational forces. These artisans cope with calculable risks and must develop a capacity for purposive manipulation of their world. Therefore, artisans will seek out rational ethical religions. Such religions teach that honesty is the best policy and that faithful work will be rewarded. \textsuperscript{129}
Steven Tipton’s research (1982)\textsuperscript{130} shows how individuals seek religious ideas and groups that speak to the situation of their lives. Similarly, Max Stackhouse (1983)\textsuperscript{131} observed that conversion to Christianity in Southeast Asia has an occupational aspect: Christianity is linked to technology and pietism. Such a religion should appeal to engineers and entrepreneurs. Anderson (1968)\textsuperscript{132} Lehman and Shriver’s work (1968)\textsuperscript{133} shows that particular occupations that are not homogeneous have members with different involvement with religion. The professoriate is an occupation that has been extensively studied. Professors are less involved with religion than comparable middle-class individuals are.

The usual explanation for this is that an academic discipline and life on campus can provide a way of life that substitute for organized religion. Professors in different fields differ systematically in their involvement with religion. Professors in engineering, science, and professional schools are more involved with religion than professors in the core liberal arts fields. Here again, professors in the core liberal arts fields find it easier than colleagues in professional schools and in the ‘hands-on’ disciplines to avoid ordinary middle-class lifestyles.\textsuperscript{134}

In his earlier work, Durkheim stated that strong systems of common belief characterize mechanical solidarity in primitive types of society, and that organic solidarity, resulting from the progressive increase in the division of labour and hence increased mutual dependence needed fewer common beliefs to tie members to their society. He, later, revised this view and stressed that even those systems with a highly developed organic solidarity still needed a common faith, a common conscience, if they were not to disintegrate into a heap of mutually antagonistic and self-seeking individuals.

The concept of function played a key part in all of Durkheim's work from his The Division of Labour, in which he sees his prime objective as the determination of the functions of division of labour, that is to say, what social needs it satisfies, to The Elementary Forms of Religious Life, which is devoted to a demonstration of the various functions performed in society through religious cults, rites, and beliefs.\textsuperscript{135}
Values:

Values are defined as the relative worth, merit, or importance: the value of a college education. They are also defined by Swatos (2004: 136) as: “The worth of something in terms of the amount of other things for which it can be exchanged or in terms of some medium of exchange”.

Swatos saw a value as a normative proposition; it meets a need that seeks to satisfy or that finds its meaning in a universal truth, accepted by the subject. At the same time, it is made up either of an object of particular importance for the subject agent or of a higher truth; it has a prescriptive nature, and a person is subject to a continuous effort to assert the value in which he or she believes.

A value is subordinated to the existential context, and it is always verified by social events like religious ceremonies. It is the sphere of existence that founds and circumscribes that of values. As an orientation toward a person's actions with respect to an end, a value also can be a reference point for several norms, even as one norm may constitute the reference for a plurality of values.

In sociology, the concept of the value acquired importance in the twentieth century in a cultural context of reaction against the preceding culture. According to Luciano Gallino (1988), in this period the independent emergence of the term “value” was characterized by a high level of generalization. It marked the manifestation of a profound change in modern culture that occurred, in particular, on the social side. It was in this period that the concept of the value became an object of analysis by sociologists who offered various interpretations.

The first systematic discussion of the concept of values appeared in "Methodological Note" in a book by William I. Thomas and Florian Znaniecki (1918-1920). Here values were defined in connection with the psychological concept of "attitude". According to Thomas and Znaniecki (1918-1920), while "the value" is an
object that has an accessible content and meaning for the members of the social group, "the attitude" is a subjective orientation of the members of the group toward values. These authors intended by the definition of value and attitude to be only a starting point for the development of social theory. Roles are objects and not part of the orientation of the actors; social roles do not only refer to attitudes, they also express them. In Thomas and Znaniecki's opinion, the scientific value of an event depends on its connection to other events and, in this connection; the most common factors are precisely those that have the greatest value.

By social value, Thomas and Znaniecki meant each datum that has an empirical content accessible to the members of a social group and a meaning in reference to which it is or it can be the object of activity. Social values contrast with natural things; they have no meaning for human activity and they are treated as valueless: When natural things assume a meaning, they become social values.

This interpretation by Thomas and Znaniecki acted as a spur to further studies and theories that have continued until the present day. An important contribution was made by Clyde Kluckhohn (1951: 388), where he stated that "a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action." However, the individuality of a value seems hard to exist. An individual is unable to create his/her own values. A value is there only when it is socially accepted and collectively practised. Here and according to Kluckhohn, the cognitive element is the decisive criterion between the values and the subjective quantities such as feelings, emotions, attitudes, and needs as well as values and preferences.

In Kluckhohn's opinion, a value is expressed in the long term and becomes desirable when it is interiorized by the subject and integrated into his or her personality system. The action is thus motivated by the "needs-orientations," which are the objective conditions, and by the "values-orientations," which correspond to the choices made by the person on the basis of interiorized values.
Values explain their prescriptive nature by fixing limits within which the example of the affective faculty is admitted; they depend on the hierarchy and configuration of the ends of the personality and on the situation and requirements of the cultural system. The integration of values in an evaluative system that contributes, to a large extent, to identifying individual cultures is a condition for the integration of motivations in a certain system that identifies individual personalities.\textsuperscript{144}

Other important approaches include Sorokin's (1947: 456)\textsuperscript{145} and Paul Hanly Furfey (1953: 464)\textsuperscript{146}. Sorokin defined a value as, "Any meaning in a narrow sense is a value. Any value presupposes a norm of conduct with reference to its realization or rejection". Furfey's definition of a value is: "The quality of recognized desirability founded on goodness". Howard Paul Becker (1950)\textsuperscript{147} saw a value as generally any object of any need. Intrinsic to his work is the theory that values must be discovered in phenomena as well as in the object itself; a value is created in the object when it becomes the result of necessity or desire. In other words, as Franz Adler (1956)\textsuperscript{148} stated: "a value is, simply, what is valued by the society or the individual".

A further definition sees values as placed in humans and deriving from their biological necessities or from their "mind." Young (1949)\textsuperscript{149} defined values as "A combination of ideas and attitudes which gives a scale of preference or priority to motives and goals as well as to a course of action from motive to goal". Park and Burgess (1924)\textsuperscript{150} saw values as anything that is appreciated. Faris’s (1937)\textsuperscript{151} concept is that values have two dimensions: an objective dimension toward which actors can direct their attitudes and actions, and an attitudinal dimension that constitutes an element of orientation. Mead (1934)\textsuperscript{152} formulated principles according to which normative attitudes become the central part of the human personality\textsuperscript{153}. Rokeach’s (1973)\textsuperscript{154} interpretation of a value is:

An enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning desirable modes of conduct or end-states of existence along a continuum of relative importance. (Rokeach 1973: 5).
Do Moral Values Depend Upon Religion?

Going back to Weber’s (1922)\textsuperscript{155} argument about the relationships between religious ethics and culture, directs the thoughts to the fact that the dominance of the religious laws has the greatest limitations on economy as it hinders rational development of proper legal orders to govern the trade. However, Weber’s studies affirm that the historical development of human values always had its origin in some form of religion or another. The “charisma” of the god/s as he called it was capable in most cases of developing a set of moral values or codes of conduct accepted by the community based on the words and actions of these gods or their agents (i.e., priests, shaman, etc).

In his “Question of Ethics”, Taha AbdelRahman identified three answers to the question of whether values depend on religion or not, and to what extent:

**“The dependence of moral values upon religion”:** This view is supported by two great figures of Christian theology: Saint Augustine and Thomas Aquinas. They both argue that this dependence is based on two pillars: the first is faith for God is the one who drives his creation towards good and distance them from evil. The second is the will of God, which is oriented towards performing good and abstaining from evil. The problem which arises here is this: is a moral value good in itself or because God has ordered it?” (1999:96-114),\textsuperscript{156}

**“The dependence of religion upon moral values:** this view is founded on the concept of the goodness of human will. Kant believes that a moral action depends on an absolute human will. What matters for Kant is the cause of the action and not the result. A moral duty is seen as such because it is so in itself irrespective of what it may result in, thus, an action performed to please God is, according to Kant, unethical” (1999:96-114),\textsuperscript{157}

**“The independence of morals and religion:** the process of secularization in the West led a big portion of the population to believe in rationally based moral values. David Hume thinks that religion is not required for the establishment of a moral value system whereas Kant believes that moral values are the creation of human consciousness.” (1999:96-115),\textsuperscript{158}

However, People still believe that without faith in a supernatural authority, we can have no moral values - no moral absolutes, no firm demarcation between good and evil. This is the assumption underlying Antonin Scalia’s (2005:159) recent assertion that:

Government derives its authority from God, since only religious faith can supposedly provide moral constraints on human action… There is
indeed morality without religion - a morality, not of dogmatic commands, but of rational values and of un-breached respect for the life of the individual.

Durkheim argued that religion had been the cement of society - the means by which men had been led to turn from the everyday concerns in which they were variously enmeshed to a common devotion to sacred things. Religion, he argued, had been the anti-individualistic, inspiring communal devotion to ethical ends that transcended individual purposes. However, if the reign of traditional religious orientations had now ended, what would take their place? Would the end of traditional religion be a prelude to the dissolution of all moral community into a state of universal breakdown?

Durkheim (1995)\textsuperscript{160} argued that religious phenomena emerge in any society when a separation is made between the sphere of the profane - the realm of everyday utilitarian activities - and the sphere of the sacred - the area that pertains to the numinous, the transcendental, the extraordinary. An object is intrinsically neither sacred nor profane:

It becomes the one or the other depending on whether men choose to consider the \textit{utilitarian value} of the object or certain intrinsic attributes that have nothing to do with its \textit{instrumental value}. Social or religious activities are valued by the community of believers or members of society not as means to ends, but because the religious community has bestowed their meaning on them as part of its worship.

Distinctions between the spheres of the sacred and the profane are always made by groups who band together in a cult, and who are united by their common symbols and objects of worship. Religion is an eminently collective thing. It binds men together, as the etymology of the word religion testifies. Religion as a social institution serves to give meaning to man's existential predicaments by tying the individual to that supra-individual sphere of transcendent values which is ultimately rooted in his society.\textsuperscript{161}

The researcher sees the self-monitored employee as a strong believer of religion and a good adherent to a belief system of some sort, someone with great convictions of spirituality, and who is in touch with the self’s morality. To monitor one’s self is to do with one’s morality. The research takes Aristotle position who stated that “acts are not ethical if they are accidental,” which means that one has to sincerely mean what one does in order for one’s action to be considered moral.\textsuperscript{162}
Thus, the Aristotelian thesis is that ethics require both particular “actions” and particular “emotional responses”. To carry the discussion further one has to begin with the definition of morals: According to Jayashree Sadri:

Morals refer to a set of rules of conduct voluntarily accepted by members of a civil society and which cannot be enforced by a specific body nor can they be a designated official enforcement. Enforcement is done through custom and tradition that binds a society together expecting members to conform to certain accepted and known codes of behaviour. In that sense, it is social enforcement rather than specific enforcement of a code of behaviour. Enforcement is thus usually done through peer or group pressure on the individual to conform. The individual or the group wishes to remain within the social or cultural milieu and voluntary conforms to the generally accepted code of behaviour.163

According to this Aristotle thesis, practical wisdom is necessary for the moral virtues and vice versa, and wisdom is definitely needed for the individual to decide within, and act accordingly; just to satisfy “the self”. Hence, the keyword here is “voluntary” since it indicates the willingness and ability of a person to conduct a certain task without being told to, or without being monitored or observed during his or her performance. This “Voluntary Self-Monitoring” is believed by this research to be the single most important factor in the improvement and sustainability of employees’ Performance. It is also believed to be the very definition of “self-monitoring” which should then be as follows:

Self-Monitored: is a Self-directed, fully autonomous employee who plans, and performs his or her day-to-day activities and duties (in addition to providing other supportive functions such as production scheduling, quality assurance, and performance appraisal) under no supervision.165

This takes us back to the argument of this research that concepts like “Unsupervised Honesty,” “Quality from Within,” “Self-Discipline,” “and “Self-Appraisal” are possible influential driving forces behind “good” performance and powerful regulators of human behaviour. This stemmed from the Islamic principle of “Ihsan”, which ordains Muslims to monitor their intentions and deeds for compliance with God’s Law on earth: “Al-Ihsaan is to worship Allah as if you see Him. And even though you do not see Him, He sees you!” (Bukhari).166
Ethics and Norms:

Although ethics, especially work-related ethics, will be discussed in more details in Chapter III, a quick review is presented here to define Ethics. Some of the definitions of Ethics include Blank's:

A system of moral principles: the ethics of a culture.
The rules of conduct recognized in respect to a particular class of human actions or a particular group, culture, etc.
moral principles as of individuals.

That branch of philosophy dealing with values relating to human conduct with respect to the rightness and wrongness of certain actions and to the goodness and badness of the motives and ends of such actions (Blank 2004: 151). 167

Swatos defined Norms as:

Standard model or pattern. Or General level of average. A designated standard of average performance of people of a given age, background, etc. A standard based on the past average of performance of a given individual. When societies accept a certain phenomena, it is included in its norms. Religions regulate human behaviour by formulation rules about behaviour. Religion legitimates social norms and gives divine sanctions to other institutions such as the family or the state. Cities with high-church membership in the USA have considerably lower rates of crime, suicide, venereal disease, and alcoholism (Swatos 2004). 168

Stark (1987) 169 saw norms relevant to the work environment including the wider norms of the society in which one lives, the norms of the religious groupings under study, and the professional norms of the employees themselves. Norms are relative; they are engendered by social groupings. The norms of religions have at times been foundational to the cultures of civilizations; however, they change as they come to be applied in new situations. Historians and historical sociologists of religion have the power to affect the course of normative developments by reaching into the past and finding new relevance in a heritage. There is consequently an ethical duty not only to be respectful of normative heritages but also to be critical of them in the light of present social needs.
The Functional Theory:

The Functional theory sees society as:

An ongoing equilibrium of social institutions which pattern human activity in terms of shared norms held to be legitimate and binding by the human participants. Moreover, functional theory views culture as a more or less integrated body of knowledge, beliefs and values. Culture, to the functionalist, is a symbolic system of meanings - it is integrated with the social system in that it enters into definitions of means and ends, of the permitted and forbidden, by defining the roles which a society's members confront the established expectations of their social situation. Culture is the creation by humankind of a world of adjustment and meaning, in the context of which human life can be significantly lived.170

Kirk insisted that economics could not be separated from morals and character:

Material prosperity depends upon moral convictions and moral dealings - specifically, a high degree of honesty, industry, charity, and fortitude. Intellect, initiative, shrewdness, vigour, and imagination are also crucial He argued that a free economy is the best economic system for encouraging these characteristics and virtues (Kirk 1989: 365). 171

Men and women are industrious, thrifty, honest, and ingenious, in economic life, only when they expect to gain certain rewards for being industrious, thrifty, honest, and ingenious ... the vast majority work principally out of self-interest, to benefit themselves and their families. There is nothing wrong with this state of affairs; it is merely a condition of ordinary human nature. Competition puts a premium on industry, thrift, honesty, and ingenuity, for the slothful, the spendthrift, the known cheats, and the stupid fall behind in the economic contest of free enterprise (Kirk 1957: 100). 172

Like Adam Smith (1998),173 Kirk held that pursuing self-interest serves the public interest. Moreover, "Industry, thrift, honesty, and ingenuity deserve concrete rewards. A competitive economy provides these rewards." He argued that

Free enterprise is not only useful in rewarding these virtues, but good and just: better than other economic systems, it encourages loyalty to the Permanent Things. Similarly, Kirk recognized, "Ability is the factor which enables men to lift themselves from
savagery to civilization." Like virtues, ability requires rewards-including material rewards. A society which doesn't reward ability stagnates (Krik 1962: 41).174

Blank also presented this view about the dialogue between religion and economy:

The attempt to keep ‘separate sphere’ between the church and economy is not a faithful response. Neither Jesus nor the biblical Prophets shy away from thinking about how their faith relates to their economic world, nor should we. When market values (efficiency, productivity, incentives) become core secular values, the church needs to serve as a counterweight. Shared values are essential in any society, and religion is a force that should help shape those values. (Blank 2004: 151).175
Conclusion:

What ties religion to economy is the impact on each of them on humankind, and their tremendous influence on world cultures when they are associated together. Religion gives legitimacy to human actions and believes, and economy reflects human needs, wants and desires. If they are in congruence with each other, one expects maximum impact on human behaviours and convictions. This is the impact that this research is trying to cultivate in order to direct this energy towards the managerial arsenal. To generate and sustain Unsupervised Honesty through harnessing the motives that moves people in certain directions based on strong beliefs and social values. Economy as demonstrated in the chapter is a science that requires high levels of rationalization of many variables. Almost the opposite of religion, which is mainly emotional in its larger extent. This led to the question of this chapter: when do religion and economy agree? And why? The answer would take the research a step ahead in its search for “motivators” of positive human behaviour.

Weber who believed that the rationalization of action can only be realized when traditional ways of life are abandoned, was simply trying to uncover the forces in the West that caused people to abandon their traditional religious value orientation and encouraged them to develop a desire for acquiring goods and wealth. Weber thought that the protestant ethic broke the hold of tradition while it encouraged humankind to apply themselves rationally to their work. Calvinism, he found, had developed a set of beliefs around the concept of predestination. It was believed by followers of Calvin that one could not do good works or perform acts of faith to assure one’s place in heaven. Either one is among the "elect" or one was not. However, wealth was taken as a sign that one is amongst God's elect, thereby providing encouragement for people to acquire wealth. The protestant ethic therefore provided religious sanctions that fostered a spirit of rigorous discipline, encouraging men to apply themselves rationally to acquire wealth.

If Weber found that several of the pre-industrial societies had the technological infrastructure and other necessary preconditions to begin capitalism and economic expansion, then the only force missing were the positive sanctions to abandon traditional ways. While Weber does not believe that the protestant ethic was the only cause of the rise
of capitalism, he believed it to be a powerful force in fostering its emergence. Since Weber, there has been an active debate on the impact of religion on people's economic attitudes. Much of the existing evidence, however, is based on cross-country studies in which this impact is confounded by differences in other institutional factors. Reviewing literature from “The World Values Surveys”\textsuperscript{176} to identify the relationship between intensity of religious beliefs and economic attitudes revealed that on average religious beliefs are associated with "good" economic attitudes, where "good" is defined as conducive to higher per capita income and growth. Yet religious people tend to be more racist and less favourable with respect to working women. These effects differ across religious denominations.

Overall, it is obvious that some religions are more positively associated with attitudes conducive to economic growth than others are, and may also allow market forces into the day-to-day practice of that religion. Islam, for example, forbade interests from banks and other lending agencies if there is a guaranteed or fixed level of loss and gain. In other words, unless the normal market operation risks are active, any money gained as profit from such operation is prohibited.

The advantages to the market are many; it provides incentives for productivity and it fosters the efficient use of resources. In addition, many aspects of the market require no central direction or authority, which is amazingly useful. However, markets are embedded in larger social and cultural systems, and they reflect all of the biases and the problems of those systems. If one group has more political power, inevitably, it has more economic power, and conversely, those who are marginalized or excluded in society are almost always marginalized and excluded in various ways in the market. Those who would challenge injustice or name inequities in society, therefore, necessarily challenge the operation of the market and suggest corrections. Many times those corrections are not just tied to the market; they're tied to many other larger social changes as well.

The researcher believes that religion does not exist free of the principles of the market economy. Within the recent progress of globalization, it can be seen that religion tends to be more and more influenced by the market economy. On the other hand, many religious groups throughout the world will never give up the belief that no matter what economic system one has, no matter how much government gets involved, no matter what
managerial technique are adopted, it is obvious that only the authentic belief in a ‘Divine Omni force’, a god, can stop people from doing wrong or encourage them to be good. However, as means, researchers can employ the religious doctrines of each culture to call upon morals and values that are essential to achieve healthy work environment. Societies have matured over time, and different economic systems have existed along side a variety of religious mandates, yet some individuals have not drawn upon religious beliefs in their economic life.

This research believes that improper conduct cannot be eliminated in the work place, but most certainly, it could be minimised once a better understanding of what promotes people of different cultures and religions is achieved.

This chapter was meant to emphasise that culture, religion, and economy are interwoven notions that cannot be separated in any discussion of social characteristics, group behaviour, or national identity. This research is trying to analyse the ability of religion or any system of belief – within its culture - to achieve what management and economical theories and practices could not in the full extent that they wanted to achieve. Labour is a cultural universal; it occurs among all human groups in all times and places. Though universal, the nature, meaning, and goals of labour differ cross-culturally: culture-labour interrelationship especially with regard to the division of labour, the uses of time and technology, and the relation of labour to human social and political life. In the following chapter, by examining contemporary work and its relation to modern culture, the research will hopefully contribute to your understanding of what would it take to positively affect labour-management relationship.

Since the main aim of the research is to introduce concepts like “Unsupervised Honesty” and “Quality from Within” to improve performance of labour with less managerial involvement and cost, it was essential for the researcher to shed some light on the relationship between culture, religion, and economy and how do they affect human behaviour. These were only entry points to the major discussion of work related ethics – professionalism and religion.

Based on the primary view of this thesis, the researcher sees the self-monitored employee as a strong adherent to a belief system of some sort, someone with great
convictions of spirituality, and who is in touch with the self’s morality. To monitor one’s self is to do with one’s morality. Accordingly, the search had to begin from the origins of belief systems and its main sources. The reason why the spiritual side was targeted is that a belief system simply dictates to the individual that what is in accordance with the God/s command is moral, and what is contrary to that command is immoral.

The final chapter will present a case study in the locale of Saudi Arabia, which operates under the Islamic Doctrine. The region started to implement western HRM practices in 1994 within the boundaries of religion and the traditional culture.

The following Chapter asks the question whether ethics and morality rest on religion or not, and if so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. Chapter Three investigates the relationship between religion and ethics, or the moral standard and the code that governs or guides certain believes and behaviours. The purpose is to trace the origin of ethics and its basis in religion, determine the time during which reason overshadowed faith, and the emergence of modern codes of ethics. The research needs to establish the sources of morality throughout history and whether or not religion could still maintain its role today as a main source of morality.
Chapter III:
Religion and Ethics

Is religion the Main Source of Ethics?

Introduction:

Ethics... its codes have been transmitted rather than explained; and anyone who undertakes to replace its authority by a reasoned system takes a long risk. ...Can there be a strict since of duty, of the distinction between right and wrong, of the ought to? (Adler and Cain: 1962: v).177

Chapter One’s investigation of the relationship between culture and religion, revealed that the presence of religions can be traced back to the early beginnings of the known humankind, and that each religion is unique for each man and woman of any colour, race, civilization, and culture of all ages. The Chapter also discussed the fact that religion is the relation of a person with a god/s or a deity. It is a specific system of belief about deity, a system of thought, feeling, and action shared by a group that gives members an object of devotion with a code of ethics governing personal and social conduct, and a frame of reference relating individuals to their group, the universe, and life on earth and after death.

The relation between religion and culture is inevitably reciprocal, as Boyer (2001)178 asserts. Most of the behaviours of a culture are taught from an early age to those born into them. This process of acculturation strongly imprints those values in a person's mind. Most people do not have the time or ability to presume the best decision for each problem, so they fallback on what were taught to them by their culture and religion. In part because members of a culture are generally trained to only, see things from their culture's point of view, blocking out other information. Many of the ideas in these religions are genuinely helpful and still valid (e.g., keeping oneself clean or a day of rest, helping one’s neighbour, and acceptance of others). When analysed, these ideas make sense, and can provide for very good system of behaviour. Religion, involves not only a formal system of worship but also participations in social relationships.
According to Weber (1922), it is difficult to determine whether a certain conduct is religious or not until one begins with a concept of religion. How and based on which criterion one should define religion also raises questions about when to determine if an observed phenomenon is religious or not, or should a definition of religion be based primarily on the convictions held by religious participants. It is in these definitions that border lines between religion and culture weaken and almost disappear in many instances. In many cultures, one encounters pure religious commands so integrated into the principles of that culture that even adherents cannot determine which is religious and which is cultural.

Chapter Two’s attempt to clarify the relationship between religion and economy continued to discuss the effect of religion on the economy, mainly through Max Weber’s influential study: *The Protestant Ethic and the Spirit of Capitalism* (1906). Weber’s notion that the rationalization of action can only be realized when traditional ways of life are abandoned, as Weber believed that the protestant ethic broke the hold of tradition while it encouraged humankind to apply themselves rationally to their work. He argued that Protestantism and Capitalism are good for each other. Weber asserted that it was religion that suppressed such an uprising. The researcher agreed that modern societies often have a difficult time realizing the hold of tradition on pre-industrial societies. Weber found that several of the pre-industrial societies had the technological infrastructure and other necessary preconditions to begin capitalism and economic expansion. The only force missing were the positive sanctions to abandon traditional ways.

Chapter Three asks the question whether ethics and morality rest on religion or not? If so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. It investigates the relationship between religion and ethics, or the moral standard and the code that governs or guides certain believes and behaviours. The purpose is to trace back the origin of ethics and their basis in religion and to determine the time during which reason overshadowed faith, and the emergence of modern codes of ethics. The research needs to establish the sources of morality throughout history and whether or not religion could still maintain its role today as a main source of morality.

In the process of searching for the sources of moral ethics, in order to link religion and ethics to the question of this research: Can Adherence To Religious Teachings,
Principles, Values, And Traditions Affect HRM Practices? This chapter needed to look deeper into the sources of ethics, and whether religion is one of these sources. In Adler and Cain (1962), Hocking suggested that ethics may be bounded on one side by religion and on the other by law, for law is definitely concerned with what people do, not with what they feel. They raised an important issue, differentiating between laws of action, and laws of feeling, both strongly related to religion, even though they are meant as ethical obligations:

“Thou shalt not steal” – a rule of action – stood with “thou thou shalt not covet” a rule for feeling (the institution of property was thus doubly protected) – and both were considered religious obligations. But for pure ethics, the question remains whether the “you ought” applied to feeling. (Hocking 1962: vi).

Since history asserted that, every society, even the most primitive or irreligious had its own norms or a sum of prescriptions, which govern its moral conduct. It is a known fact that each human established for her or himself a code of moral concepts and principles, which were applicable to the details of practical life, without necessarily waiting for the conclusions of science. In the ancient codes, as Hocking puts it (1962): 183 “rules of law, religion, and ethics went together. Much of this thesis remains true today and probably until the end of time.”

Human Resource systems may be a mean to transmitting an ethical culture. Ethics encompass selection and staffing, performance appraisal, compensation and retention decisions. Thus, human resource systems and ethical corporate cultures should be considered partners in the process of creating a competitive advantage for the organization.184 According to Wooten (2001),185 ethical issues in HRM can be seen as many-sided, involving personal and professional dimensions. This chapter will address the ethical dimensions of a strategic HRM paradigm and, in particular, whether HR professionals have a primary duty to the organization employing them or to the employees of the organization. It will also address HR related ethical issue that typically arise in the workplace, ethical decision-making frameworks, and the emerging role of HR in the operation of corporate ethics programs. However, before these issues are addressed, it is important to establish what the concepts of Professionalism and Ethics in general mean.
What is Ethics?

Shaw (2005: 11)\textsuperscript{186} cited a number of wisdom words extracted from the main world religion emphasizing the role of ethics as a fundamental character of these religions:

Good people proceed while considering that what is best for others is best for themselves (Hitopadesa, Hinduism).

Thou shall love thy neighbour as thyself (Leviticus 19:18, Judaism).

Therefore all things whatsoever ye would that men should do to you, do ye even so to them (Mathew 7:12, Christianity).

Hurt not others with that which pains yourself (Udanavarga 5:18, Buddhism).

What you do not want done to yourself, do not do to others (Analects 15:23, Confucianism).

No one of you is a believer until he loves for his brother what he loves for himself (narrated by Bukhari, Islam).

Theologians consider ethics a branch of theology, especially in Islam, Buddhism, Judaism, Roman Catholicism, and some Fundamentalist Protestant sects. Ethics is inseparable from economics in some theories, notably Marxism and social ecology. Professionals usually use or interpret "ethics" to refer to elements of professional practice that are part of dispute resolution or which have some great potential for bodily harm, urban planning, medicine, law, politics and theories of civics.\textsuperscript{187}

According to Robert C. Solomon (2005),\textsuperscript{188} the word ethics comes from the Greek ethos (Gr. ethike), meaning character, or custom. Today the word ethos is used to refer to the distinguishing disposition, character, or attitude of a specific people, culture, or group (e.g., the business ethos). According to Solomon, the etymology of ethics suggests its basic concerns: 1- individual character, including what it means to be a good person, and 2- the social rules that govern and limit people’s conduct, especially the ultimate rules concerning right and wrong, which is called morality. In philosophy, ethical behaviour is that which is "good" or "right." The Western tradition of ethics is sometimes called moral philosophy.\textsuperscript{189}
Many researchers, however, warn against mixing “ethics” with “morality”, as morality refers to a person or groups’ standards for right and wrong or good and bad, while ethics refer to the study and assessment of those standards. Few people however would distinguish a person’s morality from his or her ethics and almost everyone uses ethical and moral interchangeably to describe people they consider good and actions they view as right, and unethical and immoral to distinguish bad people and wrong deeds.

Bowie (2004) states that the term 'ethics' refers to the customary way to behave in society. The term morality comes from the Latin word moralis, and is concerned with the right and wrong of actions instead of the character of the person. Today, the two terms are often used interchangeably. Ethics, according to Bowie, is a branch of philosophy that is concerned with morality. He sees it exploring actions and consequences, motives, moral decision-making and human nature. Ethics deals with individual character and moral rules that govern and limit people’s conduct and investigates questions of moral right and wrong, duty and obligation, and moral responsibility.

On the other hand, many writers like William Shaw (2005), still regard ethics as any scientific treatment of the moral order and divide it into theological ethics (moral theology) and philosophical ethics (moral philosophy). What is usually understood by ethics, however, is philosophical ethics, or moral philosophy, which is a division of practical philosophy. Philosophy has to do with being, or with the order of things that are not dependent on reason. Practical philosophy, on the other hand, concerns itself with what ought to be, or with the order of acts, which are human and which therefore, depend upon reason. It is also divided into logic and ethics. The former rightly orders the intellectual activities and teaches the proper method in the acquirement of truth, while the latter directs the activities of the will.

Logic and ethics are both normative and practical sciences, because they prescribe norms or rules for human activities and show how, according to these norms, humans ought to direct their actions.

Ethics is pre-eminently practical and directive; for it orders the activity of the will, which sets all the other faculties of human kind in motion. Hence, to order the will is the same as to order the whole human. Moreover, ethics not only direct
people to how to act if they wish to be morally good, but also set before them the absolute obligation they are under of doing good and avoiding evil. 194

According to the Labourers (2006), 195 ethics is:

The scientific or philosophical treatment of morality. The subject matter proper of ethics is the deliberate, free actions of humankind; for these alone are in our power, and concerning these alone can rules be prescribed, not concerning those actions which are performed without deliberation, or through ignorance or coercion. Besides this, the scope of ethics includes whatever has reference to free human acts, whether as principle or cause of action (law, conscience, virtue), or as effect or circumstance of action (merit, punishment, etc.).

The particular aspect (formal object) under which ethics considers free acts is that of their moral goodness or the rectitude of order involved in them as human acts. An individual may be a good artist or speaker and at the same time a morally bad person or, conversely, a morally good person may be a poor artist or technician. Ethics has merely to do with the system of conduct which relates to humans as humans, and which makes them good people. 196

Each society forms a set of rules that establish the boundaries of generally accepted behaviour. Often, the rules are expressed in statements about what people should or should not do. These rules fit together to form the moral code by which the society lives. Unfortunately, there are at times contradictions among the different rules, and you can become uncertain which rule you should follow.

The term morality refers to social principles about right and wrong that are so widely shared as the basis for an established common consensus. However, one’s view of what is moral may vary by age, cultural group, ethnic background, religion, or gender. There is prevalent concurrence on the immortality of serious crimes such as murder, robbery, and arson. However, certain behaviours that are accepted in one culture might be unacceptable in another.

Ethical behaviour refers to behaviour that conforms to generally accepted social norms. On many key issues, the identification of ethical behaviour is very clear. Almost
everyone would agree that lying and cheating are examples of unethical behaviour. On many other issues, what constitutes ethical behaviour is subject to individual interpretation. An individual’s interpretation of ethical behaviour is strongly influenced by a combination of family influences, life experiences, education, religious beliefs, personal values, and peer influences.197

In his Ethics in Information Technology, Reynolds believed that, as people mature:

They develop habits that allow them to perform complicated actions or learn new things - walking, riding a bike, or writing the letters of their alphabet - without having to think about them consciously. They also develop habits that make it easier for them to choose between what is generally accepted by their societies as good or bad. *Virtues* are habits that incline people to do what is acceptable, and *vices* are habits that incline people to do what is unacceptable. Fairness, generosity, honesty, and loyalty are examples of virtues. Vanity, greed, envy and anger are examples of vices. A person’s virtues and vices help define that person’s value system, the complex scheme of moral values by which one chooses to live. Thus, a person’s virtues and vices help determine that person’s interpretation of what is ethical and help govern that person’s behaviour. (Reynolds 2003: 4) 198

**Sources of Ethics:**

Chapter I revealed that all religions, even the most primitive ones, have a moral component. It also demonstrated that religious approaches to the problem of ethics historically dominated over secular approaches. People, even the most irreligious or primitive, have their own morality or their sum of prescriptions, which govern their moral conduct. From the point of view of theistic religions,199 according to which ethics stem from divine sources, ethics is studied as a branch of theology. Many believe that the Golden Rule, which teaches people to "treat others as you want to be treated", is the common denominator of all moral codes and religions.200

John Stuart Mill (1969)201 argued that though religion had so far been traditionally claimed to be the source and educator of morality and ethics through its teachings, the early religious teaching owed its power over humankind rather to its being early than to its
being religions. By this Mill implied that religion was not substantially valid to continue guiding humankind, for it is not its righteousness that inspired the people, rather because of its coming at a time when maybe humanity was less endowed with reason.

Shaw noticed that:

Many people believe that morality must be based on religion, either in the sense that without religion many people would have no incentive to be moral or in the sense that only religion can provide moral guidance. Others contended that morality is based on the commands of God. All these claims are true because religion provides us with moral codes and guidelines as how to behave but these claims are not enough for atheists (Shaw 2005: 11).

The researcher also believes, as those writers do, that religion is the essence of moral codes. The validity of such a claim lays in the simple proposition that people’s desire to avoid the punishment of their deity prompt them to act morally. However, this is, arguably, not the most common reason why people behave morally. According to Shaw (2005:9), it is also possible in most cases that people act morally out of habit or what is called “the internalized system of belief.” People are often motivated to do what is morally right out of concern for others or just because they were brought up, believing it is right. As seen in Chapter 1, this may be caused by religion, or the fact that humankind is predisposed to be good, or even because of culture. In addition, the need to settle conscience, the approval of peers and the desire to avoid earthly punishment may all motivate people to act morally. Shaw asserts that some atheists generally lead their lives as morally as those who believe. This supports the concept of cultural habits, or the “innate goodness” assumption.

The author also agrees with the notion that most people unconsciously act morally because of the “internalised system of belief” or out of what is called “civilization.” According to Elias:

The concept of civilization refers to the wide variety of facts: to the level of technology, the type of manners, the development of scientific knowledge, and to religious ideas and customs. It can refer to the type of dwelling or the manner in which men and women live together, to the form of judicial punishment, or to the way in which food is prepared. Strictly speaking, there is almost nothing, which cannot be done in a civilized or uncivilized way; hence, it always seems somewhat
difficult to summarize in a few words everything that can be described as civilization. However, when one examines what the general function of the concept of civilization really is, and what common quality causes all these various human attitudes and activities described as civilized, one starts with a simple discovery: this concept expresses the self-consciousness of the West. It sums up everything in which Western society of the last two or three centuries believe makes the Western society superior to earlier societies or more primitive contemporary ones. By this term, Western society seeks to describe what constitutes its special character and what it is proud of: the level of its technology, the nature of its manners, the development of its scientific knowledge or view of the world, and much more. (Elias 1994: 3)205

As illustrated by Elias, the concept of civilization does not mean the same for all Westerners. The French and English concept refers to political or economic, religious or technical, moral or social facts. It also refers to the progress of humankind and accomplishments. At times, it refers equally to the attitudes or behaviour of people irrespective of what they have accomplished. Germans, however, believe that the concept is useful but only as a value of the second rank (the outer appearance of human beings).

In his Business Ethics, Shaw (2005:37)206 observes that some people do not believe that morality boils down to religion but rather that it is just a function of what a particular society happens to believe. This he called the “Ethical Relativist” theory, which states that what is right is determined by what one culture or society says it is right.” Accordingly, the only ethical standard for judging an action is the moral system of the society in which the act occurs. Most religions hold that human reason is capable of understanding what is right and wrong, so it is human reason to which one will have to appeal in order to support his/her ethical principle.

Having dismissed religion, most of the enlightenment and modern thinkers sought other sources of morality. Many of them contended that reason was the sole reference of morality. They argue that, “The central concern of human existence is not the discovery of god’s will, but the shaping of society to reason”. 207 This was the dominant thought advanced by the enlightenment Humanism. Other thinkers contended that reason alone is not the author of morality; rather, man’s desire is actually, what should direct his actions.
The projection of reason and other sources other than religion as the sole sources of morality and guidance for humanity ultimately led to a new conception of the nature of man. Most of these new conceptions of man laboured to distance man from God. The eighteenth century French libertarian and libertine, Jean-Jacques Rousseau, wrote, “Man is born free; and everywhere he is in chains.” Contrary to this seemingly liberating ideology, David W. Norris argues that:

In seeking to be free of God, man has lost what freedom he thought he had, becoming now being the plaything of chance, or the object of soulless determinism. Of course, in truth he is neither; his view of the world is a complete myth. People cannot function without the Word of God - because it is the sole physical instrument, which by His Spirit, links their finite hearts, and minds to the eternal heart and mind of God.208

Carr Albert listed a number of definitions for ethics as follows:

Ethics deal with individual character and moral rules that govern and limit our conduct. It investigates questions of moral right and wrong, duty and obligation, and moral responsibility. Business Ethics is the study of what constitutes right and wrong (or good and bad) human conduct in a business context. Closely related moral questions arise in other organizational contexts. Moral standards concern behaviour that has serious consequences for human well-being and they take priority over other standards. Their soundness depends on the adequacy of the reasons that support or justify them. Morality must be distinguished from etiquette (which concerns rules for well-mannered behaviour), from law (statutes, regulations, common law, and constitutional law), and from professional codes of ethics (the special rules governing the members of a profession) (Albert 1968: 46).209

Peter Frostmoser (1987: Preface)210 states that: “To be ethical is profitable, but to be ethical because it is profitable is not ethical; and one might add, it is also not profitable in the long run.” According to Krasna:

Ethics or behavioural standards still seem to be debated in restricted groups or academic circles. Most people hear about the subject only when abuse cases are reported in the media. If an individual wants to set behavioural standards in society, and if this can be done only with the agreement of a majority on the standards, then people need to start talking about ethics now, and take over the discussion from religious and academic bodies and democratise the debate of ethics. (Krasna 2005: 1-2)211
In order to increase public awareness of the issue and to start the debate, the “Thinking Ethics” seminar was launched in Geneva in February 2005. It was meant to be forward-looking, interdisciplinary, and multicultural. Several specialists in various fields of Ethics and Consciousness, Ethics and Knowledge, Ethics and Performance, Ethics and disobedience, and Ethics in Real Time, attempted to identify future scenarios and possible trends, and to discuss future challenges and where the problems areas might arise in the next ten years. In Ethics in Real Time, the participants concentrated on cases where the time for response or decision does not allow for reference to an ethical framework, checking the facts, or the protection of privacy. They also considered cases where there is a fine line between gathering news and gathering evidence. How will communication develop in a world which is more and more doubtful, and where the message is shifting from “trust me” to the public’s response of “prove it”? ²¹²

Religion is one of the areas of ethical concern that was addressed in the Ethics and Consciousness workshop. As reported by Krasna:

Religions will continue to be important in the next fifty years, said Dr. Christophe Stuckelberger, Director of the Institute for Theology and Ethics of the Federation of Swiss Protestant Churches. If we try to put religion aside, he said, it comes in the back door, which is good news for the future of ethics, because religion plays a critical role in the formation of values. Values, in turn, are essential in the formation of individuality, and individuality must be maintained for ethics to flourish. If ethics do not have a place in the individual’s consciousness, they are not likely to be active and successful anywhere else…..the first step in pursuing ethical behaviour was to establish a firm identity within individuals. People who do not have a sense of themselves are less likely to behave ethically because they have no foundation from which to start. (Kransa 2005: 9-10)²¹³

The researcher fully supports the arguments and recommendations of Dr. Christophe Stuckelberger concerning the vital role of religion in the lives of humankind:

If religion will continue to be important in the coming 50 years with the rapid change in technology and other developments then it was important in the past years with valid values. If we cannot put it aside in any discussion related to human behaviour or morals then it has strong roots since the creation of Adam and Eve on earth. The idea of introducing religious studies separately at school is very effective in the formation of human behaviour. Learning and
respecting all religions at a younger age will help in accepting diversities in thinking and suppress rigidity. (Kransa 2005: 10)

The researcher also agrees with Krasna in seriously addressing Ethics or behavioural standards now to increase awareness. It has to be discussed by everyone, mainly religious and academic bodies in order to come up with a manual or ethical standard for people when dealing with each other in one cultural context or when dealing with others from different cultures. The objective, at the end, is to produce ethical generations not only within one system of values but for humankind in general.

**Ethics, Morality and Religion**

As discussed earlier, the term ethics, as Bowie (2004:5) suggests, comes from the Greek word *ethikos*, meaning “character.” It may be translated as “custom” or “usage.” It refers to the customary way to behave in society. The term morality comes from the Latin word *moralis*, and is concerned with what actions are right and which actions are wrong, rather than the character of the person. Today, the two terms are often used interchangeably. Ethics is a branch of philosophy concerned with morality. It explores actions and consequences, motives, moral decision-making and human nature.

From a religious perspective, the external law of divine reason is perceived through revelation, in the form of word of God and with human reason. A moral life is a life lived according to and in accordance with reason, which is divinely predisposed to distinguish good from evil.

Aquinas (1225-1274) assumed that, fundamentally, human should do well and avoid evil. For Aquinas, both the intention and act are important. For example, to help an old woman across the road (good exterior act), to impress someone (bad interior act) is wrong. To perform an act of charity is a good exterior act, but to do so seeking admiration from others is a bad interior act. On the other hand, good intentions do not always lead to good actions. If one steals money to give it to the poor, the theft should not be regarded as a good act due to one’s good intention. The only end that Aquinas values is God. Physical pleasures are not accessible to everyone, so the ultimate aim open to all humans is God.
Aquinas believes that acts are intrinsically good or bad (good or bad in themselves) because when human beings act in accordance to their ultimate purpose, God is glorified. The act of helping the old woman across the road is good in and for itself, because it accords with the destiny of how humans should be and that glorifies God because you apply mercy on earth.  

The researcher agrees with Aquinas in glorifying God by doing right actions and avoiding bad ones. While this argument may appear sentimental more than scientific, in the context of this research it is rather helpful to allow the faith factor into the discussion. In that sense, Islam and Christianity share almost the same understanding when it comes to human deeds. Any deed has to start with a good intention and what determines a bad deed from a good deed is the word of God. Helping others out of mercy for the sake of God indicates purity of the soul and Quality from Within. Acting good to impress others means a fake layer of morality. There are a number of possible reasons for obeying the will of God. Indeed God is in a unique position, being all-knowing and has the full picture of what is best for humanity when laying down the moral value.

Is Religion Moral?

Bertrand Russell states that:

I say quite deliberately that the Christian religion, as organized in its churches has been and still is the principle enemy of moral progress in the world… [religion]…prevents our children from having a rational education; prevents us from removing the fundamental causes of war; religion prevents us from teaching the ethic of scientific co-operation in place of the old fierce doctrines of sin and punishment (1927).  

George Reynolds argues that:

Your moral principles are statements of what you believe to be rules of right conduct. As a child, you may have been taught a principle along the lines of “Don’t lie, cheat, or steal or have anything to do with those who do.” As an adult making your own, much more complex decisions, you often reflect on your principles when you consider what you ought to do in different situations: Can you keep the extra $10 you received when cashier mistook your $10 bill for a $20 bill? If
a person acts with integrity, that person acts in ways that are consistent with his or her own code of principles. Indeed, integrity is one of the cornerstones of ethical behaviour. One approach to acting with integrity is to extend to all persons the same respect and consideration that you yourself desire (Reynolds 2003: 12).219

Without religion, what is the reason for being good? In Dostoevsky’s The Brothers Karamazov (1879 – 1880),220 the character Ivan says, “without God everything is permitted”. Religion provides people with a reason to be moral, because if there were no God everything would be permitted or permissible. It justifies a set of moral absolutes and saves humans from moral relativism. If people do not have God or religion, then they do not need to justify acting morally at all. Arguably, it is reasonable to act morally, to perform one’s duty towards others, perhaps because of harmony, or the desire to establish a civilized society. However, it could be reasonable to act selfishly and look after one’s own best interests. J. L. Mackie (1977)221 calls this: the dualism of practical reason; it could be reasonable to be both self-seeking and selfless.

Joseph Butler (2000)222 thought that in most cases, the same moral choices would be pursued if one acted out of self-interest as one would make if he or she acted out of duty to others, but even he noted that this might not be true in every situation if there wasn’t an afterlife: “Duty and interest are perfectly coincident; for the most part in the world, but entirely and in every instance if we take in the future…” (Butler, 1726; quoted in Mackie, 1977, p.227). If there was no judgment, heaven or hell, then there might be instances in which immorality was in our best interests. The existence of religion and God make doing good right from both selfish and selfless perspectives.

There are a number of possible reasons for obeying the will of God. God is in a unique position, being all knowing (omniscient), and wanting to act in people’s best interests because He is all loving. God has the full picture of what is best for humanity when laying down the moral values. Since people are not in such a position, they should follow His guidelines. Alternatively, one might decide that one should obey the commands of God out of gratitude for Him creating humans in the first place. His loving action demands obedient response. Finally, one might argue that people should obey God because He is their Superior and His orders must be obeyed.
Are Religion and Morality Linked?

Immanuel Kant (1781)\textsuperscript{223} argued that morality supports religion. In his Critique of Pure Reason, he dismissed traditional attempts by philosophers to prove the existence of God, but maintained that there is something about morality that makes it reasonable to believe in God. Morality points to God. Human beings have a moral obligation to bring about a “perfect state of affairs” called the “summum bonum”. Since it is impossible to do so in one’s lifetime, there must be an afterlife where such a summum bonum exists.

In a Grammar of Assent (1947),\textsuperscript{224} John Henry Newman argued that feelings of responsibility and guilt point to God. In Absolute Value (1947),\textsuperscript{225} D. I. Trethowan suggested that an awareness of obligation is awareness of God, and in The Moral Argument for Christian Theism (1965),\textsuperscript{226} H. P. Owen writes that it is impossible to think of a command without thinking of a commander. Each of these writers considered the presence of moral values as an indicator of the existence of God.

The researcher fully agrees with previous writers Ivan, Butler, Philip, Makier and Kant in promoting religion as the reference or at least the justification for good morality. If there is no efficient reason for people to act good and avoid evil then it will be unlikely to find a reason to be moral. People act morally out of harmony or under the umbrella of civilization but again they are still in the same loop. Civilization has to do with religious ideas and spiritual values and harmony has to do with religion and society. Religions call for harmony, mercy, kindness and love. Almighty said in the holly Qur’an addressing Prophet Mohammed peace and blessing be upon him:

In addition, He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly, He is All Mighty, All-Wise (Verse 63- chapter 8).\textsuperscript{227}

The whole concepts are linked, interrelated, and cannot be separated in any discussion. Even if we try to dismiss religion in any discussion, it fully comes back. Religion and morality are linked; the existence of God, the fear of entering hell and the desire to enter paradise are all reasons for promoting ethical behaviour, moral values such
as honesty and Unsupervised Honesty (where God is the ultimate supervisor for all deeds whether supervised by humans or not).

In the business world, the foundation of any company's ethics program is its set of values. The key mechanisms for articulating those values are ethics codes, also known as codes of business practices or simply, principals. The benefits of developing such a code cannot be overstated; they include avoiding litigation, fines and other criminal sanctions, as well as enhancing brand name and reputation. Ethical codes and business principles are also instrumental in creating a cohesive corporate culture, a factor that is proving especially important to global companies whose operations encompass dozens of countries and legal systems, and a diversity of ethical values and priorities. Ethical decision-making procedures, spelled out in an ethics code, also arm employees with the information needed to act in accordance with the values of a company. Ethics create cohesive corporate culture and make values come alive and strengthen employee loyalty and commitment.

Ethics are central to every decision an employee makes, and affect every facet of an organization's operations. Whether a firm's employees all work at one location, or whether they are scattered around the world, a universal code of ethics can help build a sense of community throughout. Many companies see their ethics codes as the vehicles that turn broad, abstract ideas into tangible guides for employees.

However, even the most powerfully worded ethics code will fail in its purpose, if it exists only on paper. To avoid this, an ethics code must be part of an action-based effort that intensely focuses on both communication and education of and around the code. To this point, an ethics code is made effective when it is backed by well-conceived and broadly implemented training and enforcement components. Such a multi-faceted program will reach and empower employees operating at every level of a corporation. The Ethics Codes and Ethics Training Issue Brief (2005), in Business for Social Responsibility, stated that:

Multinational companies face the challenge of communicating values and ethical practices to tens or even hundreds of thousands of employees, who work in many different cultural and legal systems in as many as a hundred different countries. Simultaneously, as the world economy becomes an interconnected network, demands on companies to adhere to higher ethical standards have increased, as have the legal and reputational penalties for failing to do so. This
holds true not only for a company's own conduct but for the conduct of its business collaborates as well.  

Without a clear and consistent set of company values - and an ethics code that flows from those values - no training program can be effective. Involving employees in the process helps make sure, the outcome will accurately reflect a company's values, and may help identify areas in need of improvement. The same could be said about making explicit the involvement of senior management in the drafting of the codes. Senior managers could participate in training sessions, make ethics a regular element in speeches and presentations, and align their own behaviour with company standards. Evidence from Chapter VI suggests that top management behaviour in four distinct areas is central to the development and functioning of a business culture that values strong ethics. These areas are: (1) Talking about the importance of ethics, (2) Informing employees, (3) Keeping promises, and (4) Modelling ethical behaviour. Evidence also suggests that incorporating ethics into managerial and new staff orientations to communicate to employees that ethics is an integrated part of company culture. Bringing in an outside expert trained in ethics or values-based management is a helpful step.

The risks of unethical behaviour are increasing, and there are many benefits to acting ethically in business. Thus, the improvement of business ethics is becoming increasingly important. Here are some of the actions corporations are taking to reduce business ethics risks:

1- Appointment of a Corporate Ethics Officer (or a Clergyman):

The corporate ethics officer is a senior level manager responsible for improving the ethical behaviour of the members of an organization. The role of the corporate ethics officer has become increasingly common. However, simply putting someone in the position of corporate ethics officer will not automatically lead to improved ethics; it will take a lot of hard work and effort to establish and provide ongoing support for an organizational ethics program. However, the existence of a corporate ethics officer may be counterproductive as his presence may force employees and managers to act ethically against their will. Thus, hypocrisy will gain currency and work relationships will corrupt. To avoid this situation, ethics officer has to be equipped with a tolerant and non-judgemental religious culture. He/she must know that his/her duty is not pass verdicts but
to guide and help others become better people. Administratively, the ethics officer should not have any kind of authority except the spiritual one.

2- Ethical Standards Set by the Board of Directors

A 1999 Conference Board study of 124 companies in 22 countries found that a corporation’s board of directors is now much more involved in the creation of ethical standards. Although only 21 percent of the policies in existence in 1987 showed board involvement, participation had increased to 41 percent in 1991 and to 78 percent by 2000. Gaining the attention of the board of directors shows that an increased level of importance is placed on ethical standards.229

3- Establish a Corporate Code of Conduct

A code of conduct is a guide that highlights an organization’s key ethical issues and identifies the overarching values and principles that are important to the organization and that can help in decision-making. It frequently includes a set of formal written statements about the purpose of the organization, its values, and the principles that guide its employees’ actions. The code of conduct helps ensure that employees abide by the law, follow necessary regulations, and behave in an ethical manner.230

For a code of conduct to be accepted company wide, it must be formulated with employee participation and be fully endorsed by the organization’s culture. Establishing a corporate code of conduct is an important step for any company, and a growing number of companies have done this. In May 2001, Business Ethics magazine rated United States-based, publicly held companies based on a statistical analysis of corporate service to seven stakeholder groups- employees, customers, community, minorities, domestic shareholders, the environment, and overseas stakeholders. The five companies were Procter & Gamble, Hewlett Packard, Fannie Mae, Motorola, and IBM. 231

4- Include Ethical Criteria in Employee Appraisal/ Reward Systems

Employees are increasingly being evaluated on their demonstration of qualities and characteristics stated in the corporate code of conduct. For example, in many companies, a
portion of an employee’s performance evaluation is based on treating others fairly and with respect; operating effectively in a multicultural environment; accepting personal accountability to meet business needs; continually developing oneself and others; and opening operating openly and honestly with suppliers, customers, and other employees. These factors are strongly considered along with the employee’s overall contribution to moving the business ahead, successful completion of projects and the maintenance of good customer relations. It is very important to HR professionals to pay attention to employees’ ethical behaviour when evaluating performance. 232

5- Creating an Ethical Work Environment

Most employees want to perform their jobs both successfully and ethically. But good employees sometimes make bad ethical choices, often due to a highly competitive workplace that places great pressure on its employees. The pressure includes aggressive competitors, cutthroat suppliers, unrealistic budgets, minimum quotas, and tight deadlines. In addition, employees may be encouraged to do “whatever it takes” to get the job done. Such an environment can put employees in a situation in which they feel forced to make unethical move or engage in unethical conduct to meet management’s expectations. One should not be surprised if good people do unethical things in such a pressure-packed atmosphere, especially if there are no corporate codes of conduct and no strong examples of senior management practicing ethical behaviour. 233

6- Ethical Decision-Making

Often in business, the ethically correct course of action is clear and easy to follow, so people act accordingly. Expectations occur, however, when considerations of ethics come into conflict with the practical demands of business. Dealing with these situations is challenging and risky to one’s career. How exactly should one think through unethical issues? What questions should one ask? What factors should one consider?

Virtue ethics approach. 234 Virtue ethics is a philosophical approach to ethical decision-making that focuses on how people should behave and how they should think about relationships if they are concerned with their daily life in a community. It does not define an exact formula for ethical decisions making. Rather, virtue ethics suggests that,
when faced with a complex ethical dilemma, people do either what they are most comfortable doing or what they think a person they admire would do. There is an assumption that people will be guided by their virtues to reach the “right” decision. A promoter of virtue ethics believes that a disposition to do the right thing is a more effective guide than following a set of principles and rules and that morality should be something that people do not think about, but merely do out of habit.

Virtue ethics can be applied to the business world by equating the virtues of a good businessperson with those of a good person. However, businesspeople face situations that are peculiar to business, and so they may need certain business-related character traits. For example, honesty and openness in dealings with others are generally considered virtuous; however, for a corporate purchasing manager negotiating a multimillion-dollar deal, there may be a practical need to be vague in discussions with competing suppliers.

A problem with the virtue ethics approach is that it does not provide much of a guide for action. The definition of virtuous cannot be worked out objectively; it depends on circumstances – one makes it up as one go along. For example, bravery is a great virtue in some circumstances; in others, it may be just plain stupidity. The right thing to do in a situation will depend on which culture one is in and what the cultural norms dictate.235

**Fairness approach.** This approach to ethical decision-making focuses on how fairly people’s actions and policies distribute benefits and burdens among those affected by the decision. The guiding principle of this approach is to treat all people the same. However, decisions made with this approach can be influenced by personal biases toward a particular group, and the decision-maker may not even realize it. In addition, there are times when the intended goal of an action or policy (for example, affirmative action, selected tax cuts, and farm subsides) is to provide benefits to a target group of people, which may seem “unfair” to another group affected by action.236

**Common good approach.** The common good approach to decision making is based on a vision of society as a community whose members work together to achieve a common set of values and goals. It is based on the principle that the ethical choice is the one that advances the common good. It results in decisions and policies that put in place the social systems, institutions, and environments on which lives depend and in a manner that benefit
all people. Examples of such actions and policies would include implementing an effective education system, building a safe and efficient transportation system, and providing accessible and affordable health care.237

**Relativism.** It stresses that no single universal criterion can be used to determine whether an action is ethical or not. Each person uses his or her own criterion based on needs and self-interest, and the criterion may vary from culture to culture. As a result, the ethical character of different social values and behaviours are seen within specific cultural contexts. Hence, businesspersons engaging in activities in another country are bound by its norms.

This approach has several problems. First, this ethical system is self-centred; it focuses on the individual and excludes any interaction from the outside. Second, relativism implies an inherit laziness in the decision-maker because behaviour is justified based on self-interest.

**Utilitarianism.** From Cicero to Jeremy Bentham and J.S. Mill (2006)238, the utilitarian approach to ethics has survived almost two millennia. It states that ethical decisions are made based on the outcome(s) resulting from these decisions. An action is ethical if it results in the greatest benefit for the largest number of people. Problems associated with this ethical system are many. First, who determines what is *good* for the maximum number of people? Is good referring to health, pleasure, or wealth? What happens to the minority? Who will protect their interests? Third, how do we asses the coast and benefits of non-quantifiable issues such as health? Fourth, individual's rights and responsibilities are ignored in favour of the collective rights and responsibilities.239

**Universalism (Duty).** Browing (2006)240 argued that Ethical decisions stress the intention of the decision or action. Everyone under similar circumstances should reach similar decisions. The key principle underlying the universalism school is Kant’s principle of the categorical imperative. The principle consists of two parts. First, a person should choose to act only if he/she is willing to let everyone on earth in similar circumstances make the exact same decision and act the same way. Second, others should be treated as ends, worthy of respect and have dignity not as means towards an end. This approach focuses on duty that an individual owes towards other individuals. Problems with
universalism relate to what Kant means by duty. According to him, only when one act from duty is his or her actions are deemed ethical. If people acted simply out of feeling or self-interest, then their decisions has no moral worth. In addition, intentions alone do not make unethical acts ethical.

**Rights (Individual entitlement):**  
The right approach to ethics stresses a single value: liberty and ethical decisions are based on individual rights ensuring freedom of choice. This approach can be abused. Some individuals may insist that their rights take priority over the rights of others. Rights also may need to have limits.

**Disruptive Justice (fairness and equity):**  
Ethical decisions stress a single value, justice, and ensure an equitable distribution of wealth and benefits. There are five principles that may be used to ensure this proper distribution of benefits and burdens.

1. To each an equal share. When a company distributes its yearly bonuses, each eligible party should receive a portion equal to every other eligible party.
2. To each according to individual need. Resources should be allocated to individuals or departments in terms of the level of need they experience.
3. To each according to individual effort. Everything else being equal, employees should receive pay increases or payments in direct proportion to their level of effort.
4. To each according to social contribution. If a company is making a special effort to address social issues, e.g., environmental pollution, it should receive rewards that other companies less careful about the environment may not get.
5. To each according to merit. Promotion, hiring and firing decisions should be done based on individual merit and no other considerations, e.g., nepotism, favouritism or personal bias.

**Eternal Law.** Ethical decisions are made based on eternal law, which is revealed in scripture and in the state of nature. Many writers (including Thomas Aquinas) believe that by studying either the scripture or nature, man will become ethically aware.
7- Spirituality at the Work Place

Work has ceased to be just as nine to five habits and is increasingly seen as an important element in our lives. As James Atry (2007: 8) observed, “Work can provide the opportunity for spiritual and personal, as well as financial, growth. If it does not, we are wasting far too much of our lives on it”. Webster’s defines spirituality as relating to, consisting of or affecting the spirit; related to sacred matters; concerned with religious values; related to, or joint in spirit. The term spirituality comes from the Latin spiritus, which means wind, breath, or air. Lam Mitroff (2007:9), professor of management added that spirituality is the “desire to find ultimate purpose in life.”

Willa Marie enumerated opinions in edition no. 2000 of the American review of Public Administration:

Only modest agreement on the definition of spirituality exists. For one Catholic theologian, spirituality is “the way we orient ourselves toward the divine.” For a physician at the Harvard Medical School, it is “that which gives meaning to life.” For one social worker it is “an individual search for meaning, purpose, and values may or may not include the concept of a God or transcendent being.” For others, to be “Spiritual” means to know, and to live according to knowledge, that there is more to life than meets the eye. To be “spiritual” means, beyond that, to know, and to live according to the knowledge that God is present in us un grace as the principle of personal, interpersonal, social, and even cosmic transformation. (2000:460-472).

There are many definitions and views of the word spirituality at the work place, which make this phenomenon more intriguing. Brenda Fresh, author of a study that analyzed applications of spirituality in the work place made a few interesting observations in this regard: Not any one, two or even three things can be said about spirituality in the work place that would include the universe of explanations. There is also no one answer to the question “what is spirituality at the work place?” Definitions and applications of spirituality in the work place are unique to individuals. One must be careful not to presuppose otherwise. The suggestion is made to derive definitions from the participants themselves. There are many possible ways to understand and apply spirituality at the work place.
There are many benefits for applying spirituality at the workplace. The stronger the spiritual factors, the more tolerant the employee is at work failure therefore less. The person also favours more the democratic style of leadership, the more trusting he becomes, and more tolerance of human diversity. Finally the stronger the spiritual factor of personality, the more the person’s commitment to the organization and work group increases. Karasna’s (2005) Thinking Ethics argued that ethics form an essential part of a spiritual workplace. It is important for the workplace as whole and ideally, for the entire network the workplace operates. It is important to illustrate that mere instructions or review of ethics will not contribute to the level of spirituality in the workplace if the individuals involved do not integrate the value into their inner sense of spirituality.

Belief in a higher power is usually viewed very differently. Some may plainly refer to their belief in God from a religious perspective; others may prefer to remain general by referring to a “higher source.” Yet others may choose to perceive this higher power as an inner drive. The leader in a spiritual workplace should acknowledge and accept this difference in viewpoints and respect them.

Truth can be interpreted in at least two different ways: a substitute for the word honesty, and the sense of understanding the real intentions behind one’s remarks. Trust manifests itself in three levels: within the spiritual worker; among all employees and throughout the organization, and between the organization and the community in which it operates. An organization achieves its highest level of performance if a spiritual mindset is established and maintained among its employees. One of the executives interviewed in 2003 believed that when you hire spirituality and leave room for discussing it, one can far exceed the business profit and return parameters that are occurring under the current way of conducting businesses.

In the light of the motivation issue, several important theories come to mind like:

Abraham Maslow’s hierarchy of needs. This teaches that depending on the need level of an employee, certain rewards will either work or will not work for him/her. A person who is at a basic level will care more for extra money, while an employee who is already settled in regard to basic needs, security, safety, and social contacts, may care more for a prestigious title or a good award.
In regard to enhancing job satisfaction, Herzberg identified achievement, recognition, responsibility, growth, and the nature of the work as significant motivating factors. He suggested the HR managers sufficiently satisfy the hygiene factors without overdoing it and then seriously emphasize the motivation factors.

Spirituality in the workplace consists of a set of closely interrelated themes such as morality, understanding, interconnectedness, respect, openness, honesty, trust, truth, giving, belief in higher source, peace and harmony, self-motivation, bonding, pleasing environment, diversity and kindness.

**Islamic Ethical System:**

At this point of the research, it is appropriate to introduce the Islamic ethical system for a general view and elaboration on the one side, and for a comparison with other heavenly or man-made ethical systems. The following part of the chapter will explain the elements of this system from the original sources, meaning that not everything that is mentioned here is practiced by all Muslims in this fashion, similar to the varying levels of adherence to any other belief system.

Islam stresses that an individual’s ethical behaviour and values are based on Qur'an and Sunnah (the Prophet Mohammed’s teachings and traditions). It stays away from decisions based only on one’s perception of a situation. The concept of consultation (shura) with others is an intrinsic part of an executive's decision-making apparatus. Egoism has no place in Islam.

Islam also disagrees with Utilitarian approach as it considers both individual and collective rights to be important. Furthermore, a Muslim cannot put the blame on others for the wrong action he/she does; each person is responsible for his/her own deeds.

One day every soul will come up struggling for itself, every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with. (Verses 16: 111).253
When it comes to Universalism approach, Islam does not allow bad deeds or acts to be used as means to achieve a good end. In other words, the end does not justify the means. As the Prophet explained; if someone acquires wealth through illegal means and then gives charity from it, this person will not benefit from it and the burden of sin remains. Islam also rejects the notion of liberty without accountability for his actions.

The Islamic principles of distributive justice include the following: Every person is entitled to own a property individually or in partnership with others. State ownership of critical resources is allowed if it is in the public interest. The poor have a claim on part of the wealth accumulated by the rich to the extent that the basic needs of everyone in society are met. Since Allah has honoured the decedents of Adam and provided good things for them, the basic needs of all humankind must be met. That is why the blessings of voluntary spending to take care of the poor are emphasized in Qur’an and Sunnah. The Prophet peace and blessing be upon him said, “The most excellent charity consists in your satisfying a hungry stomach.”

In general, Islam agrees with all of the principles of the distributive approach to ethics, but in a balanced manner. Islam does not endorse blind justice. The need alone may not require justice. Thus, a Muslim who has tried to get out of an oppressive situation is more deserving of help than another person who is simply claiming his share from the wealth of the rich. In addition, the eternal law in Islam is not limited to matters of religion; it bounds all aspects of Muslim’s life.

Based on the above discussion, some of the key parameters of the Islamic ethical system have been uncovered and can be summarized as follows: Actions and decisions are judged ethical depending on the intention of the individual, Allah is Omniscient and knows our intention completely and perfectly, good intentions followed by good actions are considered acts of worship, Islam allows an individual the freedom to believe and act however he/she desires, but not at the expense of accountability & justice, and belief in Allah endows the individual with complete freedom from anything or anybody expect Allah.

Islam uses an open system approach to ethics, not a closed and self-oriented system. Ethical decisions are based on a simultaneous reading of the Qur’an and the
natural universe. Unlike the ethical systems advocated by many other religions, Islam encourages humankind to experience through active participation in this life. By behaving ethically in the midst of the tests of this world, Muslims prove their worth to Allah. 255

**General Islamic Ethical Guidelines for Business:**

Everyday, individuals face ethical issues at work, and rarely know how to deal with them. Surveys, in both USA and other parts of the world, reveal rampant unethical behaviour in business. For instance, a recent survey of 2000 major US corporations revealed that the following ethical problems (arranged in order of importance) concerned managers: (1) drug and alcohol abuse, (2) employee theft, (3) conflict of interests, (4) quality control issues, (5) determination in hiring and promotion, (6) misuse of proprietary information, (7) abuse of company expense accounts, and plant clothing and lay-off, (8) misuse of company assets, (9) environmental pollution. 256 Internationally, the ethical values of businesses are also deficient. In a survey of 300 companies across the world, over 85% of senior executives indicated that the following issues were among their top ethical concerns: employee conflicts of interest, inappropriate gifts, sexual harassment, and unauthorised payments. 257

An individual’s values and morals will also influence his or her ethical standards. A person who stresses honesty will behave differently from another who does not respect other people’s property. Interestingly, in Islam, the decay and eventual disappearance of honesty is a sign of imminence of the day of judgement. 258 Abu Hurrayrah Reports: while the Prophet peace and blessing be upon him was saying something in a gathering, a Bedouin came and asked him, “When would the Doomsday take place?” Allah’s apostle continued his talk, so some people said that Allah’s Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah’s Apostle had not heard it. When the Prophet finished his speech, he said “where is the person, who inquired about the doomsday?” the Bedouin said I am here, O Allah’s apostle.” Then the Prophet said, “When the power or authority comes in the hands of unfit persons, then wait for the doomsday.” 259 Allah warns in the Qur’an Saying:

*In addition, whatever deed you (humankind) may be doing - We are witness thereof when you are deeply engrossed therein.*
Some general guidelines govern the Islamic code of ethics with regard to both the daily life and business conduct. Muslims are required to behave ethically in their business dealings because Allah Himself is witness to their transactions:

**Be Honest and Truthful:** Honesty and truthfulness are qualities, which an executive should develop and practice in him/ her self. Truth for example, has a self-reinforcing effect. In a hadith reported in Sahih al Bukhari: The Prophet peace and blessing be upon him said, “Truthfulness leads to righteous and righteous leads to Paradise. A man continues to tell the truth until he becomes a truthful person. Falsehood leads to evil-doing leads to (Hell), and a man may continue to tell lies till he is written before Allah a liar.”

The Prophet also said, “The merchants will be raised on the Day of Resurrection as evil-doers except those who fear Allah, are honest, and speak the truth.”

**Keep Your Word:** In a Hadith narrated by Abu Hurayrah, the Prophet peace and blessing be upon him said, “If you guarantee me six things on your part I shall guarantee you Paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immortality, lower your eyes, and restrain your hands from injustice.”

**Love Allah More Than one’s Trade:** People must love God even if they have to sacrifice everything else. Allah warns in the Qur’an, Saying:

> If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight – are dearer to you than Allah, or His Messenger, or the striving in His cause – then wait until Allah brings about His Decision: and Allah guides not the rebellious.

**Be Humble:** Executives must not lead a life of extravagance, and must exhibit good will in any transactions among themselves. Allah said in the Qur’an:

> O you who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful.
Apply Consultation in making decisions: In describing the characteristics of those who will receive higher and more permanent gifts from Him, Allah stresses the importance of consultation.

Those who hearken to their Lord; and establish regular prayer; who (conduct) their affairs by mutual consultation, who spend out of what we bestow on them for sustenance.266

Do Not Deal in Fraud: Executives should avoid duplicity. They should treat others in the same righteous and fair manner that they themselves would like to be treated.267

Woe to those that deal in Fraud those who when they have to receive by measure from men exact full measure. However, when they have to give by measure or weight to men give less than due. Do they not think that they will be called to account? 268

Do Not Bribe: Executives may sometimes be tempted to offer bribes in order to persuade another party to give them special favours or to allow them to get away with dishonest practices. The practice of bribery is forbidden in Islam. The Apostle of Allah (peace be upon him) cursed the one who bribes and the one who takes bribes.269

Deal Justly: The general principle that applies across all transactions including those pertaining to business is that of Justice. Allah emphasises this point in the Qur’an:

Deal not unjustly, and you shall not be dealt with unjustly.270
**Conclusion:**

Now that the research has established legitimate links between religion, culture and economy, all of which represent the ingredients for the labour market, it was necessary to investigate any possible links between religion and ethics. One of the research hypotheses asked the question of whether religion is the main source of cultural values and ethics.

The chapter was successful in establishing the basic argument for an exciting link between religion and ethics, which deemed the road paved for a step forward. The case study of the research is the religion of Islam in the country of Saudi Arabia, which required more clarification of the ethical system of the religion of Islam. By revisiting these principles, the research hopes to provide a standard with which to compare the status of the religious practices in one of the world closest representative of the Muslim world. As chapter five will reveal, this country is still orthodox in its adoption of the religion, the enormous cultural turmoil that the Kingdom faced since the 1970’s had taken its toll on the levels of adherence to Islam.

Therefore, if it were ethics that the research was seeking an origin of it, then it would be safe to conclude that religion is without doubt the key well from which all cultures of the world sought wisdom and guidance. These set of codes or principles not only carried the message of the religion to the people, but also reflected the various levels of adherence of its followers. A priest person is the one who demonstrate the greatest number of ethics in his or her behaviour and beliefs, a notion that is held true by almost all belief-systems.

Ethics are beliefs regarding right and wrong behaviour. If a person acts with integrity, that person acts in ways that are consistent with his or her own code of principles. Integrity is the cornerstone of ethical behaviour. Business ethics are becoming increasingly important because the risks associated with inappropriate behaviour have grown in number, complexity, likelihood, and significance.

Corporations can take a number of actions to reduce business ethics risks: appoint a corporate ethics officer, set ethical standards at a high organizational level, establish a
corporate code of conduct, conduct social audits, require employees to take ethics training, and include ethical criteria in employee appraisal systems. There are five reasons why corporations are interested in fostering good business ethics; to protect the company and its employees from legal action, to create an organization that operates consistently (because good ethics can establish good business), to avoid negative publicity and to gain the goodwill of the community.

One approach to ethical decision making involves these steps: get the facts of the issue, identify the stakeholders and their positions, consider the consequences of decisions, weigh various guidelines and principles, develop and evaluate various options, review decisions, and evaluate the results of the decisions. This is not a linear process, and some backtracking and repeating of previous steps maybe required.

This chapter attempted to ask the question whether ethics and morality rest on religion or not, and if so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. It investigates the relationship between religion and ethics, or the moral standard and the code that governs or guides certain believes and behaviours.

In the following chapter, the research takes a closer look at professionalism and its effect on the moral life of societies. It will attempt to give an overview of work related ethics and religion: What the word means, why ethics are needed, and how ethical behaviour is acquired or not acquired, and the role of religion in general and Islam in particular. It aims at exploring the role of ethical norms in the institutional life and the way the structure and norms affect individuals and societies.
Chapter IV:  
Professionalism and Work Related Ethics  
Could Religion Maintain its Traditional Role Today?

Introduction:

After establishing the reciprocal relationships between religion, economy and culture, the next step would be the investigation of other scenarios of absence of religions. If this would be possible, then Chapter Two had indirectly hinted to how economists’ "investment in human capital" is measured and valued as marginal costs of production, which businesses throughout history tried to minimize through various theories for improving productivity, and reducing costly managerial involvement as possible. Chapter Three illustrated the importance of any value system in human behaviour and whether ethics and morality are religion-dependant concepts. Nowadays new terms appeared in the market (e.g., Professionalism) to point towards the employee’s efficiency, level of performance and Self-Monitoring ethics. In this chapter, it is argued that when individuals or groups are faced with problematic issues of ethics, they go back to the traditional sources of moral values and principles of virtues, ethics, and proper conduct (i.e., religions and value systems) for answers and solutions. To insure a universality void of particular belief systems, these highly desired human characteristics were termed “professionalism”. Businesses immediately adopted the term, institutionalized it and invested a great deal of resources to cultivate its benefits. The research needs to define such terms as professionalism and work ethics, find ways to measure them and begin to look at strategies for increasing ethical integrity in the work place.

In this chapter, the research takes a closer look at professionalism and its effect on the moral life of societies. It will attempt to give an overview of work related ethics and religion: What the word means, why ethics are needed, and how ethical behaviour is acquired or ignored and the role of religion in general and Islam in particular in the application of ethics in work place. It aims at exploring the role of ethical norms in the institutional life and the way the norms affect individuals and societies. Business ethics defines how a company integrates core values - such as honesty, trust, respect and fairness - into its policies, practices, and decision-making. To continue with the same logical
sequence of the search for the possible sources of work-related ethics and morality, the chapter will investigate the accepted norms and principles of today’s professionalism and ethics to see whether the traditional values of religion are still in effect, or are now limited only to the private life of the individual. How far would some economies rely on religion for inspiration, discipline, or motivation?

Business ethics also involve a company's compliance with legal standards and adherence to internal rules and regulations. As recent as a decade ago, business ethics consisted primarily of compliance-based, legally driven codes and training that outlined in detail what employees could or could not do with regard to areas such as conflict of interest or improper use of company assets. Today, a growing number of companies are designing values-based, globally consistent programs that give employees a level of ethical understanding that allows them to make appropriate decisions, even when faced with new challenges. At the same time, the scope of business ethics has expanded to encompass a company's actions with regard to not only how it treats its employees and obeys the law, but to the nature and quality of the relationships it wishes to have with stakeholders including shareholders, customers, business partners, suppliers, the community, the environment, indigenous people and even future generations. As such, these codes of ethics are consistent with those commanded by most religions and belief systems throughout history, so why aren’t they named after them? Is it safer to call them “codes” rather than “systems of belief?”

To answer this question, this chapter maintains its position in adopting the “functional” perspective of the role of religion in society to elaborate further on its impact, and on all the factors affecting the way individuals believe and act, particularly in the workplace. The functional theory sees society as an ongoing equilibrium of social institutions, which pattern human activity in terms of shared norms held to be legitimate and binding by the human participants. This "social system" is such that each part is interdependent with the other parts. Thus, if any part changes, this will have an effect on the whole system, society from this perspective is metaphorically perceived as a human body which means an entity or an organism.

Robert Merton (1968)\textsuperscript{271} claimed that all social institutions had both manifest and latent functions as part of the total social system. As seen in chapter one, functional theory
views culture as a more or less integrated body of beliefs and values. Culture, to the functionalist, is a symbolic system of meanings - it is integrated with the social system in that it enters into definitions of means and ends, of the permitted and forbidden, by defining the roles which a society's members confront the established expectations of their social situation. Culture is the creation by humankind of a world of adjustments and meanings, in the context of which human life can be significantly lived. As such, a religion’s role in a particular culture could be summarized in five main functions: Providing the individual with psychological support, consolation, and settlement, offering a transcendental relationship through worship and ritual, with unchanging "truth" in the social world, sacralising the norms and values of established society, maintaining the dominance of group ideals over individual wishes - social control, providing social change - norms can be critically examined, and challenged by reference to "Gods' law", and marking the individuals' passage through life and providing check points for adjusting or altering his/her courses of action - e.g. the rituals of baptism, marriage, death.

According to Wehmeier (2000), Religion is “the belief in the existence of a god or gods, and the activities that are connected with the worship of them.” To be able to replace religion as a source of moral values, the concept of Professionalism must be able to perform these functions in order to be a worthy replacement or a universal system of belief that justifies its adoption in the work place. Professionalism can fulfil some of these functions, which is why it is adopted nowadays in world businesses but unfortunately with limited application. Professionalism should be a recognized as a source of work ethics, norms, values, and ideals in a modern society. These norms, values, ideals, and social controls represent the key words of this chapter, while their relationship with “Gods’ law” represents the core of the research as a whole.

It is well understood that every moral theory must answer two questions: what are the demands that morality makes of societies? And why should people feel obliged to obey those demands? The simple answers to these two questions: the demands of morality are fixed by the agreements that humans make to regulate their social interaction, and they should obey these demands because they have agreed to them. From this perspective, the conventionality of morality provides a pragmatic base for work ethics. However, the universality of ethical codes may be, accordingly, seen as a utopia given the fact that human agreements and conventions are contextually bound and thus a search for another
interpretation that goes beyond particularities seems to be justified. In a global economy, where trans-national companies perform everywhere there is a need for a universally accepted work ethics and here religions come into play given their universal nature.

In the world of business today, any business, “Professionalism” is the term used to summarize these concepts (i.e., Norms, Values, Ideals and Social Controls), and put terms to contracts and agreements businesses make to regulate social interaction. Work ethics and professionalism are synonymous terms used interchangeably in Codes of Ethics and contract terms set fourth by business institutions to ensure a certain level of efficient performance, acceptable behaviour and proper conduct between their internal customers, and between internal and external customers. Reviewing the literature regarding the concept of professionalism led the research to put three hypotheses to the forefront of its investigation. It will be assumed that today’s modern source of ethics in the work place is mainly the requirements of “Professionalism” as understood internationally and specified by business enterprises - not religion. These hypotheses stated that professionalism provides an ethical and moral approach to a service provided by knowledgeable and skilled persons. It goes beyond paid employment to require the highest attainable level of service, attitudes, and behaviour to maintain public confidence. Professionalism also defines what professionals should do and protects society by providing framework for developing appropriate behaviours and attitudes. According to the Royal College of Physicians of London (2005):274

Generally, admired virtues of professionals include honesty, self-sacrifice, accountability, duty, excellence, honour, integrity, and respect for others. Professionalism involves the exercise of judgement and good intention, building advice on knowledge and experience based on years of trials and errors.

It is then a question of whether or not there is a relationship between social culture and work place professionalism, and the extent to which members of a society are morally obliged to be professional. Accordingly, Professionalism will be taken here to encompass most members of society in business. Ethics, on the other hand, will refer to ideals and aspirations, as well as the rules of conduct. The chapter’s concern will not be with rules in their own right but with the outlook, the conception of mission, and the responsibility they reflect. The emphasis will be on ideals rather than rules; and the value placed by societies on professional ethics.275
What is Professionalism? Definitions:

According to the Oxford Dictionary (2000), Professionalism (n.) is “the high standard that an employer expects from a person who is well trained in a particular job with great skills and ability”. A profession is “a type of job that needs special training or skill, especially one that needs high level of education”. Professional is one who follows:

An occupation as a means of livelihood or gain, or one who is engaged in one of the learned professions. Professionalism is exhibited by one of the "professional character, spirit or methods" or the "standing, practice, or methods of a professional as distinguished from an amateur (Wehmeier 2000)."

Wehmeier also defined Professionalism as:

The expertness characteristic of a professional or the pursuit of an activity as an occupation. Individuals often talk about the quality of what they do and measure the professionalism of their work against others (Wehmeier 2000).

Hensel defined professionalism as:

A calling that requires specialized knowledge and a commitment to quality work. Acquiring the necessary skills usually requires a period of hard training. It is distinguished from other means to a livelihood by its embrace of a set of values, and by having a service rather than a proprietary orientation. Because of the desirable ends a profession can accomplish and its commitment to service, professions are often given considerable autonomy by society (Hensel 1998: 860).

The association between ethics of the society and professionalism is emphasized in Hensel and Dickey’s definition of Professionalism as:

The conduct, aims, values, or qualities that characterize or mark a profession or a professional person. Professionalism in any field is the principles and qualities that are identified with a good employee, the values that make a profession honoured and honourable. Professionalism is the set of qualities in virtue of which an employee is worthy of the trust given to him or her by the employer, and that convey that trustworthiness to others. These qualities typically include competence in the arts of his/her field, openness to criticism and accountability, respect for others, a commitment to serve others, maturity in thought and behaviour, self-control,
humility, honesty, compassion and empathy, a general commitment to the implicit ethical and moral standards of the profession and the laws of society, and Integrity (Hensel 1998: 870).  

Also among the meanings of the word “professional” in the dictionary, there are two which are connected with the way work is done in the business world. One is something that is related to a job or profession, while the other one means well trained or a person who is good at his/her work. To be a professional, therefore, implies that a person is good in his/her job and is reliable. Clearly, it is easy to be a professional in the first sense. If people do things over and over again in their lives, they become professionals of some sort. The second implication, however, is more difficult. It is easy to do a job, but to do it well as if one’s life depends on it is the challenge that most belief systems put emphasis on. Most people are content in 'making do', or finishing the task at hand with the least amount of effort. They are not interested in putting their best effort because they think that the job is too small or too meaningless or that nobody is going to appreciate it. 

The word professionalism has many more definitions - or, rather, interpretations. However, whether one’s job is mowing lawns, driving a truck, managing a store, or running a large company, there are common on-the-job traits that define any working person as a true professional. In other words, the job does not make one a professional, but one’s attitude does. Even though everyone recognizes a true professional in action, there are many misconceptions about what constitutes professionalism. If an employee does not take the right approach to this important issue, he /she should be sure that customers, colleagues, and managers would not see him or her as a professional, no matter what they think about themselves. 

The business literature is filled with popular interpretations of professionalism and traits that all true professionals exhibit regardless of their occupation. One of the gravest misconceptions about professionalism is the notion that professionalism is all about money. Being paid does not make one a professional, it takes a lot more than compensation to make someone a professional, no matter what kind of job they have. It does not matter if one makes a million Pounds a year and have a corner office. Professionalism is about a lot more than money. There are many highly trained, highly paid workers who are considered anything but professional, for lots of different reasons.
Like money, many people believe that credentials - such as diplomas, degrees, and specialized certifications - contribute to professionalism. While credentials can help, they do not mean a lot if a worker does not know how to act professionally. Money, training, and status aside, many long-time workers and managers describe professionalism as a matter of attitude and behaviour. It means not just knowing how to do the job, but demonstrating a willingness to learn, cooperating and getting along with others, showing respect, good manners, proper conduct and ethical attitude, and living up to his / her commitments. It also means avoiding many kinds of behaviours that cause trouble in the workplace.

"It doesn't matter whether you're a ditch digger or the president of a university," says Steve Gregg (2001), a retired human resources director. "If you behave the way people expect a professional to behave, you'll be accepted and treated like one". The benefits of acting professionally, he advises, can be substantial. "Your managers will take you more seriously if you behave the way they expect you to on the job," he says. "Otherwise, you're less likely to be considered for promotions or important assignment".

Like other life skills, professionalism is something that can be learned; one does not just "become" a professional overnight. The keys, according to Gregg, are practice and self-awareness: "Pay attention to your own behaviour at work," he advises, "as well as the way others behave. Whom do you see as real professionals? How does your behaviour differ from theirs?" Take notice of co-workers who are most respected and whose work or opinions are most valued by others, then emulate those people.

Gregg suggests that workers evaluate their level of professionalism, by asking themselves whether they truly have all the skills required to be successful at their jobs. If not, are they in the process of learning them? A key trait among professionals is knowing what to do and when to do it. Just as important, they know what not to do. Avoiding incorrect or inappropriate actions is crucial to employees’ success. They may also ask whether they communicate well with others. This means more than just conveying their own thoughts and ideas. It means being able to listen thoughtfully and respecting the thoughts and ideas of other people.
Employees at the work place are constantly faced with the question of integrity. This extends to the practice of the golden rule: "A true professional treats others with respect, and expects the same from them," says Gregg:

It means showing concern for their feelings, respecting their opinions, and being honest with them. Employees need also to check their level of commitments. In any job, an employee agrees to do certain tasks. Some tasks they must do routinely, without being asked, and management may ask them to take on other responsibilities. A real test of someone’s professionalism comes in his or her ability to meet all these commitments while upholding the standards of quality and timeliness set by the employer.\(^\text{285}\)

David Maister (1997)\(^\text{286}\) argues that real professionalism is about attitudes, and perhaps even about character. Yet few firms screen very effectively for this in their hiring, either at entry level or when bringing in more experienced, lateral-entry hires. Most hiring processes are about educational qualifications and technical skills:

Firms should hire for attitude, and train for skill. Skills you can teach - attitudes and character are inherent. They can be suppressed or encouraged to develop, but they have to be there to begin with. In short, being a professional is neither about money nor about a professional fulfilment. Both of these are consequences of unqualified dedication to excellence in serving clients and their needs (Maister, 1997: Pp.17-18-19).\(^\text{287}\)

**What Are The Major Elements of Professionalism?**

There are at least three different ways, in which this question can be answered, from the individual’s perspective, from an empirical analysis of the views of others and from a historical or sociological perspective, i.e. whether professionalism is a meaningful concept. Historically, the concept of professionalism has long been called in question. Professions were criticised as conspiracies against the public or laity in the 18th century by Adam Smith (1904)\(^\text{288}\) and in the early 20th century by George Bernard Shaw\(^\text{289}\) and the attack on professions as ‘disabling’ monopolies was renewed in the late 20th century by figures as politically different as Ivan Illich and Margaret Thatcher. Taking a longer view, this strand of thought can be traced back to the Protestant Reformation’s criticism of clerical monopolies and, more generally, to the gradual decline of a hierarchical status-
based social order in favour of a more democratic one in which (ideally) all individuals have an equal claim on, and an equal say in the political economy. During this same period the number of occupations claiming professional status has greatly increased and society has been transformed by a variety of major historical developments - scientific and technological advances, industrialisation, urbanisation and most recently globalisation. In this new context, coherent accounts of the meaning of professionalism have been developed within recent scholarship, for example by the sociologist of medicine and the professions, Eliot Freidson (2001), and by the economic and social historian Harold Perkin (1990).

Freidson argues that there are three ‘logics’ by which occupations today are organised and controlled: the market, managerialism, and professionalism. The logic of the market suggests that the wishes of consumers determine the work people do: workers in the market are primarily there to earn a living and the particular work they do is secondary. Much the same is true in the logic of managerialism, except that here it is not the wishes of consumers but the production plans of managers that control the work people do. ‘Since tasks and positions in firms are subject to change as productive means and ends change, commitment by workers to any particular job and body of knowledge is obstructive and therefore undesirable.’

In professionalism, by contrast, the work people do and the criteria for evaluating performance are determined by the profession itself. The ‘logic’ of this is that complex professional work requires the exercise of knowledge, skills and discretionary judgement, the development of which in turn requires the commitment of professionals and their professions to their particular sphere of work and to the advancement of their particular body of knowledge. Professional organisation provides a ‘shelter’ from those demands of market or managerial logic which would delay that development by subordinating that commitment to the vagaries of consumer demand or managerial targets. Contrary to claims that professions are conspiracies against the public, they provide a ‘shelter’ for the growth and development of knowledge and skills which benefit the public.

The logics of professionalism, managerialism and the market, Freidson notes, are ‘ideal-types’. In real life, each has some admixture of the others. Markets are managed, managers must observe the market, and professions cannot be entirely sheltered from
market or managerial logic. A profession’s claim to a monopoly in its own occupational sphere is not established and upheld without recognition by its clients and the public that this is the most effective way of meeting the relevant needs of individuals and society. In principle, moreover it is reasonable to assume that this may be the case, Freidson argues. In light of the large gap between specialized knowledge and the capacity of non-specialists to deal with it intelligently, let alone the massive and sophisticated commercial efforts to manipulate choice, it is sometimes reasonable to restrict consumer choice to credentialed workers; and citing the conclusion of other sociologists, Freidson (2001:181) adds: “professional licensure is a theoretical solution to certain organizational problems which are intrinsic to any complex society”.

On Freidson’s interpretation then, there is little doubt that professionalism is a meaningful concept today. It is an organisational logic, alongside those of the market and managerialism, which complex modern societies require to meet many of their vital needs. As Freidson (2001:181) puts it, ‘Reality is and should be a variable mix of all three logics, the policy issue being the precise composition of that mix.’ In his study of professionalism, Freidson is concerned primarily with the consulting and academic professions. The historian Harold Perkin extends the concept to embrace many others in what he calls a ‘professional society’.

During the 19th and 20th centuries, he argues, England (his primary focus of interest) was transformed from a society dominated by class-based interests to one dominated by professionals, including professional managers in the private as well as public sectors and an increasing proportion of professional politicians, often drawn from other professions. The late 20th century ‘backlash against professional society’ in the name of the free market and the public interest, he argues, in practice was often an attack on public sector professions by private sector professionals and their professional allies in politics and the media. But as this attack advanced, fuelled by media revelations of ‘scandals’ involving members of the traditional and public sector professions, the private sector professionals themselves came under attack when corporate malpractices also were revealed, and the ‘loss of trust in professionals’ which political and media professionals often reported was not least evident in an even greater reported lack of many people’s trust in politicians and the media.
In Perkin’s account then, part of what Freidson attributes to managerialism’s incursions on professionalism can be seen as incursions of the particular logic of some professions, such as accountancy or law, or politics or journalism, or even the managerial profession, on others such as medicine or education. Rivalry between different professions, Perkin suggests, is a weakness of modern professionalism. His historical account of the rise of professional society, however, underlines the complexity not only of inter-professional relations but also of the criteria by which occupations such as politics and journalism for example are now judged to be professional. In this latter respect, Freidson’s sociological definition of the ideal-typical profession is more exclusive: an organized occupation [which] determines who is qualified to perform certain task, to prevent others from performing that work, and to control the criteria by which to evaluate performance. But as Freidson recognises, the boundaries set by this definition are not necessarily the same as the inclusion and exclusion criteria of public opinion. ‘It is no accident’, he writes:

That for well over a century in the iconography of popular media it is professionals who are the “crusaders” seeking Justice, Health, Truth, and Salvation. While it is common to see physicians and lawyers, scientists and professors, and sometimes journalists and politicians in that principled role one does not see bankers, stockbrokers, or business executives. There is, then, still some popular foundation for the professional’s claim of license to balance the public good against the needs and demands of the immediate clients or employers. Transcendent values add moral substance to the technical content of disciplines. (Freidson 2001: 221-222). 296

According to Freidson then, the meaning of professionalism today includes not just the sociological definition of its ideal-type, but also the perceived moral substance of its claim to transcendent values such as Justice, Health, Truth or Salvation. These are not, of course, the only values or the only values of importance to society that are embodied in the logics of managerialism and the market as well as of professionalism. ‘The issue’, Freidson (2001: 181) argues, ‘should be whether the virtues of each are suppressed by emphasis on the others and their vices excessively stimulated’; and he states his belief that the emphasis on consumerism and managerialism has legitimized and advanced the individual pursuit of material self-interest and the standardization of professional work which are the very vices for which professions have been criticized, preserving form without spirit.

If what Freidson and Perkin argue is correct, the most serious threat to professionalism today is that professionals themselves, under the pressures of consumerism
and managerialism, will cease to believe in and act on the ‘logic’ and ‘transcendent values’ of professionalism. The consequences of this, including ‘individual pursuit of material self-interest and the standardization of professional work’, will undermine public trust in professionalism. This threat is already present today whenever the logic and values of professionalism are challenged by extensive media coverage of cases of professional inefficiency, negligence or misconduct and by the political assumption, often in response to such cases, that they can be avoided in future by more legislation or management.

In a culture that is risk averse and unsatisfied until blame can be pinned on some individual or institution, professionals are likely to continue to be vulnerable to criticism since the exercise of judgement is essential to professionalism and since judgement is always imperfect. In these circumstances, the main challenge to professionalism is to resist inappropriate incursions of consumerism and managerialism in the professional sphere – but to do so in ways that gain public understanding of its need for the benefits (and inevitable risks) of fallible professional judgement, and so to retain public trust in professionalism.

Despite all that is often said, especially in the media and politics, about loss of trust in professionals, the view of professionals as “crusaders” noted by Freidson still has a strong hold on the popular imagination. It is also the case, as the philosopher Onora O’Neill has pointed out, that:

Loss of trust…is often reported by people who continue to place their trust in others; reported perceptions about trust are not mirrored in the ways in which people actually place their trust. (O’Neill 2003: 9).

Professionalism is not something that is learned or furthered in isolation, but requires being part of a community that fosters the values and behaviours associated with the profession. Each community has a "culture" of professionalism. This culture encompasses a wide variety of relationships that contribute to the mission of the community. Each member of the community contributes to or detracts from the professional culture but the culture always remains more than the sum of its parts. A paradigm shift has to take place in the culture of judging professionals. Being the target of public criticism will only lead to a kind of isolation of professionals in a society of which they are an active part and deprive it from their expertise required to effect desired
changes. Judging professionals should be carried out in a professional way. The values of professionalism are supposed to apply not only to those who are criticised but also to those who undertake the task of criticism and those in charge of public opinion manipulation.

According to Wynia (1999), the culture of a professional community is one in which the standards are defined by the profession in negotiation with society. The profession is the judge of any individual's attainment of those ends. This is the process of peer-review. This process requires certain virtues on the part of those undergoing review as well as those reviewing. Every member of the profession must instantiate both sets of values as reviewing and being reviewed are life-long processes. This process requires trustworthiness, honesty, humility and self-effacement. These are necessary in order to learn from one's mistakes. The process also requires that those reviewing never lose sight of the goal of helping others to learn from their experience, not to punish them or to gratuitously take advantage of the vulnerability of the learner. Once again, this process must be conducted in an ethical manner because it is meant to contribute to a better community.

Durkheim’s argument that “religious phenomena emerge in any society when a separation is made between the spheres of the profane - the realm of everyday utilitarian activities - and the sphere of the sacred - the area that pertains to the numinous, the transcendental, and the extraordinary”. According to Ian Ellis-Jones (2007), an object is basically neither sacred nor profane. It becomes the one or the other depending on whether men choose to consider the utilitarian value of the object or certain intrinsic attributes that have nothing to do with its instrumental value. The wine at mass has sacred ritual significance to the extent that it is considered by the believer to symbolize the blood of Christ; in this context, it is plainly not a beverage. Sacred activities are valued by the community of believers not as means to ends, but because the religious community has bestowed their meaning on them as part of its worship. Distinctions between the spheres of the sacred and the profane are always made by groups who band together in a cult and who are united by their common symbols and objects of worship. Religion is an eminently collective thing. It binds men together, as the etymology of the word religion testifies.

But if religion, the great binding force, is on its deathbed, how then can the malady of modern society, its tendency to disintegrate, be upheld? Here, Durkheim argued that
Religion is not only a social creation, but it is in fact society divinized. In a manner meaningful of Feuerbach, Durkheim stated that the deities which men worship together are only projections of the power of society. Religion is eminently social, as discussed in Chapters One and Two: it occurs in a social context, and, more importantly, when men celebrate sacred things, they unwittingly celebrate the power of their society. This power so transcends their own existence that they have to give it sacred significance in order to visualize it.

If religion in its essence is a transcendental representation of the powers of society, then, Durkheim argued, the disappearance of traditional religion need not herald the dissolution of society. All that is required is for modern men now to realize directly that dependence on society which before they had recognized only through the medium of religious representations.

We must discover the rational substitutes for these religious notions that for a long time have served as the vehicle for the most essential moral ideas.” Society is the father of us all; therefore, it is to society we owe that profound debt of gratitude heretofore paid to the gods.\(^{302}\)

The problem with Durkheim’s view is its inefficiency to explain the existence of big religions followed by adherents from different societies. If religion is the creation of a society then it is bound, like any symbolic system, to be contextually understood within one homogenous worldview. Christianity for example has gone beyond its Jewish context to become the path of salvation for different societies. In fact, religions can be partially coloured with some social traits but this does not mean that they are social creations. Religion is more than that. It definitely transcends society to encompass the most remote areas in human existence.

The Saints did not pray to the Good Lord for instruction on what to do. The Bible was already clear on what was expected of them. Nevertheless, the Saints got down on their knees every day of their lives – to pray that, in spite of daily temptations, they could find the courage and strength to do the right thing. Old Mexican Proverb (Maister, 1997:1).\(^{303}\)

Professional firms expend massive efforts trying to get their people to do the “right” things through systems, structures, and financial incentives. Not only have all of
these frequently failed to create excellence, but they also leave a bad taste in the mouth “Do it and we’ll pay you.”

Principles or values are the most effective management tools a firm can use. Successful firms are differentiated not by their goals, clever strategies, or special managerial tactics – these are all remarkably similar worldwide. Successful firms are clearly differentiated by a strict adherence to values, i.e., to professionalism. This is not only good business, but it is the professional, ethical thing to do.

Maister believes that true professionalism means the pursuit of excellence, not just competence. A leader’s job is to coach team members, and to act as a primary agent for introducing consequences for non-compliance with excellence standards. Preferably, these consequences should consist of help, support, encouragement, and concern. Teamwork is mandatory, not optional. “Professionals are allowed to fail but not allowed to not try.” “Real Professionalism - Mostly About You” (Maister, 1997:2).304

Professionalism as Maister (1997:17)305 suggests is not a label you give yourself – it is a description you hope others will apply to you. You do the best you can as a matter of self-respect. Having self-respect is the key to earning respect and trust from others. If you want to be trusted and respected you have to earn it. These behaviours lead to job fulfilment. The question should really be, “Why wouldn’t someone want to do this?” if someone takes a job, or starts a career worrying about what’s in it for them, looking to do just enough to get by, or being purely self-serving in their performance – they will go nowhere. Even if they manage to excel through the ranks as good technicians, they will not be happy in what they are doing. The work will be boring, frustrating, annoying and a drag.

To open up the subject of the sources of social ethics past and present, John Stuart Mill (1969: 47)306 argued that through religion had thus far been traditionally claimed to be the source and educator of morality and ethics through its teachings, “The early religious teaching owed its power over humankind rather to its being early than to its being religions.” By this Mill implied that religion was not substantially valid to continue guiding humankind, for it is not its righteousness that inspired the people but rather for it’s having come at a time when maybe humanity was less endowed with reason.
Having dismissed revealed religion, most of the enlightenment and modern thinkers sought other sources of morality. Many of them contended that reason was the sole source of morality. They contended, especially in humanistic terms, “The central concern of human existence is not the discovery of god’s will, but the shaping of society to reason”. This was the dominant thought as advanced by the enlightenment Humanism. Other thinkers contended that reason alone is not the author of morality, but rather that man’s appetite is actually, what should direct his actions. This is what can be red from the utilitarian philosophy as expounded by Jeremy Bentham (2004) who argued that humankind is nothing but a subject of “the governance of two self-governing powers [namely] pain and pleasure”.

The projection of reason and other sources other than religion as the sole sources of morality and guidance of humanity ultimately led to a new conception of the nature of man. Most of these new conceptions laboured to separate man from God. The eighteenth century French libertarian and libertine, Jean-Jacques Rousseau, wrote, “Man is born free; and everywhere he is in chains.”. David W. Norris (2003: 89) argues that:

In seeking to be free of God, man has lost what freedom he thought he had, becoming now being the plaything of chance, or the object of soulless determinism. Of course, in truth he is neither, his view of the world is a complete myth. We cannot function without the Word of God - because it is the sole physical instrument, which by His Spirit, links our finite hearts, and minds to God.

The researcher agrees with David Maister (1997) that real professionalism has little, if anything, to do with which business one is in, what role within that business that one performs, or how many degrees one has have. Rather, it implies a pride in work, a commitment to quality, a dedication to the interests of the client and a sincere desire to help. However, traditional definitions of professionalism are filled with references to status and educational attainments. All of these definitions are self - interested. (As George Bernard Shaw suggested’ “All professions are conspiracies against the laity.” The researcher also strongly agrees with Maister that Principles or values are the most effective management tools a firm can use. Professionalism must come from within individuals. Principles are acquired either from religion or from any source of ethics. The method of we will pay you helps in rewarding staff but can never force work related ethics or professionalism.
One could say that real professionalism is about attitudes, and perhaps even about character. Yet few firms screen very effectively for this in their hiring, either at entry level or when bringing in more experienced, lateral-entry hires. Most hiring processes are about credentials and technical skills.

Julie O’Leary, who began in 1985 as a Secretary of David Maister and now a business manager reported that: “Firms should hire for attitude, and train for skill. Skills you can teach- attitudes and charter are inherent.” They can be suppressed or encouraged to develop, but they have to be there to begin with.” (Maister 1997:18).313

Too many professionals do not do what they do because they want to help clients; they are in it only for the money or the personal prestige. In my view, such professionals may become good, and even earn good incomes, but they will never be considered great. Being a professional is neither about money nor about a professional fulfilment. Both of these are consequences of unqualified dedication to excellence in serving clients and their needs. As Dale Carnegie wrote many years ago; “You’ll have more fun and success helping other people achieve their goals than you will trying to reach your own goal.” (Maister, 1977: P.17-19).314

Vaill 315 also argued that high-performing systems tend to have a number of common characteristics. They have clear long-term and immediate purposes. Members display high levels of energy, motivation, and commitment in pursuit of those objectives. Tasks are achieved through integrated teamwork “leadership is reliable and predictable (although initiative can come from any member” (Salaman 1994: 25).316

**Skills and Character as Main Components of Professionalism:**

Character is what a person is; skills are what a person can do. These are the human competencies required to establish and maintain any agreement. Hence, they are really preconditions to the establishment of trusting relationships, win-win agreements, helpful systems, and employee self-supervision and self-evaluation. In a low-trust culture, it is difficult to establish a good win-win agreement or to allow self-supervision and evaluation.
Instead, there would be a need for control systems and for external supervision and evaluation. The character qualities most critical to establishing the win-win agreement are integrity (habits are congruent with values, words with deeds, expressions with feelings), maturity (courage balanced with consideration), and the abundance mentality (there is plenty out there for everybody). A person with these character traits can be genuinely happy for the success and accomplishments of others. The three most critical skills are communication, planning and organization, and synergistic problem solving.  

According to Covey (1991) ³¹⁸ “If leaders have no or low trust, how are you going to manage people? If leaders think people lack character or competence, how would they manage them? When they don't have trust, they have to control people”. On the other hand, if leaders have high trust, then they do not supervise employees but they supervise themselves and become a source of help, guide and support to others. The researcher agrees with Covey that people are empowered to judge themselves because their knowledge transcends any measurement system and they know their inner selves better than anyone else.

**Organisational Control versus Self-Supervision:**

According to Covey (1992), ³¹⁹ many people view organizations with a mechanical paradigm. The organization is like a machine; if something is broken, get the right part and have it fixed. However, organizations are not mechanical; they are organic. To see organizations through the agricultural paradigm is to see them as living, growing things made up of living, growing people. Living things are not immediately "fixed" by replacing nonworking parts; they are nurtured over time to produce desired results. Desired results in the organization are created not by the mechanic but by the gardener. The gardener knows that life is within the seed. Although it is impossible to make the seed grow, the gardener can select the best seed and then the conditions, soil, temperature, adequate sunshine, water, fertilizer, weeding, cultivation, and time-that maximize growth.

Covey also argues that organizational gardeners work with six critical conditions to nurture empowerment in organizations (Character, Skills, Win-win Agreement, Self-
Supervision, Helpful Structures and Systems, and Accountability). One condition directly addresses the constant conflict between organizational control and individual independence through win-win agreements—those that represent a "win" for both parties. Such agreements seek for mutual benefit and works to create a greater overlap between what the organization cares about and what the individual within the organization cares about.\(^{320}\)

Self-supervision, then, becomes the practical process in which individuals plan, execute, and control their own performance within the agreement. Win-win facilitates effective autonomy in which individuals have access to the primary elements of empowerment knowledge, skill, desire, and opportunity. The four conditions of win-win agreements, accountability, self-supervision, and helpful systems and structures provide the framework in which empowerment becomes possible. Whether or not it becomes a reality depends on the strength of the two vital conditions that give life to the other four.\(^{321}\)

Real win-win situations is almost impossible to achieve in an atmosphere of mistrust and suspicion. No amount of lengthy negotiation can really resolve problems created by the dishonesty, deceit, lack of responsibility, or self-serving interest of the parties involved. Trust is the fruit of trustworthiness; thus, at the heart of empowerment must be basic character. The high-trust culture in which win-win can succeed is created by people of integrity, maturity, and abundance mentality. People of integrity make and keep commitments to themselves and to others. People of maturity balance courage with consideration.\(^{322}\)

**Total Quality Management (TQM):**

According To (Covey, 1990: 256-258), Total quality is an expression of the need for continuous improvement in some areas: **Personal and professional development:** It's the inside-out approach to quality. Inside out means to start first with you. This approach often requires personal change not personnel changes. **Interpersonal relations:** Total quality on an interpersonal level means making constant deposits into the emotional bank accounts of others. It is continually building goodwill and negotiating in good faith, not in fear. Win-win thinking creates teamwork. Win-lose thinking create rivalry. Rivalries are common in established systems as departments develop a life of their own and their own survival
mechanisms. *Organizational productivity:* Proactive leadership springs from awareness that we are not a product of our systems, that we are not a product of our environments that those things powerfully influence us, but we can choose our responses to them. Every great leader has a high level of proactive energy and vision—a sense that "I am not a product of my culture, my conditioning, and the conditions of my life; rather, I am a product of my value system, attitudes, and behaviour—and those things I control." (Covey, 1990: 257)

Total quality as the world came to learn is a total philosophy, a total paradigm of continuous improvement. The feelings come from within; if one does not have it personally, one can't get it organizationally. Meaning that the upper management cannot expect organizations to improve when the people working in it do not improve. They might improve systems, but how do they get a commitment inside the culture to improve systems? People have to grow and mature to where they can communicate to solve the problems to improve those systems.

Covey (1990) went on to explain that the main sticking point between Sigmund Freud and Carl Jung dealt with conscience. Freud believed the “superego was basically a social product”. Jung believed it primarily to be part of the collective unconscious, transcending the mortal overlay of culture, race, religion, gender, or nationality. A researcher believes, as Covey believes, that Jung was right and Freud was wrong. They further believe that God is the true name and source of the collective unconscious and is therefore the ultimate moral authority in the universe. The daily prayerful study of His revealed word is the single most important and powerful discipline in life because it points our lives, like a compass, to "true north"—our divine destiny.

However, Professionalism is not just about the money as Julie indicated previously. She also gave other advices that are supported by the researcher such as:

*First,* remember to show appreciation to the one who has taken that extra step or surprised you with an exceptional performance. This will raise more enthusiasm and more good work. Prophet Mohammed peace be blessings be upon him said once “who does not praise people for their good work eventually does not praise God.” *Second,* do not be afraid to give people ever more responsible assignments (trust them), and if it doesn’t come out perfect, let them try again after you’ve given them some pointers. *Third,* constructive critiques are one of the most powerful learning tools available to the employee. Take
the time to help people learn— not as matter of performance appraisal, nor an issue of compensation, but simply as a sincere desire to help them improve. Prophet Mohammed has asserted that a believer is like a mirror that reflects the deeds of his brother. In other words a constant guide, reminder, and support for his colleagues.

One must inspire his or her employees to be as professional as they know how to be. It is recommend for leaders to remember that golden rule that was transmitted to them through many messengers of God “Treat others the way you like to be treated”. Covey encourages employees to ask themselves these questions: “Do other people consider me a professional? Do I deal with those who work for me in such a way as to encourage their commitment and professionalism, or do I sometimes act to suppress it?” (Covey, 1999: 20-22).328

Covey also suggests that Professionals’ success requires more than talent. Among other things, it requires initiative, commitment, involvement, enthusiasm, accountability, and above all Quality from Within. Consequently, those who wish to lead professionals must meet specific criteria before they can obtain effective influence. The first of such criteria is Motives. The first test that a potential leader, must pass is that of motives. An employee will accept managerial influence and direction only if the later give them evidence that they are primarily committed to the success of the group or institution, rather than to the company’s enlargement. The leader’s task is to help others to succeed, not to strive only for his or her own success. If the employee does not trust the leader’s motives, nothing else will matter because their primary concern is leader’s integrity.

Values will be the second most crucial criteria of professionalism: If the employee is comfortable with the organization motives, the very next thing they want to know is “What are the core values of the organization?” The employee will accept managerial influence, guidance, and direction if (and only if) they believe that the organization and its manpower share similar goals. A leader should not preach what they haven’t practised. No employee is inspired by hypocrisy. Similarly, employees want a leader who is more concerned with getting better, not just getting bigger – they may follow a leader, but not someone building a personal empire. (Covey, 1999: 65-72).329
“I frequently ask firms what advantages would you get if you outperformed your competitors at skill-building at all levels?” (Maister, 1997: 105)\textsuperscript{330} Among the answers list are higher quality work product and increased ability to delegate with confidence, and hence less stress on senior professionals, a greater junior professional morale and enthusiasm, leading to better productivity and efficiency, a lower turnover of junior professionals, hence lower recruiting costs, and finally a higher calibre of recruits, due to higher skill levels.

If these benefits are real, why is it that skill building is so often neglected? The following is a list of reasons examined by Maister and the researcher: 1) - Training is expensive: If managers think education is expensive then what happens if they allow ignorance? Training should not be viewed as a cost, but as an investment. Later on, the researcher will introduce efficiency, quality, professionalism with minimum cost, training or managerial involvement. The objective is to achieve the best performance under the concept of unsupervised honest that encourages Quality from within human beings. 2) One of the most commonly offered rationalizations of why firms underinvested in training is the “up-or-out” culture. The argument often proffered is that:

Many of the junior professionals are going to leave, so why train them? A variation on this that I hear frequently is if we train them, they’ll either want my job or will be so qualified that they’ll leave. Of course, there is circular reasoning here. The less a firm cares about junior professional development, the more likely the juniors are to leave. The weak, untrained ones will stay as long as they can. (Maister, 1997: 105-111).\textsuperscript{331}
Religion versus Professionalism:

As such, a religion’s role in a particular culture could be summarized in five main functions: Providing the individual with psychological support, consolation, and settlement, offering a transcendental relationship through worship and ritual, with unchanging "truth" in the social world, sacralising the norms and values of established society, maintaining the dominance of group ideals over individual wishes - social control, providing social change - norms can be critically examined, and challenged by reference to "Gods' law", and marking the individuals' passage through life and providing check points for adjusting his/her courses of action - e.g. the rituals of baptism, marriage, death.

To be able to replace religion as a source of moral values, the concept of Professionalism had to be able to perform these functions (the previously summarized five main functions of religion) in order to be a worthy replacement or a universal system of belief on its own, if at least to justify its adoption in the work place. While an impossible mission, Professionalism proved capable of fulfilling some of these functions, and it is adopted nowadays in many world businesses, although with a relatively limited application. Professionalism became a recognized source of work ethics, norms, values, and ideals in a modern society. Work ethics and professionalism became synonymous terms used interchangeably in Codes of Ethics and contract terms set fourth by business institutions to ensure a certain level of efficient performance, acceptable behaviour, and proper conduct between their internal customers, and between internal and external customers. Generally, admired virtues of professionals include honesty, self-sacrifice, accountability, duty, excellence, honour, integrity, and respect for others (which are considered the core elements of main religions of the world today). The following table will present a clearer comparison between religion as a divine source and professionalism as a secular principle.
<table>
<thead>
<tr>
<th>Religion (Islamic Principle of Professionalism)</th>
<th>International Definition of professionalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Purifying one’s intention (<em>niyah</em>) as deeds are judged by it;</td>
<td>Worthy of the trust given to him or her;</td>
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<tr>
<td>2. Conscientiousness and knowledge in all endeavours (<em>itqan</em>);</td>
<td>Competence in the arts of his/her field;</td>
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<td>3. Proficiency and efficiency (<em>ihsan</em>);</td>
<td>Proficiency and efficiency;</td>
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<tr>
<td>4. Sincerity (<em>ikhlas</em>);</td>
<td>Compassion and empathy;</td>
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<td>5. Passion for excellence (<em>alfalah</em>);</td>
<td>Passion for excellence;</td>
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<tr>
<td>6. Continuous self-examination (<em>Muhasabat el nafs</em>);</td>
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<td>7. Forever mindful of the almighty - piety (<em>taqwa</em>);</td>
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<td>8. Justice (<em>qist</em>);</td>
<td>Respect for others;</td>
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<td>9. Truthfulness (<em>amanah</em>);</td>
<td>Honesty;</td>
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<td>10.</td>
<td>Patience (sabr);</td>
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<td>11.</td>
<td>Moderation (wasatiyyah); Self-control, humility;</td>
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<tr>
<td>12.</td>
<td>Keeping promises (sedq al wa’d); Maturity in thought and behaviour;</td>
</tr>
<tr>
<td>13.</td>
<td>Accountability (mas’ooliyah); Openness to criticism and accountability;</td>
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<tr>
<td>14.</td>
<td>Dedication (tafani); General commitment to the implicit ethical and moral standards of the profession and the laws of society, and Integrity;</td>
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<td>15.</td>
<td>Gratefulness (shukr);</td>
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<td>16.</td>
<td>Cleanliness (taharah);</td>
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<td>17.</td>
<td>Consistency (mudawama); Consistency;</td>
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<tr>
<td>18.</td>
<td>Discipline (indibat); To convey that trustworthiness to others;</td>
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<tr>
<td>19.</td>
<td>co-operation (ta’awon). Commitment to serve others.</td>
</tr>
</tbody>
</table>
Conclusion: Could Religion Maintain its Traditional Role Today? Is Religion the main source of cultural values and ethics?

The answer to this question is yes, religion can maintain its role today because it was the source from which everything else was originated. This “wisdom” of the ages will maintain its role for ever but with varying degrees from culture to culture, and from one age to the next. The researcher sees no contradiction between the role of religion as the lawgiver and any other system of management that operates within a code of conduct. The goals might differ between these, but the end product is most likely to be fruitful. One of the research hypotheses is that religion is the source of morals and values. In this chapter, the research investigated the sources of professional ethics, assuming that it is a totally man-made concept. The chapter revealed that all these codes and standards are deeply embedded in ancient religious beliefs.

While it seems that the principal of “Self-Monitoring” or self-supervision” is a time old one that was sought by most religions. “Quality from Within” as a means of preparedness for the end of time or the afterlife, or for better productivity, or for whatever reason had always played a role in history. Modern times are plagued by the abandonment of many human traditions that were part and parcel of every civilization that existed on this planet. If modern businesses continue to ignore all established human foundations, it is bound to suffer grave consequences, reminiscent of well-known historical facts. There is nothing anti-religion about applying rationale to ones thinking, despite the fact that many religious sects might not find this statement to be completely true.

The common denominator remains the same between religion and professionalism, they both provide guidelines on a road map for a commonly unified and socially acceptable behaviour. Motives and values may and will differ of course as mentioned earlier, but they will be travelling on the same road to self-improvement and self-fulfilment. They also share a weak point; namely the guarantee of results. Adherence to any belief system always suffered from the widening gap between the theory and the practice, between conviction and application. Cultivating that uniquely pious and righteous individual who will be willing and able to perform the skills he or she learned to the best of his or her
knowledge and physical ability remains a challenge for all belief-systems or man-made codes and standards.

A case study is needed to fix the variables in the equation of what is the best mean of producing “Self-Monitoring” or Unsupervised Honesty. After discussing the relationship between religion, culture, economy, ethics and professionals and how they might have a great effect on performance, the researcher needed to shed more light on the possible role of the teachings, principles, values and traditions of any belief systems in affecting human resource management. It is also necessary to examine the appropriate means of achieving the most positive and productive relationships in the work place. The necessity and importance of such concepts as “Unsupervised Honesty,” “Quality from Within,” and “Self-Appraisal” are presented as possible driving forces behind “good” performance and as a powerful regulator of human behaviour.

This takes us back to the argument of this research these concepts resemble the Islamic principle of “Ihsan”, which ordains people to monitor their intentions and deeds for compliance with God’s Law on earth. Ihsan stresses good performance with a continuous reminder that people need to worship Allah as if they see Him. Moreover, even though they do not see Him, He sees us. It is also believed to be the very definition of “self-monitoring” which should then be as follows:

Self-Monitored: is a Self-directed, fully autonomous employee who plans, and performs his or her day-to-day activities and duties (in addition to providing other supportive functions such as production scheduling, quality assurance, and performance appraisal) under no supervision.\textsuperscript{332}

To further investigate such a claim, the HRM practices in the locale of Saudi Arabia under the influence of Islamic life-style, were chosen as a case study in Chapter V. The research will continue in following chapters to test its general hypotheses against the actual experience of many levels of managers and employees in this country, especially those in the fields of monitoring, motivating, and developing people in general.
Chapter V:
HRM in Saudi Arabia

Introduction:

In today’s business world, concepts of Quality Management became the key to organisational success. Many people strive to learn more about how to apply its principles in their day-to-day struggle to achieve their goals and objectives. In the previous chapters, the research attempted to highlight some of the potential relationships between religion, culture, economy, ethics, and professionalism in search for possible ways of reviving any probable values or principles emanating from these relations that may positively affect the sciences of Management and HRM, regardless of what system of belief they represent.

To continue this process of investigation, the researcher needed to shed some light on the possible role of the religious teachings, principles, values and traditions in affecting human resource management and on the appropriate means of achieving the most positive and productive relationships in the work place. The necessity and importance of such concepts as “Unsupervised Honesty,” “Quality from Within,” “Self-Discipline”, and “Self-Appraisal” are presented as possible driving forces behind “good” performance and as a powerful regulator of human behaviour.

To investigate such a claim, the HRM practices in the locale of Saudi Arabia under the influence of Islamic law were selected as a case study. The research will continue in coming chapters to test its general hypotheses against the actual experience of many levels of managers and employees in the country, especially those in the fields of monitoring, motivating, and developing people in general. The essence of the role of religious teachings and tradition in this country will be emphasised, along with its impact on labour performance and the ability of religion to affect personnel productivity.

The reasons for choosing Saudi Arabia as the case study are many, and are explained in the following chapter. However, to give a quick view of this chosen local will
explain why it is an ideal location for the purpose of this research. Saudi Arabia is a country that is governed by traditional religious principles, yet joined international bodies such as the World Trade Organization in December 2005. This case study will investigate the roles of religion, economy, and culture in a religiously oriented society, and shed some light on the tensions experienced between the three notions and the one/s likely to have the greatest force of impact. The chapter needs to identify gaps between what is professed in religious sources and bylaws set by governmental policies with what is actually practiced in different businesses. In order to clearly determine the actual driving force of social values and ethics, the realities of life inside offices need to be revealed and measured. This chapter will begin by an introduction about the Kingdom of Saudi Arabia’s main characteristics, followed by a highlight of the practice of HRM and the essence of its value and how it was developed in Saudi Arabia.

The concept of HRM in Saudi Arabia was not known before 1995. It was and still is in many traditional organizations known as “employee relations” or “personnel management”. This traditional concept concentrates mainly on the basic rights of employees like payroll, vacations and appraisal without paying so much attention to selection, training, professional development, control and internal communication between different departments.

It is the researcher’s hypothesis that religious beliefs may provide insight into work related problems. The research is committed to the cause of extracting the proper tools from religion to prove that this discourse has not been studied enough to gain the amount of knowledge that was lying there for centuries, and yet not fully understood or utilised.

Islam and Human Resources Management in the locale of Saudi Arabia as a case study: The whole idea exploded when HRM practices entered the KSA with expatriates. The researcher thought of applying what she learned in her MBA program (majored in Labour Market Studies) at Leicester University with what is currently practiced in Jeddah - Saudi Arabia - where Islam is the only practiced religion. The variety of knowledge gained from Western practices and the quality taken from religions made it so interesting to revisit some of the theories that neglected the role of religion as a motivator for good performance.
The idea that adherence to religious beliefs could have a very significant role in affecting Human Resource Management, has been an interest for the author for the past few years, starting from 2001. She studied the effect of introducing Western HRM practices into the KSA, and how practical its application was from her post as an HR Recruiting and Government Affairs Director at Effat University in Jeddah. The institution was keen to employ multinational employees with a wide range of religious backgrounds and academic qualifications. The organizational chart includes three divisions: Administrative Staff, Faculty and Labour. All categories had employees from different nationalities and religions. The diversity at all levels was a tremendous support for the research question. The Idea of the diversity is to educate tomorrow’s leaders at a high international standard, acquiring the best knowledge from different nations yet keep their Islamic and national identity.
Human Resource Management and Personnel:

The HRM concept has been interpreted in many ways, and the approach with which its principles are applied differs among academics, practitioners, and from one country to another. HRM principles and practices (Taylor 1947, Burns and Stalker 1966) were not introduced into British organisations as a totally new management system until the 1980s. At the time, people became confused about what the term meant, and this was understandable since the words “human resource” caused people to think of personnel. Sission (1995) says that in the late 1980s, there was much debate among practitioners and academics alike about the implications of HRM for the personnel function. He said that even if some found it difficult to understand what the fuss was about (HRM looked very much like the personnel management they thought they were practising), many practitioners welcomed the new paradigm (Armstrong 1987, Fowler 1987).

According to Hendry and Pettigrew (1986: 64-65), there are two themes which overlap one another, the first is the term “strategic” which suggests the use of planning a coherent approach to the design and management of personnel systems based on an employment policy and manpower strategy, and the second is the philosophy of “human resources” which suggest that people are a valued resource “Matching HRM activities and policies to some explicit business strategy, and Seeing the people of the organisation as a “strategic resource” for achieving “competitive advantage”.

The main query became, what is the difference between HRM and personnel management? Is there a difference or was it just that the term personnel management had lost credibility and needed a new label? Storey (1992) created classifications that show points of differences in practice between personnel and industrial relations and HRM practice. It has to be understood that the comparative model is theoretical and that no signal organisation conforms to all of the conditions within it. Those who have adopted the practices of HRM, have shifted from what was regarded as standard practice in personnel and industrial relations terms to HRM. The research will present some of these points as follows:
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<th>Dimension</th>
<th>Personal and IR</th>
<th>HRM</th>
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<td>Careful description of written contracts</td>
<td>Seek to go beyond contract</td>
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<td>Rules</td>
<td>Importance of developing clear rules</td>
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<td>Behaviour referent</td>
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<td>Managerial task vis-à-vis labour</td>
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<td><strong>Strategic aspects</strong></td>
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<td>Customer</td>
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<td>Initiatives</td>
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<td>Corporate plan</td>
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<td>Central to</td>
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<td>Speed of decision</td>
<td>Slow</td>
<td>Fast</td>
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<td><strong>Line Management</strong></td>
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<td>Management role</td>
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<td>Key Managers</td>
<td>Personnel/ HR specialists</td>
<td>Line Managers</td>
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<tr>
<td>Communication</td>
<td>Indirect</td>
<td>Direct</td>
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<td><strong>Key levers</strong></td>
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<td>Pay</td>
<td>Job evaluation (fixed grades)</td>
<td>Performance related</td>
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<td>Conditions</td>
<td>Separately negotiated</td>
<td>Harmonisation</td>
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<tr>
<td>Jobs categories and grades</td>
<td>Many</td>
<td>Few</td>
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<td>Job design</td>
<td>Division of labour</td>
<td>Teamwork</td>
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<td>Conflict handling</td>
<td>Reach temporary peace</td>
<td>Manage climate and culture</td>
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<td>Training and Development</td>
<td>Controlled access to courses</td>
<td>Learning companies</td>
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Source: Storey (1992, p 38). Reproduced by kind permission of Blackwell Publishers
Capon (2000: 24) draws a distinction between personnel management and HRM:

Personnel management is directed very much towards the personnel or workforce and the personnel department managing their work-related needs. In comparison the HR department considers the strategic contribution that employees make to the organisation. Issues concerning the number of employees, the skills required and the cost to the organisation of employees with the required skills are of prime importance to the HR department.

A large number of organisations do use HRM expression. Since the 1980s, “personnel departments” have become “HR departments” and staff working in those departments have become “HR specialist”, regardless, whether the organisation has adopted the practices of HRM itself or not. The personnel and industrial relations activities that indicated good practice before the 1980s are still valid today using the same techniques, but within HRM a new style of thinking underlies the practices and affects the degree to which the outcomes serve the purposes of overall corporate strategy. David Goss (1996:30) treats HRM as “A diverse body of thought and practice loosely unified by a concern to integrate the management of personnel more closely with the core management activity of organisations. Armstrong (1999: 30) defines HRM as “A strategic and coherent approach to the management of an organisation’s most valued assets- the people working there who individually and collectively contribute to the achievement of its goal”. According to Storey (1995:30), HRM is a “unique approach to employment management seeks to obtain competitive advantage through the strategic development of skilled workforce using a range of cultural, structural, and personnel techniques”.

Finally, one could say that the origin of HRM in modern organizations is a largely Western phenomenon that can be traced to the personal management function (Burack and Smith, 1977). What distinguishes personnel management and HRM is that the latter has a strategic element in it (Rowland and Summers, 1981). Legge (1989) argues that HRM is different in three ways. First, HRM concentrates on the management team and personnel management focuses on the management and control of staff. Second, line managers play a major role in HRM in coordinating resources towards achieving profit, which is not the case under personnel management. Thirdly, the management of organizational culture is an important aspect of HRM but plays no role in personnel management.
Principal Characteristics of Saudi Arabia:

Location:

Saudi Arabia occupies most of the Arabian Peninsula. It is located in Asia, and bordered from the north by Jordan, Iraq, and Kuwait; from the east by the Persian Gulf and Qatar; from the southeast by the United Arab Emirates and Oman; from the south by the Republic of Yemen and from the west by the Red Sea and the Gulf of Aqaba. Boundaries in the southeast and south are not precisely defined. Saudi Arabia has an area of about 2,240,000 sq km (864,869 sq mi).

Fig. (5-1) The Kingdom of Saudi Arabia

Culture:

The country is governed according to Shari'a law (Islamic law). The Basic Law that articulates the government's rights and responsibilities was introduced in 1993. The legal system is also based on Shari'a law, but several secular codes have been introduced; commercial disputes are handled by special committee.

The Kingdom is rooted in religion-based conservatism stemming from the Sunni reform movement. The strength of conservative opinion grew even as the pace of economic change increased. Religious conservatives and modernizers disagreed on what kinds of technology might be used appropriately and how best to use the kingdom's vast wealth. The dichotomy between the two was at the heart of much of the country's political affairs. There was, nonetheless, unanimous accord that Saudi Arabia's modernization - whatever form it might take - reflects its Islamic values.
Massive urbanization and the altered economic situation have fuelled both the forces of change and conservatism. Urbanization brought with it new social groups - students, technical experts and a vast corps of foreign workers among them. The government has made every effort to insulate the population from the influence of the foreign community; a task which grew more difficult as the number of non-Saudis in the work force increased.

Although Saudi Arabia stood with one foot firmly placed among the most highly developed nations of the world, the other foot remained in the Third World. Almost one-third of the population lived in rural areas very distant from developed urban centres, some living as nomadic and semi nomadic herdsmen, and some as oasis agricultural workers. Medical care and schooling were available to most of the population but were often located far from rural areas. For many rural people, lack of knowledge, a lack of illiteracy, and bureaucratic obstacles limited access to the resources of Saudi Arabia's rural society.

Saudi Arabia's population also presented a picture of cultural contrasts. On the one hand, Saudi people felt a strong, almost tangible conviction in the rightness of trying to live one's life according to God's laws as revealed through the Qur'an and the life of the Prophet Mohammed peace and blessing be upon him. On the other hand, the interpretation of what it meant to live according to God's laws had assumed different meanings to different groups of people: some wished to adjust traditional values to the circumstances of the present; others wished to adjust the circumstances of the present to traditional values.

Politically, after the Persian Gulf War of 1991, Saudi Arabia’s need to assert cultural independence from the West becomes proportionately greater. As Saudi Arabia abandons traditional alliances in the Arab world in favour of closer ties with the West, the need to assert its leadership as a Muslim nation among the Muslim nations of the world becomes greater. In the early 1990s, tradition and Westernization coexisted in uneasy balance in Saudi Arabian society.
**Education:**

Education has been a primary goal of government in Najd since the late eighteenth century, when the Strong Sunni movement led by Sheikh Mohammed bin Abdul Wahhab, encouraged the spread of Islamic education for all Muslim believers. Because the purpose of Islamic education was to ensure that the believer would understand God's laws and lead his or her life in accordance with them, classes for reading and memorizing the Qur'an along with selections from the *Hadeeth* (The Teachings of the Prophet Mohammed) were sponsored in towns and villages throughout the peninsula. At the most elementary level, education took place in the *kuttab* (a class of Qur'an recitation for children usually attached to a mosque), or as a private tutorial held in the home under the direction of a male or female professional Qur'an reader, which was usually the case for girls. In the late nineteenth century, nonreligious subjects were also taught under Ottoman rule in the Hejaz and Al Ahsa Province, where *kuttab* schools specializing in Qur'an memorization sometimes included arithmetic, foreign language, and Arabic reading in the curriculum. In 1970, in comparison to all countries in the Middle East and North Africa, the literacy rate of 15% for men and 2% for women in Saudi Arabia was lower only in Yemen and Afghanistan. For this reason, the steep increased in literacy rates - by 1990, the literacy rate for men had risen to 73% and that for women to 48% - is seen as an achievement.

Students who wished to pursue their studies beyond the elementary level could attend an informal network of scholarly lectures (halaqat) offering instruction in Islamic jurisprudence, Arabic language, Qur'anic commentaries (Tafsir), (Hadeeth), literature, rhetoric and, sometimes, arithmetic and history. The most prestigious ulama (religiously educated men) in Arabia received specialized training at Al Azhar mosque in Cairo, or in Iraq. In Saudi Arabia, higher studies in religious scholarship were formalized in 1945 with the establishment of the Al Taif School of Theology (Dar al Tawheed). In the early 1990s, there were two university-level institutions for religious studies, the Islamic University of Medina and the Imam Mohammed ibn Saud Islamic University in Riyadh.

Since the 1920s, a small number of private institutions have offered limited secular education for boys, but it was not until 1951 that an extensive program of publicly funded secondary schools was initiated. In 1957 the first university not dedicated to religious
subjects, Riyadh University, later renamed as King Saud University, was established. The Ministry of Education, which administered public educational institutions for boys and men, was set up in 1954.  

Queen Effat Al-Thunayyan and King Faisal Al-Saud were instrumental in the development of education in Saudi Arabia beginning with the establishment of Dar Al Hanan School for girls in 1955. Their legacy continues into the 21st century through the commitment of their sons and daughters who serve on the Effat University Board of Trustees. Effat University established in 1999, is the living legacy of Queen Effat’s vision for education, exemplifying the spirit of Islam in its quest for knowledge, truth, and enlightenment. Effat University educates tomorrow’s leaders to an international standard by providing an interdisciplinary environment conducive to learning, research, and lifelong learning. Effat University officially became a University in 2009.

By 1989, Saudi Arabia had an education system with more than 14,000 educational institutions, including seven universities and eleven teacher-training colleges, in addition to schools for vocational and technical training, special needs, and adult literacy. The system was expanding so rapidly that in 1988-89 alone, 950 new schools were opened to accommodate 400,000 new students. General education consisted of kindergarten, six years of primary school, and three years each of intermediate and secondary (high) school. All instruction, books, and health services to students were provided at no cost by the government, which allocated nearly 20% of its expenditures, or US$ 36.3 billion, to human resources under the Fourth Development Plan, 1985-90. The Fifth Development Plan, 1990-95, proposed a total expenditure of about US$ 37.6 billion.

Public education, at both the university and secondary school level, has never been fully separated from its Islamic roots. The education policy of Saudi Arabia included, among its objectives, the promotion of the ‘belief in the One God, Islam as the way of life, and Prophet Mohammed as God's Messenger.’ At the elementary-school level, an average of nine periods a week was devoted to religious subjects and eight per week at the intermediate-school level. This concentration on religious subjects was substantial when compared with the time devoted to other subjects: nine periods for Arabic language and twelve for geography, history, mathematics, science, art, and physical education combined at the elementary level; six for Arabic language and nineteen for all other subjects at the
intermediate level. At the secondary level, the required periods of religious study were reduced, although an option remained for a concentration on religious studies. 356

Economy:

Saudi Arabia has the largest Gulf economy and is the world's biggest oil producer and exporter; it has the largest oil reserves. Saudi Arabia has 26% of the world's proven oil reserves, some 300 billion barrels. When the Kingdom of Saudi Arabia was established in 1932, its economy was fragmented and small. People in the Al Hejaz cities of Makkah, Medina, and Jeddah derived most of their income from the annual influx of thousands of hajj pilgrims. Coastal settlements on the Red Sea relied on trade and fishing, while those on the Persian Gulf grew dates and other products. In the central Najd region, economic activity revolved around trade between nomads - who raised camels, sheep, goats, and horses - and settled groups, who grew crops and produced handicrafts. Principal Saudi exports were dates and livestock, and imports included textiles, grains, other foodstuffs, and various manufactured products.

Agriculture and livestock trading have historically been the basic economic activities of Saudi Arabia, but since the development of the oil industry, the government has sought to diversify its industrial base and improve its basic economic structure, developing roads, airports, seaports, and the power industry. Through a sharp increase in oil prices beginning in 1973, Saudi Arabia began to amass a tremendous cash reserve. Saudi Arabia plays a leading role in OPEC. The petroleum sector accounts for roughly 75% of budget revenues, 40% of GDP, and 90% of export earnings. About 35% of GDP comes from the private sector. Roughly, 5 million foreign workers play an important role in the Saudi economy. Saudi Arabia was a key player in the successful efforts of OPEC and other oil producing countries to raise the price of oil in 1999-2000 to its highest level since the Gulf war by reducing production.

In 1999, the government announced plans to begin privatizing the electricity companies, which follows the ongoing privatization of the telecommunications company. The government is expected to continue calling for private sector growth to lessen the
kingdom's dependence on oil and increase employment opportunities for the swelling Saudi population.\textsuperscript{357}

**HRM in Saudi Arabia:**

As mentioned earlier, HRM in Saudi Arabia is a novice concept, despite the fact that many of the Saudis who were trained in Western Companies left them to establish their own businesses, yet they were more than reluctant to initiate any of these Managerial traits in their firms. As reported by Al- Dosari in an article published 2003, the government in 2000 requested all private family businesses to turn these enterprises into Boarded companies, and introduce internationally recognized Managerial systems. While this took effect almost immediately, most of these companies would still run in the traditional format of family-owned businesses.\textsuperscript{358}

The Saudi government uses oil revenues to expand social services and build roads, schools, telecommunications, and other infrastructural facilities. To carry out these improvements, the government hired large numbers of workers and professionals from abroad. Saudis occupy all middle- and upper-level government-service positions, while most clerical workers, labourers, and lower-level service industry workers come from other countries. Professional and technical jobs are split roughly evenly between Saudi citizens and expatriates. According to a 2002 World Bank estimate, the Saudi labour force consisted of 7.2 million workers. In 1990, agriculture employed about 19\% of the labour force, industry about 20\%, and services 61\%. Women made up only 18\% of the labour force in 2002, with Saudi women representing a tiny percentage, but growing very fast.

As the boom years of oil revenues came to an end in the 1980s, it became clear that the growing foreign labour force was economically unsustainable. The Saudi government began making efforts to reduce the country's reliance on non-Saudi labour and to increase the number of Saudis in private sector jobs, a policy referred to as “Saudization”. During this period of Saudization the government cracked down on illegal immigrant labour, threatening to fine employers of illegal immigrants, and deporting about 100,000 illegal workers. It also began encouraging the private sector to reserve categories of occupations
for Saudis and to hire Saudis for existing positions, establishing quotas for employment of Saudis. Despite these efforts, by 2002 the expatriate labour force had reached 5.4 million.

The Saudi labour force has undergone tremendous change in the latter half of the twentieth century as a consequence of the demise of traditional means of livelihood linked to pastoral nomadism as a way of life for most of the people and the rise of a modern economy. A large number of Saudis moved from these occupations older into government service. Many foreign employees were also brought into the kingdom by the private sector to fill positions that Saudis cannot occupy, mainly in the Educational sectors. These foreigners are mostly academics and PhD holders. The ministry of Higher Education and Labour Office allowed expatriates with specific majors to enter the country to teach undergraduate and postgraduate levels courses like Engineering, Architecture, Information Systems, Medicine, Computer Science, Languages and Literature, Educational Psychology, Early Childhood Education and other majors that can not be taught by Saudis, especially if the curriculum is British or American.

With the domestic labour force growing at an average of 5 % annually between 1975 and 1985, despite an annual population growth among the highest in the world at 3.5 %, foreign labour was still necessary. Estimates varied, but a reliable Western source indicated that total employment grew from more than 1.7 million in 1975 to 2.2 million in 1980. The domestic work force numbered 1 million people (58 % of total employment) in 1975. By 1980, employment of foreigners had risen from 723,000 in 1975 to more than 1 million (or 46 % of total employment).

The Ministry of Planning estimates, providing a breakdown of the sector on the distribution of employment, showed a slightly different picture. According to these figures, the total work force was 2.9 million in 1979 of which 1.3 million workers were in producing sectors and 1.6 million were in the services sectors. Labour was concentrated in four main sectors: in 1979 agriculture accounted for 15.8 % of the total work force, construction 20.4 %, trade 10.6 %, and community and social services, including government service, 34.1 %. By 1989, the total labour force had risen to close to 5.8 million with 2.1 million in production sectors and 3.7 million in service sectors. Agriculture's share had fallen to 9.9 %, construction was down to 16.4 %, whereas trade's share of the labour force rose to 15.6 % and community and social services were up to 42.4
% These figures indicated the extent to which the government had a direct hand in the livelihood of the average Saudi.359

**Changing Workforce:**

According to Chaudhry (1994),360 foreign workers compose a large portion of the Saudi workforce, a reality the Saudi government is seriously addressing. The Saudi Ministry of Labour estimated that there were approximately seven million foreigners in the kingdom in 2003, making up a little less than one-third of the kingdom's total population of 23 million. Expatriate labour across all occupations and skills constituted around two-thirds of the total workforce and 95% of labour in the private sector.

Over the last decade, the government has prioritized "Saudization," an initiative aiming to increase employment of Saudi nationals across all sectors of the domestic economy, reduce dependence on foreign workers, and recapture and reinvest income that would have otherwise flowed overseas as remittances.

While efforts at promoting Saudi workforce participation started as early as 1932, previous attempts at this program were not effectively enforced, and a large foreign worker population was maintained in the kingdom. The recent enforcement of Saudization legislation across all jobs sectors is a new phenomenon. Much of the Saudi business community has been shifting the composition of their workforce to comply with Saudization legislation (Pakkiasamy, 2004).361

**Foreign Workers in Saudi Arabia:**

While foreign workers have manned the Saudi workforce since the inception of the kingdom's oil industry in the 1930s, it was not until the oil price boom of 1973 that the country started to receive large inflows of workers. New projects to develop physical infrastructure, such as roads and buildings, dramatically, increased the demand for labour.362 Only 15% of foreign workers in Saudi Arabia are engaged in skilled labour industries (oil, healthcare, finance, and trading), while the majority are employed in
industries with a need for low-skilled labour (agriculture, cleaning, and domestic service). Expatriates from Europe and North America dominate high-skilled positions in the private sectors especially in the Academic area and in some Administrative positions. Low-skilled workers originate primarily from South and Southeast Asia (Arabia's foreign workforce, 2003).³⁶³

Recent figures indicate that Saudi Arabia has between 1 and 1.5 million expatriates each from Bangladesh, India, and Pakistan, and around 900,000 workers from the Philippines. Together, these communities account for over half of Saudi Arabia's expatriate population. Migrants from nearby and neighbouring countries, especially Yemen and Egypt, also constitute a large part of the kingdom's expatriate community. Western expatriates number around 100,000. According to respective embassy estimates, about 40,000 are from the United States, and about 30,000 are from the United Kingdom (Looney, 2004).³⁶⁴

The current average unemployment rate reported by the government stands at 10% of the country's workforce, but the unemployment rate for youth stands at around 32%. This high rate of youth unemployment could be dangerous for the kingdom, as young people make up the majority of the Saudi population. In 2004, one in every two Saudis was less than 15 years old, and an estimated 60% of the population was under the age of 20. The kingdom has also experienced tremendous growth in population size, growing from roughly 6 million in 1970 to 23 million in 2003 (Tatollo, 2004).³⁶⁵

In 2003, the Saudi Manpower Council mandated that the number of foreign workers and their families should not exceed 20% of the total population by 2013, and that the number of persons from any single nationality should not exceed 10% of the total expatriate population. There is some doubt over the feasibility of this goal; the kingdom only achieved 5% total Saudization between 1998 and 2003, whereas meeting the Council's goals will require a 5% increase in Saudization annually.³⁶⁶

Despite Saudization efforts, the country continues to depend on foreign labour to fill both high- and low-skilled jobs. The ambitious goals set in some sectors are unlikely to be met in the short-term. Nonetheless, the government's early initiatives ensure that the indigenization of the workforce will continue, if not on the fast-track schedule envisioned.
Such changes in the Saudi economy stand to have a significant impact on labour-exporting countries, especially in Asia, which depend heavily on remittances from Saudi Arabia (Abdel Karim, 1999). According to Budhwar and Debrah (2001), human resource management in Saudi Arabia represents a product of the nature of the productive system, and the codification of practices in formal legislation and in unwritten rules governing conduct. In Saudi Arabia, five key factors have shaped and continue to shape HRM policies and practices. These are: the structure of the Saudi economy, the political environment, the structure of the labour market, national HRD strategy and national culture. Workforce diversity is becoming an issue in Saudi Arabia. Organizations in Saudi Arabia employ people from diverse cultural backgrounds sharing different attitudes, needs, desires, values and work behaviour (Budhwar et al. 2001).

As illustrated in chapter I and II, culture exerts a profound influence on the attitudes, values and beliefs of individuals, hence, HRM practices. The cultural values and social attitudes to management and work in Saudi Arabia are very different from those found in the rest of the world. This perception is the product of social cultural values and attributes, some deeply rooted in Middle Eastern Islamic and tribal history, as well as the oil-boom experience. The major contemporary cultural and social features of Saudi Arabia that have influenced the practices of HRM can be attributed to two inter-related main factors: the influence of religion and the influence of tribal and family traditions. In reality, though it is difficult if not impossible to draw a clear distinction between the two, most tribal and family values in Saudi Arabia are a product of Islamic teachings.

**Islamic Law and HRM Practice in Saudi Arabia**

**Political Environment:** Saudi Arabia is an Islamic traditional kingdom based on a tribal system with a large royal family. The central figure of the government is the king, who is the head of the house of Saud and the Chief of State and Head Government. The Quran is considered the foundation and the principles of Shari’a law. The king is the highest authority in the land and any challenge to political power in any shape or form is not tolerated. Employees both Saudis and foreigners are not allowed to establish trade
unions and strikes are banned by law. Nonetheless it is expected that management should seek to resolve any dispute through negotiations. Atiyyah (1999) noted that in this context, one of the key roles of managers in Saudi Arabia is to maintain a conflict free work environment.

Islamic laws and values influence management practices in Saudi Arabia. Qur'anic principles and Prophetic prescriptions serve as guides for managers in conducting their business affairs. According to Mellahi (2001), Islam's influence could be observed in three main areas: employment of women, management style, and HRM practices. Despite the high investment in the education and training of women which resulted in an exponential increase of women in schools and universities in Saudi Arabia, the participation of women in the formal economic and social sectors is still modest. This is due to the moral and religious belief among the vast majority of people in Saudi Arabia that marriage and childbearing remains the principal duty of women.

Managerial attitudes and practices in Saudi Arabia are shaped by Islamic values. Islamic values and teaching put strong emphasis on obedience to leaders. The authority of the leader or manager is thus accepted as a right. Subordinates are expected to show respect and obedience to superiors. In addition, a heavy emphasis is put on forgiveness, kind-heartedness and compassion. Atiyyah (1999) argued that Arab and Islamic values lay emphasis on harmony, co-operation and brotherly relationships. Conflicts should be avoided or suppressed. The following section (HRM in Islam) will list the core Islamic management values. Alhabshi and Ghazali (1994) listed the following as core management Islamic values: every act should be accompanied by intention (niyat); conscientiousness and precision in all performed acts (itqan); proficiency and efficiency (ihsan); sincerity (ikhlas); passion for excellence (alfalah); continuous self-examination; forever mindful of the almighty -piety (taqwa); Justice ('adl); truthfulness (amanah); patience (sabr); moderation; keeping promises; accountability; dedication; gratefulness; cleanliness; consistency; discipline; and co-operation.

Islamic practices also influence management – employees' interactions. For instance, at least twice a day, Muslim managers and workers meet and pray together side by side regardless of managerial positions and influence. Although so far no empirical research has been conducted to examine the effect of such daily interactions, it is fair to
argue that these interactions could lessen physical and psychological distances between management and employees. More details on The Islamic principles of HRM management are provided in the following section of this chapter.

Organizations in Saudi Arabia are run much like traditional entities such as clans or tribes in which paternalistic authoritarian managers rely heavily on their social leadership skills to get work done. Managers resort to informal methods and social pressures before turning to disciplinary steps. This attitude could be attributed to Muslim belief about respect of authority in Islamic societies as well as Bedouin traditions where Saudi managers do not tolerate behaviour that deviates from Islamic teaching and Bedouin traditions. Arab tribal values reinforce the concept of absolute right and wrong attitudes and any act that does not conform to acceptable norms is considered a threat to established authority and organization stability. This of course has resulted in lower tolerance for new ideas, a low degree of initiative for bringing about change, fatalism, unquestioning acceptance of conventional wisdom, and obedience to justified authority.

Saudis are highly collectivist within the in-group (tribe or extended family) and highly individualist with the out-group (non-kin and guest workers). In the out-group, ties between individuals are very loose: interactions are limited and the emphasis is on the individual's accomplishment. When dealing with the out-group, managers apply the same standards to all employees and put a strong emphasis on tasks rather than relationships: the relationship between employer and employee is 'calculative'. Within the in-group, however, from birth onward, people are integrated into strong, cohesive groups (tribes and extended families) that protect them in exchange for unquestioning loyalty. Individuals subordinate their personal interests to the goals of their collective, or in-group. Behaviour within the in-group emphasizes co-operation, group welfare, duty, security and stable social relationships. In short, the employer-employee relationship within the in-group is 'moral' and the corresponding managerial style can be best described as directive but welfare-oriented or paternalistic. 372

The norm prevalent in a given society as to the degree of individualism/collectivism expected from its members will strongly affect the nature of the relationship between a person and the organisation to which he or she belongs. More collectivist societies call for greater emotional dependence of members on their
organisations; in a society in equilibrium, the organisations should in return assume a broad responsibility for their members. Whenever organisations cease to do that as in the incipient capitalism in nineteenth century Europe, and today in many less-developed countries there is disharmony between people’s values and the social order; this will lead to either shift in values toward more individualism, or pressure toward a different, more collectivist social order (such as state socialism), or both.

The level of individualism/collectivism in society will affect the organisation’s members’ reasons for complying with organisational requirements. Following the terminology introduced by Etzioni (1975), we can assume more “moral” involvement with the organisation where collectivist values prevail and more “calculative” involvement where individualist values prevail. Etzioni distinguishes between “pure” and “social” moral involvement: “Pure” moral involvement tends to develop in vertical relationships, such as those between teachers and students, leaders and followers. “Social” involvement tends to develop in horizontal relationships like those in various types of primary groups. Both pure moral and social orientations might be found in the same relationships, but as a rule, one orientation predominates. We can relate pure moral involvement to the values of the subordinate in a high power distance society, and social involvement to the values of the organisation member in a collectivist society.

**Labour Law in Saudi Arabia**

Specific HRM policies and practices in Saudi Arabia vary according to ownership (private or public), and type of employees (Saudi or Foreign). In the public sector, the HRM model concerned with the management of Saudi employees and managers is characterized by lifetime employment; seniority wages; and social cohesiveness rather than competence. In the Saudi cultural context outlined above, tribal ties and friendship are considered more important than the organization's vitality. Managers seek to employ and promote the maximum number of members of their tribe and relatives.

In the private sector, however, the HRM context is itself evolving and the Saudi HRM model is still in the early stages of evolution. The government and management are still looking for innovative ways to recruit and manage the indigenous workforce.
effectively. So far, there is no universal agreement on the best policies to recruit and retain qualified Saudi workers or how to deal with the issue of wages inequity in the private sector. Managers also find it hard to adjust their practices to accommodate Saudi workers. Saudis would like to be treated as assets to be developed by the organization. HRM has long been a neglected function in the private sector. The employment of foreigners reduced the function of HR to some administrative tasks and hiring and firing. HR managers have to learn new skills to attract develop and retain highly skilled Saudi workers. 376

HRM practices in Saudi Arabia focus mainly on tight managerial control through close direction and control. Control in this context is more concerned with performance system, performance management and tight control over individual activities. Employees are managed under an instrumental basis. The goal of control is to reduce direct labour costs, or improve efficiency, by enforcing employee compliance with specified rules and procedures and basing employee rewards on some measurable output criteria. In spite of the growing importance of workforce diversity, very little empirical research has been done to assess the management of diversity in Saudi Arabia. The need for better management and utilization of diversity in Saudi Arabia is one of the challenges facing Saudi organizations. As more Saudis join the private sector, it will strongly affect organizations' performance, effectiveness, and even survival.

Most of the provisions dealing with labour law and employee's rights are included in the Labour and Workmen's Regulations of 1969. The establishment of labour unions is prohibited and there is no collective labour law in the Kingdom. The regulations provide for enforcement of employee's rights, record-keeping and reporting, protection of women and children, inspection of places of work provision of medical and other facilities, etc. Labour benefits are mandatory and may not be waived. According to the regulations, every employee is entitled to a social and health insurance, and a written employment contract.377

The Saudi Labour Regulations distinguish between specified and unspecified term contracts. If the employment relationship is for a specified period, the employee may only be terminated "for cause" as defined in the Regulations, which usually means a fundamental breach of the employment contract by the employee. If the employment contract states no specific term then the worker may be terminated for a valid reason only,
which does not reach to the level of "cause". In all cases, the employee must be given a requisite statutory termination notice.\textsuperscript{378}

\section*{Management Styles in the Arab Middle East}

An early attempt to characterise the management styles found in the region is in Muna’s (1980)\textsuperscript{379} study \textit{The Arab Executive}. Badawy (1980)\textsuperscript{380} finds that organisational characteristics and management practices are strongly influenced by the indigenous culture. Attiyah (1993)\textsuperscript{381} in a series of significant contributions examined the influence of culture on managerial organisations. He concludes that most studies in Arab society and culture are speculative. There has been a significant absence of field surveys and research.

The region is experiencing a particular form of economic development in which the values, norms, customs, and patterns of behaviour that characterise a regionally based and religiously justified culture are being challenged in a wide variety of social contexts. The Middle East represents a political and cultural mixture of enormous diversity and simple characterisation such as “Islamic fundamentalism” tend to be at best misleading. Nonetheless, 90 per cent of Arabs are Muslim and all Arabs speak Arabic although there are differences in dialect and accent.

A major attempt to characterise management direction and identity across the Arab world is found in Dadfar (1993)\textsuperscript{382} who demonstrates the significance of socio-cultural influences on the behaviour of Arab managers in their own socio-cultural context. He identified tribalism, Islam, Westernisation and government invention as significant factors influencing Arab management practices. Ali (1990)\textsuperscript{383} similarly characterises Arab management in three groups: Westernised, Arabised, and Islamised.

Dadfar’s\textsuperscript{384} typology is based on the triangulation of the three master influences, Islam, Westernisation and Tribalism. This contains such complex characterisations as the “tribo-Westernised” managers who do not like Western democracy and do not apply Western management principles but nonetheless desire to adopt Western lifestyles, technology, and techniques. Among these managers the importance of authority and the
respect allocated to other tribes results in deliberate choices, to specialise in areas of business that are not perceived as within the sphere of influence of other tribes. This approach to management is contrasted with the “Western tribalised” form found in modern organisations with significant numbers of expatriates professional managers. In these organisations “the last word is always the Arab manager’s word. Functional structure at the end of the day are subordinate to family and tribal interests.” 385

Dadfar386 concludes that there is in principal an ideal type of management available to organisations in the region, which he characterises as “the ideal man”. This characterisation recognises loyalty as a key feature and argues that loyalty to tribe and individual should be replaced by loyalty to the organisation. Similarly, pride in tradition, family and tribe could provide the basis for pride in work. Rivalry should be shifted from tribe to organisation and the core Islamic pillar a dedication to work, supported by the practices of Islamic worship, can provide a powerful basis of new management practices emphasising productivity, motivation and effective working values.

A similar basis in Islamic principle concerning respect for knowledge should justify the continuing need to study and master up to date technology. Dadfar is unsure about whether these changes in working practice, rooted in Islamic and Arabic belief patterns, still nonetheless require introduction of democratic Western values. Rather, he argues about that participative decision making involving consultation with those charged with the implementation of decisions is more consistent with underlying Islamic and Arabic values. Education is another pillar of Islamic belief and practice but the theoretical, and what Dadfar describes as “poetic”, approach needs to be replaced by “practical knowledge that compiles with real life”. 387 Dadfar argues that several key respects the fundamentals of Islamic belief and Arabic social organisation are consistent with the contemporary trends in Western Management.

Mubarak (1998) 388 has recently examined the core concepts underlying Western theories of motivation in the scared writings of Islam and found surprising similarities between Western and Islamic conceptualisations related to the world of work. Indeed, it is arguable that the fundamental concepts, which in the West are believed to arise originally as a result of the agricultural and industrial revolutions, in Western societies are in fact
borrowed from Islamic writing before the renaissance period and that scholars such as Ibn Khaldun and Ghazzali were familiar of many of these ideas.

The practice which has come to be known in the West since the well-known work of Peters and Waterman (1982), 389 *In Search of Excellence*, as “management by walking about” is supported and justified among Gulf Managers by reference to the practice of Caliph Omar Ibn Al-Khattab, who visited his people to see and hear at hand their problems and complaints. The need for the highest level of management in an organisation to be personally above approach is also demonstrated in the role modelling of Caliph Omar who was known for his piety, justice and simplicity. His perfect character became an example for all conscientious successors to follow. Muna (1980)390 comments that this interpersonal style practiced in the early days of Islam was found to be still effective by some Gulf managers even in today’s complex organisations.

The Gulf management culture is based on talking, not writing, so memos are not usually successful. This relates to the widely understood basis of communication throughout the Middle East and the Arab world. Letters are less significant than personal visits. Important matters are better dealt with face to face. The use of personal networks and connections is also widespread. It is difficult within culture of Middle East to say “no” face to face; however, so successful managers are seen as those who have developed a capability to give negative messages while maintaining strong interpersonal relationship.

Al-Rasheed (1994b) 391 identifies a limited focus on future organisation leading to a lack of relevant human resource management polices and management development and planning, a lack of delegation of authority, highly personalised superiors and subordinate relationships deriving from loyalty to individuals and paternalistic hierarchical organisational relationships. These lead to a number of barriers to effective organisational practice, shortsighted training policies, primitive human resource management policies, un-cohesive organisational structures, little scope of advancement and promotion.

Al-Rasheed392 also points out that there is a fundamental difference between Western and Arab nation states. In the former, democracy is a key major premise underlying most forms of social organisation. In the Arab world this kind of political democracy is almost entirely absent. Al-Rasheed is also critical of what he identifies as a
traditional educational system and non-innovative management scholarship. In this he reinforces the critique by Ali (1990)\textsuperscript{393} of the lack of impact of scholarship and the supporting infrastructures of science in changing organisational practices in the Arab world.

Despite the widespread lack of use of Western-style management practices such as assessment centres, as documented by Abud-Allah and others, nonetheless sophisticated companies which accord to traditional Arab practices but compete in global markets such as Emirates airlines have produced meld of the best practices of global management, suitable tailored to Middle Eastern conditions. A key dimension of the success of many of these organisations has been the appropriate use of expatriate managers. There is now a growing literature on the expatriate experience. The replacement of expatriate senior managers by nationals is now official policy throughout the Middle Eastern world. \textsuperscript{394}

New generations of researchers have returned to some of the master themes, in particular the role of Islam. Many studies have documented and attempted to sympathise with the importance of traditional Islamic values in such areas of Islamic banking. Some others have shown that key tenets of Islam are compatible with modern business organisation. Mubarak (1998)\textsuperscript{395} has attempted a new synthesis of traditional themes by arguing that concepts regarded since Tanew and Weber as endemic to the Protestant ethic and the rise of capitalist work organisation may be prefigured in the work of medieval Islamic scholars. But this, like all aspects of management in the Middle East, is a developing theme awaiting the empirical study and a more comprehensive theoretical rationalisation. \textsuperscript{396}

**Performance:**

Since the research is focusing on the factors affecting the performance of employees and means of improving and sustaining such performance, it is essential to visit the “international best practice” in the field. Tayeb (1988)\textsuperscript{397} argued that the concept of high performance, and indeed, performance itself, is a problematic one. If performance is defined and measured in terms of achievement of goals, whose goals are to be achieved?
Managers? Shareholders? Government? Etc. A certain level of performance can be interpreted as high or low depending on how one answers these questions:

High performance, whatever that might be, can also be achieved by means other than adjustment and rearrangement of the organizational structure, such as choosing more appropriate overall policies and strategies, setting more feasible and realistic objectives, and setting up adequate training courses for the employees to equip themselves with the necessary knowledge and skills to meet the challenges of the world outside… performance need not always be evaluated against financial and other economic criteria, as is implied by the arguments advanced by researchers advocating the contingency perspective. Performance can also be measured in terms of social, political and humanitarian criteria. It is, therefore, quite possible for an organization’s performance to be considered poor in economic terms but high in non-economic terms. Tayeb (1988: 11)\(^{398}\)

Such arguments and theories of performance enhancement could go on forever without really reaching a “best practice” that could be adopted internationally, but, as will be discussed later in this chapter, it has to be seen within the cultural context of its application. The researcher argues that the “self-monitored” self-managed employee is well capable of bridging the cultural void since it is an intrinsic human quality. The best judge of this claim is performance review which will determine the ability of a self-monitored employee to have the qualities needed to yield desirable results.

**Performance Reviews and Appraisals, and the Self-Monitoring Employee:**

The best performance reviews must allow managers and employees to communicate, share ideas, opinions, and information. However, most traditional reviews put managers into the position of uncomfortable judges, having to tell employees about their work performance. Possibly because of this, most traditional reviews are no better than the manager's judgments, and some may be illegal. Because of these problems, new types of reviews are coming into play. Most require that evaluations be done not for raises, promotions, or bonuses, but for growth, development, and communication. The most important aspect is communication between the employee and other people.\(^{399}\)

While it is not the aim of this part of the research to discuss methods and techniques of employee’s performance, it is the outcome of such reviews that matters in
the establishment of common grounds for discussing the potential role played by self-monitoring and self-reviewing concepts in the improvement of employee’s performance under no supervision. A performance review is a process that a company or an employer follows to evaluate an employee's on-the-job performance. This process ends in a report summarizing the findings to the worker. This review cycle typically repeats every year, but some companies do performance reviews on different schedules. Many companies use performance reviews to motivate their employees. In evaluating performance, managers usually look at many different factors, such as the worker's:

- Ability to master job-specific skills.
- Ability to learn and follow company policies or workplace regulations.
- Timeliness and the ability to meet deadlines.
- Willingness to take on new responsibilities.
- Ability to take initiative.
- Ability to work well with others.
- Communication skills.
- Time and workload management skills.

Naturally, managers think about many other performance factors, both positive and negative, like workers respect of working hours, proper use of company resources, and cooperation with other peers, all of which have an impact on the employees’ performance. So what are the reviewing tools used internationally:

**Types of Performance Reviews:**

**The traditional Method:**

In traditional reviews, managers inform their employees how they measure up, assuming that they perceive the employees’ job the same way. Most managers tend to rate their employees a bit higher than they would normally deserve, leading some companies to use ranking systems - but ranking has its own problems. Generally, traditional reviews are
good at detecting excellent and very poor employees, but don't differentiate well among the vast middle ground. This is a problem when reviews are used as the basis for salary adjustments and bonuses, unless only people at the extremes are treated differently (e.g. everyone gets a 4% bonus except very poor employees, who get nothing, and excellent employees, who get 6%). With traditional reviews, employees are rated by a single person, who may be biased or have an incomplete view of their work. Alternative methods provide a more balanced view. Other problems with traditional evaluation systems include rate carelessness; use of appraisals for political or personal reasons; and leniency and strictness errors, where all employees are rated either high or low.

Peer Reviews

A peer review program may be designed by a task force of three to six workers, to set the goals, benefits, and objectives of the program; design a criteria-based performance evaluation system; and conduct a pilot program. During the pilot program, people may be encouraged to provide feedback on the system itself. Training and support should be available. Pilot programs are very important for any new system, because they let people iron out the bugs without letting the program lose credibility among other workers.

Peer reviews often have a high level of worker acceptance and involvement; they tend to be stable, task-relevant, and accurate. By helping peers to understand each others' work and by airing grievances in a non-threatening manner, peer reviews may also help people to get along better. For the organization, this means higher performance. For the people, this means a better place to work and less frustration; it may also help people to concentrate less on politics or working around people, and to spend more time on their work. Peer reviews may work best if all parties know that the reviews will not be used for setting pay, promotion possibilities, or disciplinary actions. However, a peer review system with the power to give promotions, raises, or disciplinary actions might be workable in some businesses, if the employees think it's a good idea.

Upward Assessments

Upward assessments are used in a large number of organizations, running from Honda and Chrysler to Motorola and NASA. The rated managers become the program's biggest fans. Amoco's Bill Clover described this as the "SARAH reaction: Shock, Anger,
Rejection, Acceptance, Help". Most managers do not realize that what they say sometimes does not match up to what they do. Upward assessments can help managers to keep their words and actions consistent, while showing areas where managers can improve their performance. This can greatly increase their credibility.

The process is more important than the survey form; it can't be successful unless managers communicate well. Managers must be helped to accept and deal with the results of the assessment. Outside consultants may have experience, needed skills, and an "objective outsider" image, so people can open up to them without fear of reprisal. Upward assessments may only be run with managers who have three or more direct reports. Someone other than the manager must assemble the completed survey forms into a report for the manager; some survey publishers do this. Many consultants recommend using upward assessments at least every two years. This helps managers to check their progress and refreshes the findings of the past survey in their minds; however, it doesn't make the cost unbearable. After the first assessment, the program may be run in-house.

360 Degree Feedback (360 Degree Review)

360 degree feedback is the most comprehensive and costly type of appraisal. It includes self ratings, peer review, and upward assessments; feedback is sought from everyone. It gives people a chance to know how they are seen by others; to see their skills and style; and may improve communications between people. 360 degree feedback helps by bringing out every aspect of an employee's life. Cooperation with people outside their department, helpfulness towards customers and vendors, etc. may not be rewarded by other types of appraisal. This system also helps those who have conflicts with their manager.

360 degree feedback generally has high employee involvement and credibility; may have the strongest impact on behaviour and performance; and may greatly increase communication and shared goals. It provides people with a good all-around perspective. For a successful process, expectations must be communicated clearly; employees must be involved early; resources must be dedicated to the process, including top management's time; confidentiality must be assured; and the organization, especially top management, must be committed to the program. This system requires a third party, such as a consultant, to begin the process, which may take months to start up. 360 degree feedback may be given directly to the employees, who have the option of discussing them with their
managers; or it may be given to the managers for use in a feedback meeting. Whichever method is chosen, training for the managers is necessary.  

What about Self-Monitoring Review?

On the other hand, the constant self-mentoring review process must come into the equation here as an ongoing one, since performance itself is ongoing, not just an isolated event, so managers need not to be ever-watchful of workers and constantly thinking about their level of performance. This internal review process will save managers’ time to gather information and impressions about each employee, which would be impossible to do effectively if not on a continual basis. Of course one can assume that a person's performance will have its ups and downs; it wouldn't be fair to pay attention to someone's performance only during a high or low period.

As seen above, this self-reviewing process is not a new concept, since many companies have it already in their HR procedures. In the self-review, the manager asks the employee to review his or her own performance. This might involve filling out a questionnaire or responding to questions in an interview. Self-reviews are sometimes conducted as part of the company's review process, so that managers can get the worker's impressions of his or her performance and discuss factors affecting them. To cut down on the time spent writing performance appraisals and performance reviews, many companies are using a software tool for logging events, tracking goals, providing effective feedback, and writing employee performance reviews that maximize the potential of their employees.

Self-reviews are based on the idea that employees are most familiar with their work, and that their involvement is essential. Employees rate themselves on a number of criteria, usually with a formal survey form, and suggest improvements. They help to clarify their own goals, and expose areas of weakness so they may be worked on. The manager may be left out of the process, although an exchange of views between the worker and manager may help their relationship, and boost the employee's own understanding. Herbert H. Meyer (Academy of Management Executive, 1991) said that self-review changes the role of the manager to counsellor, rather than judge - a role from which the manager can do more to support people. He wrote that self-review “enhances the subordinate's dignity and self respect”. Involving the employee as an equal in the review process is more likely (according to Meyer) to increase commitment to action plans, making the entire process both more satisfying and productive. Self-reviews tend to have low halo error and result in little paperwork for managers.
The Ideal Practice: Islam and Management:

Quality management is a key to organizational success and as certain management styles show its effectiveness, more people tend to explore and learn about it. For example, great interest exists among managers from around the world to learn about Japanese management because of the great success of Japanese companies. Throughout history, various schools of management have succeeded one after another in attracting the attention of the world’s management readers. In the following discussion, the research will try to shed some light on a relatively ambiguous management school that left indelible marks on the minds of innumerable researchers, leaders, and managers that followed. The success of early Muslims was achieved so rapidly, yet many of its legacies are lasting until today. This historically unique success induced Michael Hart (1979: 33) to consider Prophet Mohammed as “the most influential man in history”.

This chapter presents an Islamic perspective on management and explains some important management lessons from the teachings of Islam. Unlike the common concepts of management, the Islamic perspective encompasses the dimensions of belief in Allah, the Exalted, and in the Hereafter. These added dimensions have innumerable ramifications on the actions and interactions of individuals, organizations, and societies. Moreover, the belief in the Hereafter installs the belief in individual accountability for one's deeds. This belief in accountability stimulates the variable of self-control, which is needed in all aspects of life. Ethics play a major role in the Islamic perspective of management. Furthermore, the Islamic teachings represent an inexhaustible source of Knowledge that is overlooked by modern management scholars.

Speaking about the Islamic perspective, the major source of management Knowledge is the direct teachings of Islam, which are included in the Qur’an and in the teachings of Prophet Mohammed peace and blessing be upon him. Other sources of Knowledge include the leadership styles of Prophet Mohammed and his successors, the writings of Muslim as well as non-Muslim scholars who, through their intellectual and field work, have been able to understand a lot of governing rules of the human behaviour that Allah asked humans to study and reflect upon. The research is not restricting the
sources to any class of writers or to any generation of writers. Knowledge and wisdom are valuable commodities that we have to dig for all over the world and throughout history so long as we have the analytical capability to evaluate them and check their relevance. Prophet Mohammed said: "Wisdom shall be sought by believers, wherever they find it they are the ones most deserving of it." (Alleem, 2002).

The deeds of adherents are inseparable from divine commandments. The Quran specifically asserts that humans are able to choose and they are responsible for the consequence of their deeds. However, they are not alone to guide their life. They are equipped with two major sources that guide their actions and beliefs, the Quran and traditions of the prophet. Islam unlike many other religions is an all-encompassing creed that governs every aspect of life, public and private, political and economic, and as such is applicable to business activities. There is no separation between worldly and religious aspect of life. Broadly speaking, the principles of Islamic economics are quite similar to economic ideas of the people who are building post Marxist in the West (The Economist, 1994). The basic organisation of an economy should be left to the market. The Quran advocates a system based on individual enterprise and individual reward. At the micro level, the good Muslim should be guided by his conscience and by God’s written instructions to the right thing.

This section presents religious perspective on management. It will reveal lessons from the teachings of Islam as opposed to other writers in previous chapters. Some readers might ask what the Islamic perspective on management means and what distinguishes this managerial perspective from what is found in current management literature? Is there a deficiency in current management principles and what further knowledge can be offered by trying to study management from an Islamic Perspective? In essence, we have learned from writers like Weber, Durkheim and Covey the effect of religions no matter how primitive; can have an effect on human behaviour. The researcher will further investigate the role of religion - namely Islam - in promoting high level of performance, efficiency, quality and honesty at the work place.

The major concern of management research from the Islamic perspective is to try to provide new ways and means of problem solving and of better allocating the resources that Allah made subservient to humanity. It highlights perfect guidelines and instructions (plan)
for the success of humankind, which, if implemented, will lead to success in this world and in the Hereafter (Jabnoun: 2001).\textsuperscript{408}

**Organization, Islam and Culture:**

Culture is a social phenomenon; whenever there are interactions between people, there is a place to look for manifestations of culture. Within organizations interactions among people take place at two levels: With those outside the boundaries of organizations (e.g. suppliers, customers, government; and with those inside them (employees, management, files, etc.). HRM is a significant part of an organization’s internal interactive process and is argued to reflect employees’ cultural characteristics. Religion especially in Muslims countries plays a dominant part as it constitutes a significant part of its culture. HRM is a significant aspect of organizations which is most likely to be subject to cultural influences. It follows that HRM in countries where Islam plays a dominant role reflects Islamic values held by their people.\textsuperscript{409}

Islam - in the eyes of Muslims - is a universal religion for all humankind. It is, therefore, not restricted to any nation, race, or gender. Moreover, human beings are social by nature. They need to cooperate with one another in order to be able to survive. Islam stresses cooperation, teamwork and the sense of collectiveness. In fact, Islam cannot be practiced by any individual in isolation. The Qur'an either addresses the Muslims as a group or addresses all humankind. Islam calls for unity.

\begin{quote}
\{ And hold fast, all together to the rope of Allah, and be not divided among yourselves...\} (Qur’an 3: 103)\textsuperscript{410}
\end{quote}

Prophet Mohammed once said, "The hand of Allah is with the group." (Tirmidhi, 1999)\textsuperscript{411}
Stoner and Freeman (1994: 4) defined an organization as “two or more individuals who work together in a structured way to achieve a specific goal or set of goals”. In the 15th century, Al-Qurtubi stated in his explanation of the Qur'an that the community is an organized group that has a direction. Al-Kilani (1998:117) defined the word community as "a group of people with a mission and he suggested that a nation without a mission can not call itself a community.”

Daft (1986: 9) defined an organization as "a group of people working together to achieve common goals". Stressing its importance; Gibson, Ivancevich, and Donnelly (1985: 7) stated that:

Organizations exist for one reason: They can accomplish things that we cannot accomplish individually. Thus, whether the goal is to make a profit, provide an education, foster religion, improve health care, put a man or woman to the moon, get a candidate elected, or build a stadium, organizations get the job done. Organizations are characterized by their goal-directed behaviour. They pursue goals and objectives that can be achieved more efficiently.

Urwich (1976: 89-91) noted that:

While organizations are created to achieve a goal or a set of goals, and while they are made of a group of people, they in turn affect the behaviour of the people and their future goals. This is because organizations create a setting in which we spend most of our lives.

Linda (1983: 342) defined culture as "a system of shared values and beliefs that produce norms of behaviour." However, because different organizations are composed of different people, they usually have different cultures. Furthermore, while culture could be considered a major source of motivated and coordinated activities, the latter do affect the culture as well. In fact, we can find a lot of commonality between the attitudes of individuals working in the same field. Sales personnel share a similar attitude, which is different from that of production personnel, or that of quality control personnel. Similarly, organizational cultures are usually influenced by the adopted strategy.
Leaders in Islam are encouraged to quickly consider themselves as role models and that their behaviour is reflected on the culture of their organization. Denison stated that "though most managers do not see themselves as culture makers, this role is unavoidable because leadership and managerial actions inevitably create or reinforce key values". He further concluded that:

The most important step in becoming an effective culture manager is to consider building a culture as explicit role with a set of objectives rather than simply a by-product of business. (Denison, 1990: 96).  

The success of early Muslims is largely due to their culture. Stressing the importance of the change and purification of the values and the manners, Prophet Mohammed peace and blessing be upon him said: "I have only been sent to complete (and) complement the pure and good manners." (Tirmidhi, 1999)  

**Belief in the Hereafter, Reward, and Punishment:**

The culture of the Companions of the Prophet is also characterized by the belief in the Hereafter during which they will face reward in Paradise or punishment in Hell. This firm belief in the Hereafter and in reward and punishment created an attitude of self-control among the Companions. Indeed, they were feeling accountable for every tiny action they took. Hereafter represented a great measure for motivating the Companions of the Prophet to do righteous deeds and to avoid any wrong doings. In fact, the pillars of the Islamic faith include the belief in other revelations and Prophets such as Abraham, Moses, and Jesus - Peace and blessings be upon them. (Robson, 1999)  

**Responsibility and Accountability:**

Responsibility and accountability are attributes that are very important in determining self-control and honesty. These attributes stem from the belief in the Hereafter and in reward and punishment. The Prophet peace and blessing be upon him said – Narrated by Bukhari:

Behold! Each one of you is a guardian, and each one of you will be asked about his deeds. A leader is a guardian over the people and he will be asked about his dependents; a man is a guardian over the members of his household and he will be
asked about his people; a woman is a guardian over the members of the household of the husband and of his children…Behold! Each one of you is a guardian and each one of you will be asked about his subordinates (Robson, 1999: 478).  

From the above, it can be seen that Muslims cannot pass on blames to others. They should take responsibility and be accountable for it. Change should come from within first and thus the Muslims should always strive to change themselves and their environment for the better. They should not wait for others such as their leaders or supervisors to make the change. Leaders also should not put the blame on their followers for their failures. They should always blame themselves, review their intentions, and strive for the better.

**Participation:**

The culture of the Companions of the Prophet was a culture of participation through consultation (mandatory) and advice. Participation take the form of consultation in order to make better decisions, correcting the wrong in order to reduce defects, and advice in order to improve performance. Consensus or group discussions are exercises aimed at reaching agreement. If consensus is not reached then people have to stick to the majority. Prophet Mohammed said, “My nation cannot agree upon an error and if a conflict persists be with the majority." (Ibn Maajah).  

Advice was also part of Muslims' everyday life. Prophet Mohammed peace and blessing be upon him summarized the whole religion as advice. He is reported to have said, “Religion is sincere advice.” (Muslim) 

**Justice:**

The cornerstone of the culture of the Companions was justice, which is a very natural outcome of the behaviour of caring, loving, mercy and sharing, for the one who loves would not be unjust. When people have a sense of direction and when they have their needs satisfied, there will be no excuse for injustices. Justice does not distinguish between people according to their status. Prophet Mohammed said: 

If Fatima, the daughter of Mohammed stole I will certainly cut her hand. (Ahmad).  

All people are equal as the teeth of the comb. (At-Tabaraani).  

The only basis for preference between an Arab and a non-Arab, a white and a black, and a male and a female is piety. (Ibn Ishaaq).
Trust, Dignity and Privacy:

Islam emphasizes the dignity of humanity irrespective of their race, gender, or religion.

{We have honoured the children of Adam, provided them with transport on the land and the sea, given them for sustenance things good and pure and conferred on them special favours above a great part of our Creation. } (Qur’an 17: 70)

Recognizing the dignity of people means respecting them and their privacy. Indeed, Islam places important emphasis on the privacy of human beings. This is evident in the Prophet's teaching that if one visits another, he must knock thrice at his host door and if he did not receive any permission to enter, he must leave. Concerning dignity, it is one of the basic elements of life that must be safeguarded. The right of privacy was also emphasized in the teachings of Qur'an through the prohibition of spying. Allah, the Exalted, said:

{O you who believe avoid suspicion as much (as possible) for suspicion is in some cases a sin and spy not on each other} (Qur’an 49:12)

This verse implies a relation between suspicion and spying. Indeed spying is an outcome of suspicion. People who do not trust others might resort to spying and counter-spying something—which leads to the waste of time, efforts and mental focus.

Even in case of secretly performing an illegal act, one’s privacy has to be respected. The second Caliph Omar Ibn Al-Khattab was reported to have heard strange noises coming from a neighbouring house. As a head of state, he wanted to find out. He used to window and to his astonishment he found a group of people drinking alcohol. Omar had to implement the law but one of them convinced him that he had no right to do so because he himself violated their privacy.
Time Efficiency:

While time means money for some people in the West, it means 'Life' in Islam. Whatever time we lose, is lost from our limited life for which we are accountable. The Prophet peace and blessing be upon him said: "Man will be asked about his life, how he spent his youth, and his money, how he earned it and how he spent it." (Tirmidhi, 1999: 561). The Prophet also said: "Take advantage of five before five: Your youth before your aging, your health before your sickness, your wealth before your poverty, your free time before your busy time, and your life before your death." (Tirmidhi, 1999: 612).

Caring and Sharing:

Caring is necessary for the success of any organization. When we help our colleagues through some difficulties, we are actually getting the job well done by promoting a culture of mutual support. Islam has been a culture of unity and mercy towards fellow human beings as well as with the animals and nature. Prophet Mohammed peace and blessings be upon him said: "The believers are like one man, if his head is in pain his whole body suffers and if his eye is in pain his whole body suffers." (Bukhari). The Prophet further said: "None among you will believe until he loves for his brother what he loves for himself." (Bukhari). "He did not believe. He did not believe, the Prophet said, He did not believe, he who slept with a full stomach knowing that his neighbour is hungry." (Al-Haakim).

The caring and sharing attitude was motivated by the belief in Allah and the attachment to his reward and the fear of punishment. Allah, the All-Powerful, said:

\[
\text{And they feed, for the love of Allah, the indigent, the orphan and the captive. (Saying) \text{ “We feed you for the sake of Allah alone. No reward do we desire from you or thanks. We only fear a Day of distressful wrath from the side of our Lord.” (Qur’an 76: 8-10).}}
\]
Islam, like other religions, requires its followers to be merciful towards everything on this earth. Prophet Mohammed peace and blessing be upon him said: “Be Merciful with those on the earth, you have the Mercy of the One who is in heaven (Allah).” (Tirmidhi). 437 “A woman will be punished in Hell because she confined a cat. She neither fed it, nor did she allow it to roam on the land in search of food." (Muslim). 438 “There is reward in helping or feeding every living soul." (Ibn Maajah). 439

**Importance of Education and Self Development:**

Mahmoud (2001) suggests:

Education is the ideal method for dealing with the human instinct. It is done through guidance using direct speech and verbal means of communication, and indirect guidance by setting a model to follow. The method: is the way, (i.e. the way of dealing with humankind. The ideal: is the best, most suitable, the most beneficial etc.). The ideal method of Education is that which Allah used with his Messenger, and that which Prophet Mohammed followed with his Companions. This is clearly detected in the biography of the Prophets (Mahmoud 2001: 11- 13). 440

The instinct is the human nature with all its virtues and defects, and with all its contradictions, such as good and evil, love and hate, fear and anticipation, positivism and negativism. The process of dealing with the human instinct is very difficult and complicated. Several psychiatrists and sociologists failed to deal with the human instinct in the most appropriate way because they lack the full understanding of its nature. Therefore, they set up programs that did not fulfil its needs, and failed to convert it from evil to virtue. One of the fundamentals in dealing with this human instinct (which Allah has created as part of His nature) is to take into consideration the Guidance and recommendation of the Creator. Almighty has full knowledge of all human beings psychological aspects and what is necessary for their inner peace. (Jabnoun, 2001). 441

The Islamic Education is that which is concerned with the moulding of humankind in a way that covers all aspects of life; spiritual, mental, psychological and physical. It deals with worldly life with all its relations and interests that link human beings together. It also deals with life in the Hereafter and judgment for all the deeds of human beings. One of the distinctive characteristics of Islamic Education is that it drives the individual towards continuous movement and efficiency in his life, whether towards himself or the others and
with the whole universe. Humankind should participate in populating the earth and utilize its oceans and seas, climate, animal, plant, and lifeless beings. Education encourages acquaintance between Humankind; Allah says: "O mankind! We have created you male and female and have made you nations and tribes that you may know one another" (Qur'an 49:13).

Allah has created people, different in race, colour, and tongue. They are subdivided into nations, tribes, ethnic groups, clans, and sibs. They are all created from the same origin (Adam and Eve). It is expected that the values of friendship, mercy, sympathy, cooperation, giving support to each other and getting to know one another prevail among them in view of their being brothers and sisters in humanity. This is one of the most important objectives of education in Islam.

**The Need for Education:**

The field of education, skills, ethics, and general knowledge is a very broad and vital one. The importance of learning in enabling the individual to put his potentials to optimal use is self-evident. Without education, the training of the human minds is incomplete.

That is why Islam attaches such great importance to knowledge and education. The Qur’an continuously asks us to observe the earth and heavens and this encourages human beings to learn natural science. When the Qur’an began to be revealed, the first word of the first verse was “Iqra” that is “Read.” Education is thus the starting point of every successful activity.

All the books of Hadeeth (Prophet’s sayings, traditions and teachings) have a chapter on knowledge. In Sahih Bukhari (one of the main Hadeeth narrators), there is a chapter entitled “The virtue of one who acquires education and imparts it to others”. According to one tradition, the ink of the scholar’s pen is more precious than the blood of a martyr, the reason of being so is that while a martyr is engaged in the task of defence, the scholar builds individuals and nations along positive lines. In this way, he bestows upon
the world a real life treasure. (Khan, 2001) 

People in Makkah were predominantly illiterate. Those who knew how to read and write were very few. Prophet Mohammed peace and blessing be upon him was unlettered. The first word revealed to the unlettered Prophet was 'read'. Allah, the Exalted, says:

\[
\begin{align*}
\text{Read! In the name of your Lord and Cherisher, Who -created man,} \\
\text{out of a mere clot of congealed blood: Read! And your Lord is the Most} \\
\text{Bountiful, - He Who taught with the pen- taught man that which he} \\
\text{Knew not.} \quad (\text{Qur'an 96:1-5})
\end{align*}
\]

The revelation of the above verses and the fact that they were the first Qur'anic verses to be revealed created an educational revolution among the Muslims. Education, which had not been among the major concerns of people, suddenly came to the front. Muslims, men and women, started to learn how to read and write and the literacy level increased rapidly. Seeking education became part of the religious duty. Mohammed said, "Seeking Knowledge is a must for every Muslim- male and female." (Ibn Maajah). The Qur'an also inspired Muslims to search in areas such as geology, astronomy, biology, and history by providing significant pointers about them and by suggesting ways to strengthen the faith by improving the understanding of the creation of Allah, the Exalted:

\[
\begin{align*}
\text{And also in your own selves: Will you not see.} \quad (\text{Qur'an 51: 21}).
\end{align*}
\]

\[
\begin{align*}
\text{Say: Travel through the earth and see how Allah did originate creation.} \\
(\text{Qur'an 29: 20}).
\end{align*}
\]

In summary, the culture of the companions was based on the unity of humankind and the unity of their destiny. It was, therefore, a culture of dialogue, openness, and cooperation. It was also a culture of participation which was achieved through consultation, advice, and righting the wrong and enjoining the good. On the other hand, it was a culture of discipline and efficiency and order. It was also a culture of unity, caring,
and sharing. It was a culture of justice for all and characterized by a thirst for Knowledge. Finally, it was a culture of thrift in using God’s resources, collective commitments, courage, strength, endurance and perseverance. This culture was the real secret behind the astonishing success in the achievement of the goals and objectives of Muslims within the framework of their mission. It was the real reason behind their effectiveness. This culture provided consistency and allowed for adaptation. It also secured total involvement of the Companions and resulted in great satisfaction among them.

{ Those who follow the Apostle, the unlettered Prophet, that they find mentioned in their own (Scriptures)- In the Torah and the Gospel- For he (Mohammed commands them what is good and prohibits them from what is bad (harmful). He releases them from their heavy burdens and from the yokes that are upon them } (Qur'an 7: 157)

The teachings of Islam can be considered as a comprehensive strategic plan that rests on five pillars. These pillars which are referred to as the pillars of Islam are: Bearing witness that there is no god but Allah and that Mohammed is his messenger, establishing (Prayer) which has to be performed five times a day, paying almsgiving (specified alms to be given to the poor), fasting the holy month of Ramadan, and Making pilgrimage to Makkah for whoever can afford it.

The above pillars of Islam are the major programs that maintain the culture of Muslims. The most important of these pillars is the obligatory prayer, which is repeated five times a day. The prayer is a constant reminder to those who practice it about their Creator and the Hereafter. It is also an ever-repeated opportunity for people to repent from any minor mistakes. On the other hand, paying almsgiving fosters a sense of caring and sharing. It trains people to give and to sacrifice. Fasting the month of Ramadan is a great exercise of self-control and Self-Discipline. Muslims are not supposed to eat or drink from sunrise to sunset during the whole month. In this manner, they can also have a feeling about the predicament of the poor people and they will, hence, be more inclined to help others. Prophet Mohammed peace and blessings be upon him was extremely generous and he was even more generous during the month of Ramadan.
Finally, going for pilgrimage to Makkah, to the House built by Abraham, establishes the historical tie between Muslims and the sacrifices of the father of the Prophets, Abraham, and his descendant Mohammed, blessings and Peace be upon them, and their determination to assume their mission. Pilgrimage is a great opportunity for reviving faith and the values of justice, mercy, and benevolence. It is also a chance to foster a sense of unity and equity among Muslims from all over the world.

The pillars of Islam are the main protectors of the Muslim culture. These pillars have maintained a great portion of the culture of the companions. Moreover, the whole culture has been revived on many occasions throughout history after some Leaders and intellectuals have been able to reinforce its bits and pieces. On the other hand, the absence of these pillars could lead to a gradual collapse of the culture. Currently, as some Muslims are not practicing these pillars, they are getting gradually deprived from the culture that led to the historically unique success of the early Muslims. Muslim organizations must also have programs to develop and nurture a good culture, for culture cannot be taken for granted. As people can become unethical and degenerate morally, organizations can develop a wrong culture. (Al-Buraey, 1999)

Objective:

Objective is defined as the long-term target that people seek to achieve. The Islamic perspective of objectives includes both this world and the Hereafter. The long-term target of Muslims is in the Hereafter and is nothing else but entering Heaven and avoiding Hell.

\[
\text{Every soul shall have a taste of death and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved from the fire and admitted to the Garden will have attained success: For the life of this World is but goods and chattels of deception.} \ (\text{Qur'an 3: 185}).\]

The objective of entering Paradise and avoiding Hell can only be achieved by adequately pursuing the mission of the worship and the vicegerents of Allah. Allah says, "I am about to place a viceroy in the earth" (2:30). This vicegerent should inhabit earth and utilize the treasures Allah has lodged in it for the benefit of humankind. Allah says in a
relevant verse, "He has brought to you forth from the earth and has settled you therein" (11:61). Islam utilizes both the appeal of reward and the fear of punishment in motivating people. The real success expressed in the teachings of Islam shall be the farthest possible in time whether in the Hereafter or in this world. Immediate achievements will not be of any help if the result will be a failure. In fact, in many cases, immediate gains result in long-term losses.

Goals:

Goals are defined in much management literature as “some specific targets to be sought at some specific times. Goals are therefore, the timely specified milestones leading to some objective” (King, 1987: 64). According to many scholars, the vital goals are the protection of religion, the protection of peoples' honour and dignity, the protection of their lives, the protection of their wealth and the protection of their faculty of intellect. Other scholars formulate the goals of the teachings of Islam as justice, benevolence, and liberality, in addition to the abrogation of injustice, shameful deeds and transgression.

We would formulate these goals as serving the interest of the people, protecting them from any harm and mischief, and liberating them from their burdens within the framework of justice, benevolence, and dignity.

Feasibility:

The achievements of the general goals of Muslims are within their reach. The Qur'an clearly states that people are only demanded to do what is within their capacity. Islam teaches that, as Allah created people, He has given them the faculty of intellect that
made it feasible for them to assume the mission that He assigned for them. The Qur'an clearly states that Allah, the Exalted, places on people no burden that they cannot bear.

\[
\text{On no soul does Allah place a burden greater than it can bear} \quad \text{(Qur'an 2: 286)\textsuperscript{455}}
\]

It would not make sense to address Islam as a religion of mercy if it requires people to be overburdened in order to comply with Allah's commands. If the creator is not requiring from His creatures activities that are beyond their capability, then organizations in pursuing their objective of pleasing Allah, should not ask their employees to perform tasks that are beyond them. Since human beings are the Vicegerents of Allah on this earth, it is only normal that everything on earth is made subservient to them.\textsuperscript{456}

\[
\text{It is He who has made the earth obedient and manageable for you, so you traverse through its tracts and enjoy of the sustenance which He furnishes: but unto Him is the resurrection.} \quad \text{(Qur'an 67: 15).\textsuperscript{457}}
\]

Everything in this universe is made for the use of people; however, people cannot dream of taking advantage of it without learning and understanding how it functions, and without some kind of transformation or production process of its materials. There is no way of getting any reward without doing the right job. This process of learning, understanding, planning for an attainable goal, and then implementing the plan is prerequisite for the help of Allah. It is what helping the cause of Allah in the following verse means.

\[
\text{O you who believe, if you help (the cause of) Allah, He will help you}\quad \text{(Qur'an 47:7)\textsuperscript{458}}
\]

The above verse tells Muslims that it is not only feasible for them to be successful in this world, but Allah, the creator of the heavens and the earth, will help them provided they do their part. This also teaches people that they should never underestimate
themselves because Allah has provided them with the faculty of intellect, made the universe obedient to them and promised them help. In Islam, reward is contingent upon doing the good deeds.

\{Whosoever does right, whether male or female, and is a believer, him surely We Shall quicken with good life, and We shall pay them recompense in proportion to the best of what they used to do.\} (Qur’an 16: 97).\(^{459}\)

Organizations should only choose among feasible alternative goals in their operations. Feasibility encompasses both the skills and the resources. The absence of one of these components renders the job unfeasible. After developing its feasible alternative plans, an organization has to choose which one to adopt. The decision process can yield better results if it is done through consultation.\(^{460}\)

**Participative Management:**

Participative management is the continuous involvement of people in decision-making. It is a culture rather than a program and a duty for a leader to consult his subordinates.

\{ It was by the mercy of Allah that you were lenient with them (O Mohammed), for if you had been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved then put your trust in Allah. Lo! Allah loves those who put their trust (in Him) } (Qur’an 3: 159).\(^{461}\)

Consultation had been a culture during the time of Prophet Mohammed and his successors’ after him as mentioned before. No major decision had ever been made without consultation. In one of his sayings, Prophet Mohammed summarized the whole religion as
advice, which can be obtained only through consultation: “Religion is a sincere advice” (Muslim). In today’s world, “businesses are realizing the importance of participative management in contributing significantly to the long term success of the organization” (Denison, 1984:96).

Those who are involved in decision-making or those who are part of consultation should seek to serve the interest of the whole organization. Focusing on the interest of one part of the organization at the expense of another can eventually hurt all the parts. Moreover, the decision-makers should consider the behaviour of all the stakeholders within the environment of their organization. This approach is known as systems approach.

**Systems Approach:**

Stoner and Freedman (1992) stated that:

The system approach to management views the organization a unified, purposeful system composed of interrelated parts. This approach gives managers a way of looking at the organization as a whole and as a part of a larger external environment. In so doing, systems theory tells us that the activity of any segment of an organization affects in various degrees, the activity of every other segment.

The systems approach consists of certain pillars. The first pillar is to consider the organization as a whole. This pillar can be better explained by the following saying of Mohammed blessings and peace be upon him: “The believers are like one man if his head is in pain his whole body suffers and if his eye is in pain his whole body suffers.”  

(Bukhari).

Thus, the organization must first be viewed as one unit consisting of many parts with each part supporting and complementing the other parts in the unit. If one exercises one leg and not the other, he will end up limping. Similarly, working for one department in an organization and not the others would only reduce the effectiveness of the organization. The second pillar of systems approach is to consider the organization as a part of a larger environment. In this respect, Muslims believe in the unity of humankind, and in the necessity of their interrelations. The Qur'an addressed all humankind in many verses.
O mankind! We created you from a single (pair) of male and a female, and made you into nations and tribes, that you may know one another (not that you may despise one another). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you and Allah has full knowledge and is well acquainted (with all things). (Qur’an 49: 13)

The full integration of the various parts of the human body leads to best performance. Running fast requires the whole body to engage in facilitating this exercise and not just the feet. We cannot imagine a sprinter winning a race by putting his hands behind or on his head. The arm movement is almost as important as the leg movement. Organizational action programs should be supportive of one another with patience to achieve higher effectiveness.

{Aye – an excellent reward for those who do (good)! –Those who persevere in patience and put their trust in their Lord} (Qur’an 29: 58- 59).

Trust In God:

After Muslims prepare alternative plans to achieve their desired goals, evaluate their plans, make a decision through consultation, and be engaged in the implementation process, they have to put their trust in Allah to deliver the outcomes. Putting our trust in Allah is called tawakkul. Making tawakkul is a sign of belief in Allah. It is a sign of belief in the unseen that is controlled by Allah. Abu Sulaymaan (1987: 73) said: "Tawakkul is the reliance of the heart on, and its confidence in Allah”. He added that tawakkul is “the belief of the heart in the power, wisdom, and justice of Allah and that all ends are on His disposal."
Muslims make *tawakkul* believing that Allah is the Most Merciful, the Most Graceful, and the Exalted in Might, the One with absolute knowledge, wisdom, and justice. *Tawakkul* does not mean that one does not do what is necessary to achieve his/her goal and expects Allah to grant him/her success. *Tawakkul* comes after one does his/her best to achieve his/her goal.

{ And on Allah put your trust if you have faith. } (Qur'an 5: 23).  

Organization: Authority and Responsibility

Authority as Pfeiffer (1981: 4-6) suggests: “the power that allows certain people to exert influence by virtue of their position in the hierarchy of an organization”.

Authority in Islam is however limited within the framework of the mission of the Muslims and the interest of the organization. Furthermore, authority in Islam is limited by the culture of participative decision making, which induces better quality and better productivity. Finally, the process of enjoining what is right and forbidding what is wrong balances authority. It is also to be understood that the leader should only give feasible and beneficial orders. Most importantly, the nature and scope of compliance should be agreed upon in the job contract, or the job description, and then both the manager and the subordinate have to abide by the contract. This is because every contract would be investigated on the Day of Judgment thus providing the Muslims with the control that ensure that they fulfil the part of a contract they entered into. The above fact is expounded in the following verse:

{ ... And fulfil (every) engagement, for every engagement will be inquired into (One the day of Reckoning). } (Qur’an 17: 34).  

}
Lo! We offered the trust unto the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it and man assumed it. Lo he has proved a tyrant and an ignorant. (Qur'an 33: 72).

'Ali Abdul Kader (1973:156) states, “Trust was nothing more than the responsibility that man decided to undertake because of his freedom of choice and his faculty of intellect”. He was also confirming that trust is the responsibility of people to change their status for the better. The Prophet said- narrated by Bukhari:

Behold! Each one of you is a guardian, and each one of you will be asked about his subjects. A leader is a guardian over the people and he will be asked about his subjects; a man is a guardian over the members of his household and he will be asked about his subjects; a woman is a guardian over the members of the household of the husband and his children…Behold! Each one of you is a guardian and each one of you will be asked about his subjects.

The above Hadeeth shows that responsibility is at every level. Every single person is responsible. Authority is necessary to accomplish any responsibility. Miner stated:

A manager responsible for accomplishing certain results must have the power to use resources to achieve those results. Because responsibility requires authority in order for it to be assumed, and because managers cannot get everything done by themselves, these latter have to delegate authority to their subordinates (Miner 1982: 158).

Delegation:

Delegation is the act of giving a subordinate the authority to complete a certain task or project. Authority is necessary for the completion of any activity. Prophet Mohammed used to instruct his Companions to obey his delegated subordinates saying that it is just like obeying him: "Whoever obeyed my appointed leader has indeed obeyed me, and whoever disobeys my appointed leader did in fact disobey me." (Bukhari).

Accountability:

Because every person is responsible and because he or she is favoured with the faculty of intellect, it is only normal that he or she be accountable for his or her deeds.
Moreover, while Muslims are commanded to work in groups, they are held accountable individually for every single deed. Allah, the Exalted, said:

\[
\text{That no laden one shall bear another’s load, and that man has only for which he makes effort} \quad \text{(Qur’an 53: 38-39).}
\]

Accountability comes after guidance. Therefore, managers could be sure that the functions and roles of their subordinate are very well defined, and that the subordinates are qualified and capable of assuming those functions, before they can hold them accountable. Further, accountability can only be achieved through the control process by which the manager checks if his or hers subordinates are doing the job as specified.

**Organizational Structure:**

Organizational structure is the formal arrangement of tasks, responsibilities, and authority. It provides the configuration of the patterns of jobs and groups of jobs. Organizational structure is the way the organization is fashioned to achieve its objectives and goals. The organization structure will also be influenced by environmental factors. Islam does not prescribe a certain way of organizing. It is our own job to find out the right organization perspective depending on our changing needs. Islam however, gives general guidelines concerning authority (Jabnoun, 2001).

**Human Resource Management:**

Countries like Japan, Germany, Taiwan and Singapore are the role models for effective human resource management. Despite the worst upshot of the Second World War that led Japan and Germany in almost total destruction of their industrial and manufacturing sectors; these countries were able to emerge as competitors of their erstwhile occupiers with no resource, but effective management of their people within
thirty years. Singapore and Taiwan are among the poorest countries in terms of natural resources yet they currently enjoy some the highest per capita income.

HRM can be seen as the effective management of people at work. It examines what can or should be done to make working people more productive and satisfied. It deals with recruitment and selection, training and development. In Islam, work is considered as a noble endeavour. Any one capable of working is required to work and not to ask for charity from others or to depend on social security. The Prophet said: "It is better for one to take his rope to get woods for fuel than to ask people for charity, whether they give him or not." (Bukhari).

Work in the Islamic system of administration symbolizes man’s commitment and servitude to Allah, the Exalted. The Qur’an states:

\[
\text{As to those who believe and work righteousness, Verily We shall not suffer to perish the reward of any who do a righteous deed. For them will be Gardens of Eternity. (Qur’an 18: 30-31).}
\]

The principles of work in Islam include a clear definition of the requirements of a job as to avoid any misunderstanding when the employee accepts the job. The terms and conditions of the job should also be outlined so that there would be no dissatisfaction on the part of the employer. Employers should not force employees to do work against their will by threatening to dismiss them or by other means especially if such works are against the teachings of Islam. An employee under such circumstances has the right to refuse to perform such works and the employer cannot dismiss him for disobeying such orders.

Islam encourages brotherly work environment (teamwork), which is contributing to production, and perfection of one’s job. The Prophet said: “Your subordinates are your brothers whom God has given into your protection.” (Bukhari). He also said:

Do not ask them to do such things (and jobs) which are beyond their strength and endurance and if you do ask them to do such things (and jobs), then help them. (Bukhari)
From the above sayings, we can deduce that an employee should not be burdened with excessive workload and longwearing hours because this might result in experiencing a lot of stress that may eventually lead to impairment of health or even worse, burnout.\textsuperscript{485} If their health enables them to take extra load then this should be compensated unless he or she is willing to give more with no extra payment.

**Recruitment and Selection:**

Recruitment universally is the process of getting applicants for a vacant position in an organization. Recruitment can be rather internal or external. Internal recruitment aims at getting people already within the organization to apply for vacant positions. External recruitment on the other hand focuses on people outside the organization. Selection of workers with the appropriate skills, attitudes, and motivation constitutes an important human resource management activity as it aims at hiring people that best fit the job in particular and the organization in general. In the recruitment and selection of people for jobs, Islam advocates the principle of selecting the best from the available human resource. Thus, in an Islamic system, a company should recruit individuals who are honest, strong, competent and trustworthy. The Qur’an states:

\begin{quote}
Truly the best of men for you to employ is the best man who is strong and trustworthy
\end{quote}
(Qur’an 28: 26)\textsuperscript{486}

In the above verse, strength corresponds to the skills and qualifications that the job requires. The ability to understand Islamic principles and the power to apply them. Trustworthiness applies to the fear of God, the moral obligation, and commitment to societal and organizational goals. The Prophet peace and blessings be upon him has been reported to have said: “The truthful, honest merchant will enjoy the company of the Prophet, the truthful ones and the martyrs.” (Tirmidhi: 1999: 882).\textsuperscript{487}

Physical and intellectual superiority as well as honesty are therefore important criteria that must be put into practice in the selection process. This is to ensure that resources are effectively and efficiently utilized. Furthermore, productivity would increase and the cost of training would be reduced since less time is needed to train the employees. Because it may be difficult to evaluate the trust-worthiness of job candidates, we should
focus more on their competence. In fact, there is a strong correlation between competence and ethics; the more competent a person is the more ethical he/she is.

**Training and Development:**

Training is a process, through which experiences are deliberately offered to trainees to enable them to absorb some new perspective, understanding, value, attitude, technique, and skill. Development on the other hand, helps to prepare people to perform work beyond what they perform. The goal of training in Islam is to make human beings develop themselves and go through the educational process all their life since the first command in the Qur’an was READ. On this assumption, Islam is aiming towards developing human beings both spiritually as well as physically.

**Compensation:**

One’s wages is a reward for work done. A fair wage will encourage workers to put in their best efforts, whereas an unfair wage may lower workers morale and ultimately lead to strikes. Moreover, wages are an important source of livelihood. Islam dictates that the basis for wage fixation should take into consideration job requirements and the varying productivity of workers. This is evident in the following verse of the Holy Qur’an:

{ Covet not that wherein Allah has made some of you excel others. Men shall have a share of that which they earn and women shall have a share of what they earn. Ask Allah alone of His bounty surely Allah has perfect knowledge of all things. } (Qur’an 4: 32)⁴⁸⁸

The Prophet peace and blessing be upon him said reward/compensate people before their sweat dries. “Give a contacting man his wage before his sweat is dried.” (Ibn Maajah).⁴⁸⁹

The above Hadeeth might have significant implications on the motivation of workers. It might indicate that workers who receive daily wages are more motivated than
those who receive monthly salaries.  

{He said: “I intend to wed one of these my daughters to you, on condition that you serve me for eight years; but if you complete ten years, it will be (grace) from you. But I intend not to place you under a difficulty: you will find me indeed, if God wills, one of the righteous.” (Qur’an 28: 27)}

Leadership and Motivation:

Beekun (2006: 95) defined as a “dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they affect real, intended change.” Leadership in Islam is about giving without expecting to take. It is about caring without caring to be cared about. It is about supporting without expecting to be supported. It is about being just with those who are not fair with you. The Islamic Perspective always asserted that leadership is about giving followers the missing dimensions. It is about spreading order out of chaos, creating confidence out of despair, trust out of suspicion and courage out of fear. Leadership is about making change. Leaders do not necessarily hold positions of authority. The degree of success of nations depends largely on their leadership and their motivation. Muslims have achieved a historically unique success. Prophet Mohammed is considered as the most influential man in human history as reported previously by Michael Hart. Leadership is necessary for the success of any collective work as evident in the saying of the Prophet quoted below: “If there were three in a trip, they shall appoint a leader from among them.” (Abu Dawood)

Leadership Qualities: The Main Islamic Leadership Features.

Strength and trust: Leaders must be strong and faithful. The absence of one of these two pillars in a leader can seriously undermine organizations. These two pillars are expressed in the following verses of the Qur’an:
I have full strength for the purpose, and may be trusted. } (Qur’an 27: 39). 494

{(Yousuf) said: set me over the treasury of the Land: I am indeed (trustworthy) skilled custodian and knowledgeable. } (Qur’an 12: 55) 495

Yousuf (Joseph) peace be upon him had the skills and knowledge necessary to oversee the treasury of the land and therefore offered his services to look after it.

Making many leaders, listening, and forgiving: Prophet Mohammed made a whole generation of leaders. He was successful through listening to his companions and consulting them. They were able to spread the message of Islam after him.

Kindness and forgiveness: Prophet Mohammed was also lenient and forgiving. It has to do with respect and as such, a leader should be kind and forgiving.

It was by the mercy of Allah that you were lenient with them (O Mohammed), for if you had been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him). (Qur’an 3: 159) 496

Knowledge and Wisdom:

Leaders need to have knowledge and wisdom in their area of leadership so that they can make initiatives that can add value to the organizations. Moreover, with the specialized knowledge the leadership of a particular area requires, he is able to make informed judgment as well as command the respect of his subordinates.
The wage must be agreed upon before hand. This principle is elaborated in Soorat al-Qasas verse 27. It reads:

\[
\text{When he (Moosa) reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good. (Qur’an 28: 14) }\]^{497}

**Role Model:**

Leaders must be role models. They must let their actions speak louder than their words. Leaders have a responsibility to create and maintain the culture of the organization. If the leader is hard working, his followers are more likely to work hard. On the other hand, if a leader is not committed to the objective of the organization, he will not be able to motivate others towards it. If a leader’s speech contradicts his deeds, then, he will eventually lose the ability to influence his followers. Islam strongly deplores those who do not practice what they say. Allah, the All-High, All-Glorious, said:

\[
\text{O you who believe! Why say you that which you do not? Grievously odious is it in the sight of Allah that you say that which you do not. (Qur’an 61-2-3) }\]^{498}

\[
\text{Do you enjoin right conduct on people and forget (to practice it) yourselves? (Qur’an 2: 44)}\]^{499}

The model of this kind of leadership is best manifested in Prophet Mohammed peace and blessings be upon him, about whom Allah, the Almighty, said:
Responsibility and empathy: leaders shall possess a greater sense of responsibility than others shall. A leader shall feel deeply responsible for whatever is under his or her authority, and responsibility entails accountability in this world and in the hereafter. Leaders should not only be responsible, rather they should be empathetic towards others. Because empathetic managers put themselves in the shoes of others, they are more capable of checking their decisions. Furthermore, empathy promotes trust among subordinates who are likely to reciprocate the empathy of leaders by giving more. Empathy was one of the main characteristics of Prophet Mohammed peace and blessing be upon him. Allah, the Exalted, said:

{ Now has come to you a messenger from amongst yourselves: it grieves him that you should perish: Ardently anxious is he over you: To the believers is he most kind and merciful. } (Qur’an 9: 128)

Forbearance:

A leader must also be forbearing, which is evident in the following verse of the Qur’an. Allah, the Almighty, said:

{ For Abraham was, without doubt, forbearing, compassionate and given to look to Allah} (Qur’an 11: 75)

The Prophet Mohammed peace and blessings be upon him is reported to have said: “The strong among you is not the one who can overpower others, but the one who can control himself in the moment of anger.” (Muslim)
Leaders should not take things personally and react out of anger or in response to provocation. They should always keep a big heart that transcends egos. They shall keep their composure, their rationality, justice, and their wisdom.\textsuperscript{505}

Vision and Communication: leaders should also have a vision of long-term target and should be focused on achieving it gradually. Vision is what distinguishes a leader from a simple manager. It is not enough for leaders to be very committed to their long-term objective if they don’t know how to communicate. Communication skills are necessary for any leadership role. This is why when Moses was appointed as the messenger of Allah he requested to be accompanied by Aaron his brother – who was persuasive in speech. This is seen in the following verse:

\begin{quote}
\textit{"My brother (Aaron) is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: For I fear that they may accuse me of falsehood"} \ (Qur’an 28: 34) \textsuperscript{506}
\end{quote}

\textbf{Eagerness to Learn:}

According to the leadership contingency theory, it is difficult to train leaders for different leadership situations; however, both leaders and followers shall always seek to increase their knowledge and improve their skills to be able to adapt to new changes in the world (Fiedler, 1978).\textsuperscript{507}

\begin{quote}
\textit{"And say: “O’ my Lord! Increase me in knowledge.”} \ (Qur’an 20: 114) \textsuperscript{508}
\end{quote}

Awareness of followers’ potentials and limitations: a leader must be aware of his follower’s potentials and should not underestimate his subordinates. Prophet Mohammed said: “Whosoever said, people are in loss is either the most lost among them or one who caused them to be in loss.” (Muslim).\textsuperscript{509} Leaders should also be aware of the limitations of their subordinates so that he does not place on them a burden that they cannot carry.
On no soul does Allah place a burden greater than it can bear. (Qur’an 2: 286)

Spiritual motivation for subordinates: Motivation in Islam is not restricted to financial and material incentives but includes spiritual incentives, which have proven their effectiveness throughout history. Actually, the most important motivation we have is the belief that our work is 'ibadah (worship) that we will be rewarded for. Such a belief is a competitive advantage. Good words and good statement of recognition and praise are also important (Al-Buraey, 1990). Allah, the All-High, All-Glorious, said:

… And speak to people good … (Qur’an 2: 83)

Prophet Mohammed peace and blessings be upon him said, “He who does not thank people does not thank Allah.” (Abu Dawood)

In corporate life, you have to encourage your people to contribute to the common good and to come up with better ways of doing things. You do not have to accept every single suggestion, but if you do not get back to the person and say hey, that idea was terrific (pat him in the back) he will never give you another one.

Prophet Mohammed said:

The most lawful food of a servant is the earning of the hand of a producer if he did it to his best abilities (with sincerity). (Bukhari) The upper hand is better than the lower hand. (Bukhari and Muslim) The creatures are the dependents of Allah and the most loved by Allah among them is the most beneficial for them. (At-Tabaraani) It is better for one to take his rope to get woods for fuel than to ask people for charity, whether they give him or not. (Bukhari)

All of the Qur’anic verses and the Hadeeth mentioned points to the importance of work in Islam and the reward expected from it. There is therefore no excuse for being unproductive. We are created to worship Allah and a great part of this worship is working hard in His way. Furthermore, most of the Prophets had done some manual work including
Prophet Mohammed who was a shepherd in his childhood and then became a merchant. This fact can provide some intrinsic motivation by restoring the value of such professions. Prophet Mohammed said, “David was fabricating shields, Adam was a farmer, Noah was a carpenter, Idrees was a tailor, and Moses was a shepherd.” (Al-Haakim)\(^{519}\)

### Justice:

The worker has to be sure that his work is rewarded, or at least he or she should be recognized for the good work, otherwise he/she might lose any incentive to keep up the same productivity and quality. All workers must feel that they are treated fairly and are granted their rights in order to perform their duties in the right manners,

Prophet Mohammed peace and blessing be upon him is reported to have said:

Injustice is darkness in the Hereafter. (Bukhari and Muslim)\(^{520}\)
I will be against three persons on the Day of Resurrection: treacherous, One who sells a free person as a slave and eats his price, and one who employs a labourer and gets the full work done by him, but does not pay him his wages. (Bukhari)\(^{521}\)
Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment. (Abu Dawood)\(^{522}\)
Give a contacting man his wage before his sweat dries. (Ibn Maajah)\(^{523}\)
Whoever wishes to be delivered from Hell-Fire and enter the Garden (Paradise) should treat the people the way he wishes to be treated. (Muslim)\(^{524}\)

Nobody wants to be treated unjustly. We emphasize here the golden rule that was illustrated by all Prophets “treat others the way you like to be treated”. Therefore, people should treat one another the way they like to be treated. This is a call for empathy.

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\{

\} \}

\{ O you who believe! Stand out firmly for Allah, as witnesses to fair dealings and let not hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety…\} (Qur’an 5: 8)\(^{525}\)

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When judging between people, judge fairly and give to people what they deserve.

{ { } }

{ … Do not discredit people from what they deserve… } (Qur’an 7: 85) 526

Justice should be looked after by some programs that include the enforcement of justice. There should be a section of complaints within or without the personnel department. Even though justice was the cornerstone of the culture of the Companions of the Prophet, and even though it is one of the general goals of Islam, ‘Umar created an agency of complaints that has the authority to restore justice. 527

Developing Followers:

Because organizational members are not all the same, leaders need to adjust their leadership style to deal with various types of followers in various types of situations. According to research, a leader can shift between any of four leadership styles: directive, coaching, supportive, and delegating, depending upon the maturity of their followers. Maturity consists of religious maturity (knowledge, understanding, and application of deeds), job maturity (technical knowledge and task-relevant skills), and psychological maturity (personality, self-confidence and self-respect). A leader should use a directive style when dealing with immature members. A directive style involves providing clear and explicit guidelines, and the leader controls the decision-making process. A directive style may also be used in an emergency or life-threatening situation. Thus, if the organization is experiencing factional trouble, the leader may use a directive style if negotiations between the parties concerned fail repeatedly.

As members learn their tasks and increase in maturity, the leader may wish to shift to a coaching style. A coaching style is characterized by two-way communication and an increasing amount of supportive behaviour. This type of behaviour is needed in order to build confidence and motivate followers. After members have built enough self-confidence in performing certain tasks, the leader may now engage in consultation with respect to these particular tasks, and use a supportive style. This style encourages shared decision-
making, and active two-way communication. A leader using this style aims to support mature employees in the use of their skills.

In a situation where members are mature as well as competent and self motivated, a leader should use a delegating style. Although problem identification may still be done by the leader, he/she now allows members the responsibility for implementing objectives and permits them to decide how, when, and where to carry out their tasks. The situational leadership model suggests that leaders should adjust their leadership style to fit the situation and their followers. Thus, leadership is viewed as an open and dynamic process. The Prophet Mohammed peace and blessings be upon him used to adjust his leadership style depending on the situation.\(^{528}\)

Ali (1988) in a study of values of Muslims students in the USA developed 53 statements which he grouped into two sets of values: work ethic and self reliance. He argued that in Islam work is obligatory and self reliance is a source of success. He added that although loyalty revolves around self and family, within the work place loyalty to one’s superior is obligatory for an organisation o succeed.

Sherif (1975) identified nobility, patience, self-discipline, sincerity, truthfulness and trust as major Islamic values. While he did not discuss implications of these values for the workplace, they could really have an impact on both management and employee behaviour. For example, trust and truthfulness might lead to delegation of authority to employees further down the hierarchy. Self-discipline could reduce the need for external control mechanisms, such as clocking in and out, hand in/out machines, signing attending sheets to monitor workers. Endot (1995) identified eleven major values of Islam that lead to a reliable nation: trustworthiness, responsibility, sincerity, discipline, dedication, cleanliness, good conduct, self-control, gratefulness, cooperation, diligence.\(^{529}\)
Conclusion:

The research aims at examining the possible means of producing a Self-Monitoring employee. So far, it has been demonstrated that religion is a main player in every culture, and that it is closely linked to economy and ethics, which in turn will have a noticeable effect on the development of employees in the labour market. The researcher needed to put these notions to the test, trying to find a world culture that fits the situations investigated. Islamic teachings, principles, values and traditions were examined for potentially being able to affect human resource management and the appropriate means of achieving the most positive and productive relationships in the work place. HRM practices in Saudi Arabia under the influence of Islamic life-style were chosen as a case study.

Human Resources Management has not been introduced in the Middle East except with Western managements’ practices in 1995. It was and still is in many traditional organizations known as employee relations, which concentrates mainly on the basic rights of employees like contracts, payroll, leaves, and appraisal without paying so much attention to other benefits like professional training and development.

The chapter began by introducing Kingdom of Saudi Arabia’s main characteristics, followed by the application of HRM in the country within Islamic boundaries and traditional culture. Traditional personnel management or Human Resource Management is contingent upon certain conditions and circumstances. The application of HRM differs from one organization to another based on the diversity of the culture and the objective of the organization. The labour force of Saudi Arabia composed of a great mix of cultures, with an equally strong impact on the way businesses were run in the country. The lack of HR departments in most businesses meant that the traditional style of management dominated the scene for the duration of the existence of these businesses. Even with the development of the educational sector and the allocation of million of Saudi Riyals for the improvement of higher education, not many organizations were established for the development of training HR managers.

There is certainly a lack of organizations that are dedicated to the management and development of human resources and the exchange of information and expertise in this
Some specialized management consultants were founded in 1991, (e.g., the Arabian Society for Human Resource Management) and that served the needs of the human resource management professional in large companies, providing the most essential and comprehensive set of resources available. Hardly any of the medium sized businesses seem to be committed to advancing the human resource profession in the Arab World, and the capabilities of all human resource professionals to ensure that HR is an essential and effective partner in developing and executing organizational strategy. There is a vital need to further develop the HRM in Saudi Arabia with respect to the role of religion and labour office. The application of HRM should combine Western practices with Islamic practices to come up with the most efficient and effective system to improve quality of labour and businesses. Since Islam cannot be separated from daily life in Saudi Arabia then the values of this rich religion should be utilized in improving humankind.

The planning concept as presented previously was either directly learned from the teachings of Islam, or selected from other management sources. Every organization shall have a very clear mission statement that will serve as its frame of reference. Organizations shall also have a well-defined objective for achieving goals. They have to make sure that their goals are feasible within the projected time horizon.

Feasibility includes the skills and the resources required for achieving the goals. Decision making in a Muslim organization shall be done via consultation, which starts by an attempt to reach a consensus and concludes by voting if a consensus is not reached. Consultation needs to be a culture rather than a program. In their planning, managers have to use the systems approach, that is, they shall work for the benefit of the whole organization, not just for a portion of it. Managers shall also consider the behaviour of all stakeholders within their immediate and general environments. Once organizations decide to pursue a certain plan and start implementing it, they have to show patience in incurring any planned short-term loss.

Finally, the main characteristic of strategic planning among Muslims is tawakkul or trust in Allah. It stems from the belief in the Mercy, Power, Knowledge, Justice, and Wisdom of Allah. It provided Muslims with a sense of optimism that can help them avoid excessive risk aversion. This trust necessitates that one does the job to the best of his/her ability.
Leadership is a necessary service in any organization. Leadership effectiveness is dependent on the leader, the followers, and the situation. Leaders shall respect and consult their followers. They should have a great sense of responsibility and possess a high level of empathy to their followers. They are role models that deeply influence the culture of the organizations. The major task in leadership development is the identification of potential leaders who possess a high sense of responsibility.

Motivation starts at the planning stage. Organizations should make sure that their members can relate and be committed to their goals. Further, establishing a direct cause and effect relationship between the various actions to be undertaken, and the long-term objective of the organization is likely to increase the level of motivation. Motivation includes both the appeal of reward and the fear of punishment, for people act out of fear and/or out of hope. Reward should be used more than punishment because the tendency to punish should be balanced by forgiveness. Spiritual methods are also very effective motivators and justice is the cornerstone of workers satisfaction.

From the above discussions of Islamic values, one could guess as to what HRM might look like in Muslims countries. Given the pervasiveness of Islam and its influence on various spheres of material as well as spiritual life in most Muslims countries, it is possible to distinguish certain patterns in Muslim workplaces, which are compatible with their Islamic origins. Islam emphasises that the relationship among people is equal and even urges leaders to consult their followers in certain affairs. This at the work place means consultative decision-making process and a diffused power structure. Self-discipline, truthfulness, honesty, loyalty and other Islamic values should encourage managers to trust their subordinates’ judgements and honesty, which in other words lead to participative management style. Cooperation, patience, and family like relationships among people could encourage teamwork, support and mutual respect in the community.530

The aim of the following chapter is to discuss the methodology and methods used in this study. This includes main hypothesis, data collection, samples and methods, the design of the questionnaire, data analysis, qualitative and quantitative analysis. It also highlights the strength and limitations of each approach.
Chapter VI:
Research Methodology

Introduction:

The research argues that adherence to religious beliefs could have a very significant role in affecting Human Resource Management, and may solve many work-related problems for both management and labour. This idea of the research has been developing in the past eight years starting from 2001 to 2008. The researcher spent some time studying the effect of introducing Western HRM practices into the Kingdom of Saudi Arabia - namely Jeddah - and how practical its application has been. From her post as a staff member in the HR department of a prominent university for women (Effat University – Jeddah – Saudi Arabia), until she became the director of this department, the researcher made numerous observations over a period of more than 10 years about the continuous balancing act on the part of the staff, students and the community as a whole, on a social level, between the various cultures involved in educational process, trying to make sense of the dramatic socio-cultural changes taking place at a very fast pace. The researcher noticed that “religion” played a major role at critical time to bring a satisfying reference many a times to either resolve conflicts, or explain behaviour, or as a referee when all else failed.

However, it was necessary to subject these observations to the scientific methodologies to assert their validity, particularly those concerning the day-to-day dealings between the members of staff, academic faculties, students and supporting staff; a tremendous array of religions, cultures and sub-cultures and traditions that needed to operate very closely together and still manage to function properly under continuously changing methods of HR management. By now the hypothetical background has been established in the mind of the research, and it was time for empirical data to substantiate the “how” and “why” of things, mainly from the perspective of the main players in this scene. What was needed was an insight into the minds and hearts of the members of staff mainly as their working relationship was more direct and intense than between faculty members and students.
In the previous chapters, the research argued that the belief system/s of any culture is the fundamental component that managers’ worldwide should start exploring for possible means to enhance their HR practices. “Honesty from Within” is only attainable through “Self-Monitoring” or “Self-Appraisal”, one of the very first rules of any belief system as this research is aiming to demonstrate. The main hypothesis of the research is that the study of the factors affecting human behaviour, mainly economy, culture, and religion, can offer insight into labour management in today's world. The chapter also revealed that religion and culture are concepts that cannot be separated in any review of social characteristics, group behaviour or national identity. Other chapters discussed whether religion is the main source of ethics or if morality depend on religion, and that researchers who supported “Unsupervised Honesty” did not necessarily attribute it fully to religion, rather to morality and professional ethics yet they believed that the presence of any religion or system of belief will make the application of this concept easier.

The researcher directed all her attention to find possible means for answering this very illusive question: Could belief systems lead the research towards offering some insight into the long sought honestly-efficient employee. What are the possible psychological mechanisms through which a religious faith could be transmitted into an actual daily conduct? Apparently, an unquantifiable and intangible concept like the one is the question needed a very deep and particular analytical methodology. The aim of chapter six is to discuss the methodology used in this study. This will include the research’s main hypothesis, data collection phase, samples and methods chosen for this particular research, the design of the questionnaires and interviews, data analysis, qualitative & quantitative analysis and how methods chosen relate to both, the sample selected, and strengths and limitations of each approach.
Steps of the Research Design Process:

Fig. (6-1) Steps of the Research Design Process

The steps taken to approach problem of the research, like any design process, interacted and often occurred simultaneously. The researcher realized that the outcome of this chapter would be greatly influenced by the type of analysis that will be conducted. However, the researcher was also careful that the type of analysis chosen would be also influenced by the specific characteristics of the research problem. The following part is an explanation of the general steps of the research process:

Step 1: Theory: Defining the Research Problem

Can Adherence To Religious Teachings, Principles, Values, And Traditions Affect HRM Practices?

This thesis aims at exploring the role of belief systems - namely religions - in shaping human behaviours. It traces the origin and depth of religions’ impact on societies, and whether or not belief systems could lead the research towards the means of producing the long sought honestly efficient employee. It is an exploration of possible psychological
mechanisms through which a religious faith could be transmitted into an actual daily conduct.

Problem definition is the most critical part of the research process. Research problem definition involves specifying the information needed by management. Unless the problem is properly defined, the information produced by the research process is unlikely to have any value. This study utilized a very sound research design to collect information on employee's preferences.

Research problem definition in this thesis involved four interrelated steps: (1) management problem / opportunities clarification, (2) hypothesis and specification of information requirements, (3) concept development, (4) situation analysis, and conclusion.

Step 2: Hypothesis and Literature Review

The basic goal of problem clarification is to ensure that the researcher's initial description of the management problem is accurate and reflects the appropriate area of concern for the research. If the wrong management problem is translated into a research problem, the probability of providing management with useful information is low. A researcher normally approaches a problem with some information. In this case, a number of hypotheses were set based on the nature of the defined problem. The main hypothesis of the research is that the study of the factors affecting human behaviour, mainly economy, culture, and religion, can shed all the light needed to find possible means of solving the problems of labour management in today's world. The researcher directed all her attention to find possible means for answering the question of this research.

Step 3: Concept Development and Data Collection

Selecting the Data Collection Approach:

There are three basic data collection approaches in research: (1) secondary data, (2) survey data, and (3) experimental data. Secondary data were collected for some purpose other than helping to solve the current problem, whereas primary data are collected expressly to help solve the problem at hand. The researcher was careful in the selection of
appropriate measurement techniques. The researcher looked into the four basic measurement techniques used in research like: (1) questionnaires, (2) attitude scales, (3) observation, and (4) depth interviews and projective techniques. It was determined that Questionnaire – a formalized instrument for asking information directly from a respondent concerning behaviour, demographic characteristics, level of knowledge, and/or attitudes, beliefs, and feelings – will be the most appropriate source of Primary Measurement Techniques to be adopted for the investigation of the research problem. Naturally, self-administered or structured interviews were utilized to support and widen the scope of vision into the research problem. The researcher also considered other means of collecting data like Attitude Scales, which is a formalized instrument for eliciting self-reports of beliefs and feelings concerning a certain problem, and Rating Scales which require the respondent to place the problem being rated at some point along a numerically valued continuum or in one of a numerically ordered series of categories. During the selection of the Model of Analysis, it was imperative that the researcher select the analytic techniques prior to collecting the data. Once the analytic techniques were selected, the researcher generated fictional responses (dummy data or pilot study) to the measurement instrument. These dummy data are then analyzed by the analytic techniques selected to ensure that the results of this analysis will provide the information required by the problem at hand. However, it was decided that a thorough statistical analysis is needed to filter the data collected from these techniques, which reduces the need for the utilization of other techniques like Composite Scales which require the respondents to express a degree of belief concerning various attributes of the object such that the attitude can be inferred from the pattern of responses, and Perceptual maps which derive the components or characteristics an individual uses in comparing similar objects and provide a score for each object on each characteristic.

Once the data collection methodology was established, the selection of a representative sample (a subgroup of the total population relevant to the problem) was empirical. Once the sample was determined based on a number of criteria dictated by the stakeholders effected by the research question, the following techniques were put in motion: I. Observation – the direct examination of behaviour, the results of behaviour, or physiological changes, and II. Projective Techniques and Depth Interview – designed to gather information that respondents are either unable or unwilling to provide in response to direct questioning. Projective Techniques allowed respondents to project or express their
own feelings as a characteristic of someone or something else, and Depth Interviews, allowing individuals to express themselves without any fear of disapproval, dispute, or advice from the interviewer.

**Step 4: Situation Analysis and Conclusion:**

The situation analysis focuses on the variables that have produced the stated research problem or opportunity. The factors that have led to the problem/opportunity manifestations and the factors that have led to the research's concern should be isolated. This required as a first step a conjoint analysis that derives the value an individual assigns to various attributes of a certain problem.

This research design process provided the researcher with a blueprint, or guide, for conducting and controlling the research. This road map is summarized in Fig. (6-1).

The research method is based on data collection in order to – empirically – determine validity of opinions’ majority. Social research methodology is divided into qualitative and quantitative analysis. Quantitative methodology is concerned with the collection and analysis of information in numerical form. It tends to feed from large-scale data in order to bring about a kind of scientific orientation in the form of generalised ideas. The qualitative methodology deals with the collection of information in non-numerical form. It tends to focus on theoretical interpretations arrived at by using relevant data. The qualitative data helped in collecting different opinions about the Unsupervised Honesty concept. It helped in negotiating possible ways of applying this concept, and whether to attribute it to religion or not. The researcher’s intention is to test the research question in different sectors by discussing the validity of applying this concept in different sectors and mainly in companies with Human Resources departments where quality of performance and employee satisfaction is the key to success.

The strategies adopted in this study are a combination of qualitative methods represented by structured interviews, and in-depth interviews, and quantitative methods represented by questionnaires and informal discussions. The researcher also utilised some remarkable (quotations) collected from respondents during interviews. “The Importance of
the Unsupervised Honesty” concept was discussed with respondents from the educational and business sectors, and with HR specialists. The main purpose was to collect respondents’ feedback on the roles of direct/indirect supervision, religion, and trust. It was also important to know their views on whether Unsupervised Honesty can have any impact on solving many work-related problems for both management and labour.

**Questionnaires:**

As discussed earlier, questionnaires were distributed to male and female professionals of different age groups, managerial positions, different nationalities, various religious beliefs, education and social backgrounds, and from large organizations of different activities. The selected samples of the questionnaire needed to satisfy a number of criteria, the most important of which were the presence of a variety of religious beliefs, genders, and positions in an organization (the later will also help determining social, economical, and educational backgrounds). Managerial positions were divided into upper management, middle and lower managements, and labour. It was also essential to select from amongst those who do not belong to an organizational structure (freelancers) in order to widen the scope of opinions, and to avoid any bias or prejudice usually associated with certain managerial positions (see Appendix A).

The desired sample selection process required that respondents come from an organization that satisfies the following criteria: The organization maintains a permanent presence in the city of Jeddah-Saudi Arabia, an HR department for the past few years, and finally retains a large number of Saudis/ non-Saudis, Muslims and non-Muslim staff members.

Accordingly, the process began with identifying the top 100 companies in the Kingdome of Saudi Arabia, along with other prominent institutions (banks and universities). Of those, only companies that maintained a permanent presence in the city of Jeddah for the past eight years were listed down. This list filtered out organizations that do not have an HR department at all, or have a traditional Employee Affairs department. Lists of employees’ nationalities and positions in the remaining organizations were prepared in order to determine the percentage of possible samples from each desired category (i.e.,
male, female, upper management, middle and lower managements, staff, Muslims, and non-Muslims: see Appendix b).

A secondary list of possible candidates was prepared from within the proximity of the author’s work environment (Effat University for women – Jeddah – Saudi Arabia) covering mainly the female samples. Another list of male samples was prepared from within the companies listed in Jeddah’s chamber of commerce and industries, and the Academic institutions in the city of Jeddah. A number of female and male samples were selected from within a list of friends and relatives who satisfy the basic criteria of the questionnaire. Each participant was briefed about the research and its purpose before they were handed the questionnaire. A grace period of three days was given to each candidate to return the questionnaire back to the researcher.

Although this was a random sampling process, controlled sampling was applied, as it was the researcher’s intention to maintain an equal number of samples between each of the categories mentioned earlier. In addition, even though the desired number of samples would have ideally been above the 150 figure, the availability and accessibility to the required candidate dictated minimizing the ratio of samples taken. This, of course, was conveniently in congruence with the period allowed for the completion of this process.

**Methods and Research Techniques**

The methods and research techniques for data collection were self-administrated questionnaire (including forced-choice, and open-ended and close-ended questions), face-to-face structured interviews (including forced-choice, open-ended and close-ended questions), and participation observation (Appendices a-e).

The researcher used this method to test the tentative thesis of this research - which was based on observation; it was essential to gain the support of experimental data to complete the construction of the theory. Moreover, while this research began with a set of observations that needed to be empirically tested, there was a continuous interplay between constructing the theory and testing it. Structured interviews were also used to reinforce the accuracy of empirical data, namely to minimize the emotional bias or prejudice (typically associated with issues such as religion and patriotism) through the observation of body
language, tone of voice, reaction to questions and time of response, maintenance of eye-contact, and through the support of preparatory discussions leading to the subject of the research (Appendix d).

In order to test the given set of hypothesis of this research, the author needed to explain the causes of the phenomena by comparing a number of variable cases, and by looking at how cases vary on some characteristics. Religious beliefs vary tremendously from one individual to the other from the same faith, let alone between members of different religious groups, and individuals with different religious convictions (e.g., Muslims vs. non-Muslims). Questions had to be repeated in different formats in order to assert the validity of certain responses; forced choice questions represented the main theme of the questionnaire – especially at the beginning, while open-ended questions were added in to allow respondent’s elaboration from a personal point of view that may add further insight into the subject matter. It was intended that the author’s own observation – as a participant and non participant in the event - of the impact of religion in the work place on the performance of staff to be continuously tested, especially during interviews.

A pilot study (pre-test) questionnaire was carried out using eight samples from the categories of the survey; classified as “highly-educated senior academic staff of Effat University for girls.” The eight samples were assigned administrative positions in the college. The staff members were Chair of Departments, and their specialisations varied between Education, Educational Psychology, Computer Science, Economics, English Language and Literature. Comments included readability of questions, grammar, typing errors, clarifications, number of questions in respect to the time allocated for answering, suggestions for additional questions, removal of redundant questions, and reduction of Qur’anic verses that deliver almost the same meaning. After collecting the completed pilot questionnaire, and revising all the comments from the participants (6 assistant professors, and 2 lecturers), the researcher found out that the main complaints received from most respondents were the length of the questionnaire and the time needed to answer all questions sufficiently (an average of 3 days). A final revised version of the questionnaire was produced and sent to a statistical expert for further comments. The pre-final version was sent to the thesis Supervisor – The Chair of the Labour Market Studies Department (Dr. John Goodwin) for final suggestions. The final version was distrusted afterwards to the assigned samples.
The main goal of the questionnaire was to explore and investigate the status of belief systems of different managerial groups and levels, and the extent to which such beliefs are reflected or could be reflected in the work place. Accordingly, questions were designed in such a way that will assist in the reduction of bias and prejudice (usually associated with emotionally charged subjects such as religion) and to extract such delicate convictions into a dependable answer.

Section one of the questionnaire included identification questions for purposes of establishing the managerial level of the respondent, function of organization, educational level, gender, and position. It also included follow-up strings like e-mail addresses. Section two was directed to the analysis of HR practices and beliefs; Section three of the questionnaire attempted to extract the respondents’ personal experience with HR practices, while Section four investigated the trends and prospects of HR practices with respect to the concept of Unsupervised Honesty. Section five exhibited a number of work-related Qur’anic verses, and tested respondents’ reaction towards the contents of such verses. It aimed at exploring the emotional impact of these verses on the respondent’s own convictions and practices. Hence, questions of beliefs were introduced in a gradual order to prepare the respondent from simple to more detailed questions as the questionnaire or interview progressed. Pauses of open-ended questions were meant to give the respondent the chance to contemplate on his or her answers towards a more accurate representation of belief.

A set of 150 questionnaires were printed on Leicester University official letterheads, with a cover letter from the author explaining the purpose of the research and what is expected of the respondent (see Appendix c). These questionnaires were divided amongst a pre-defined number of samples that was composed of different Religious faith groups, Managerial Levels, and Genders. The number of samples chosen from each category depended on the demographics of workplaces in Saudi Arabia with respect to accessibility to prospective respondents by the author, her relatives, and other personal relationships. After distributing the copies of the questionnaires, a period of three days was given to each respondent, after which questionnaires were collected and filed in their specific category. Upon completion of the entire set of samples, copies of completed
questionnaires were made and sent to a data entry specialist for proper coding and quantitative data analysis.

The samples collected through questionnaires and interviews were analysed following these methods:

A. **Descriptive Statistics**: Distribution of samples over Independent and dependent variables:

1. Independent variables consisting of two groups (gender: male & female).
2. Independent variables consisting of three groups and more. Age was divided into four groups (20-30), (31-40), (41-50), and (51-60). Qualifications were divided into (high school, undergraduates and postgraduates). Positions were divided into (staff, middle and upper management). Sectors were divided into (private, public, nongovernmental and other). Organisations were divided into (industrial, services, finance and education).
3. Dependent variables (non-parametric: strategies, motivation, appraisal system and its implementation, barriers to effective learning, and strengths and weaknesses of the appraisal system, what’s a good appraisal system, agreement on some questions related to Unsupervised Honesty and feelings towards the concept of Unsupervised Honesty). Nonparametric data do not rely on the estimation of parameters such as the (mean or standard deviation). This data is typically counted and then put into groups or categories. It does not usually follow a normal distribution.
4. Dependent variables (parametric: indirect observation of staff, direct supervision of staff, honesty from within, continuous training of staff, monitoring of line managers to employees’ performance, ability and knowledge of line managers in providing support for learning, importance of the concept of Unsupervised Honesty, applying religion, orientation to the concept of Unsupervised Honesty, recruiting religious staff, application of Unsupervised Honesty by managers and the effect of Qur’anic verses on employees). Parametric data have exact parameters, or boundaries, to the data and it follows a normal distribution. (Table 6-1)
### Table (6-1) Distribution of samples over Independent and dependent variables

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<tr>
<th>Independent Variables</th>
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<td><strong>Qualification</strong></td>
<td><strong>Motivation of staff</strong> (2-3)</td>
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<td><strong>Position</strong></td>
<td><strong>Appraisal</strong> (3-1)</td>
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<td><strong>Sectors</strong></td>
<td><strong>Implementation of appraisal</strong> (3-2)</td>
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<td><strong>Organization</strong></td>
<td><strong>Barriers to effective learning</strong> (3-3-d)</td>
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<td><strong>Strength and weaknesses of the appraisal system</strong> (3-4)</td>
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<td><strong>Good appraisal system</strong> (3-5)</td>
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<td><strong>Agreement on some questions related to Unsupervised Honesty</strong> (4-3)</td>
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<td><strong>Feelings towards Unsupervised Honesty</strong> (4-4)</td>
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<td></td>
</tr>
</tbody>
</table>

**B. Statistical Analysis:** The data was analysed using the statistical package for social sciences (SPSS software) and Excel spreadsheets. The researcher had to measure different respondents opinions, study the effect of independent variables on dependent variables and present the data in numerical – percentage forms.
Four different statistical tests were applied:

1. **Chi Square test ($\chi^2$):** This test is used to study the effect of all independent variables on non-parametric.

2. **T test:** This test is used to study the effect of independent variables (which consist of two groups) on parametric variables.

3. **F test:** This test is used to study the effect of independent variables (which consist of three groups and more) on parametric variables.

4. **Least Significant Differences (LSD):** The researcher applied this test when the result of F test is Significant, i.e. $\alpha \leq$ (less than or equal) 0.05, to test which of the groups caused that significances.

The relationship between methods used and the main research question:

The main reason for using the following statistical tests: Chi Square test ($\chi^2$), T test, F test, and LSD, is that they are the most commonly used tests in social research for non-statistics specialists, and that normality is applicable since the sample size of this research reached (124) which is larger than 32.

Questionnaires and interviews are suitable methods of survey that are relatively simple and straightforward approaches to the study of attitudes, values, beliefs, and motives of a relatively large variation of samples. These are exactly what the research needed to extract in order to support its thesis. With the support of interviews, the author asserted the reliability and validity of data collected, especially upon data validation through observation of respondents’ body-language and reactive comments (usually off the record) in order to overcome possible levels of bias usually associated with interviews. Finally, considering the time-factor particularly effective for the completion of the research, the methods of survey chosen proved to be very suitable.

To reinforce the levels of accuracy and reliability of the data collected, the researcher also conducted 24 structured interviews with female and male representatives of each of the predefined categories (variables: i.e., upper management, middle management, staff, Muslims and non-Muslims). The researcher also conducted 10 structured interviews
with HR specialists in order to gain some important ideas & observations from their experiences in HRM and to collect their feedback on the role of supervision (direct/indirect), role of religion in affecting human behaviour, importance of trust in any culture, Unsupervised Honesty as a regulator for performance and how this concept can have a great impact in solving many work-related problems for both management and labour.

Upon revision of interview methods available in literature in order to examine the features most suitable for this research within different types of qualitative interviews, structured and in-depth interviews were selected as the preferred method. Each respondent represented a larger group, as the interest here was not on the individual but on the patterns generated by groups of individuals. Thus, the aim of the structured interview is to build up a picture of the patterns of social phenomenon in order to explore the pattern of relationship between them. This enabled the researcher to make predictions and generalisations. 

The fact that the researcher was involved in the discussion with respondents during structured interviews allowed conversations to develop, shedding some light and much needed insight beyond the answers of the structured interview questions. In the Middle Eastern culture in particular, such methods of emotional involvement resulted in great clarifications of the attitudes of respondents depicted in self-administered questionnaires. In fact, it would have been very difficult, if not impossible to continue an interview with native respondents without maintaining a conversation in which the researcher and the respondent traded places more than often. The researcher had also to maintain a certain distance so as not to influence the respondent into obvious answers, and questions were asked in different formats during the interview to determine the exact position of the respondent.

At the end of the interviews, it was clear that this research method was vital for the clarification of the attitudes of respondents of the questionnaire, and that it was the insights gathered during one interview were far more rewarding as its counterpart in the self-administered questionnaire. The outcome was a balanced set of data that was clearly coded and categorized, with results that are comprehensible for the researcher.
Strengths and Limitations of Research Design

Typical of research methods and techniques aiming at gathering data about attitudes, values, beliefs and motives; points of strength and weakness are bound to exist and affect the outcome to certain degrees. However, due to the nature of the information sought in this research, questionnaires and interviews were combined to produce both parametrical and non-parametrical measures of evaluation. The researcher was well aware of such points of strength and weakness in order to maximize the level of representation, accuracy of collected data and minimize bias as possible. The following are the strengths and limitations of each of the selected research techniques.\(^{532}\)

Self-administrated questionnaire provides a relatively simple and direct approach to the study of non-tangibles like attitudes, values, beliefs and motives. They are suitable for the period of this research in respect to the size of samples needed, the economical and socio-culturally acceptable (possible) survey tool for the society of this research. The reliability and validity of these questionnaires could also be tested, and provides accessibility to otherwise inaccessible individuals (e.g., sending questionnaire by mail). The cheapness of questionnaires is an advantage especially if you have a sample that is geographically widely dispersed. It is also an advantage when the interviewer effects are eliminated and there no problems of interviewers asking questions in a different order or in different ways. Questionnaires can be completed when respondents want and at they speed they prefer when reading/ answering questions.\(^{533}\)

The limitations indicate that the sample size might not be enough to produce an accurate representation of the research society (The society is small, limited, closed and conservative), low response rate, one cannot collect additional date in questionnaires, and the quality of the data could be affected by the characteristics of the respondents.\(^{534}\) Some respondents may not necessarily report their beliefs and attitudes accurately, especially in a cultural context like the Middle East where subjects like patriotism and religion are emotionally charged, misunderstandings of the questionnaire may not be detected, and finally respondents may not treat the questionnaire with the seriousness sought in this research.
There is no interviewer to ask the questions, respondents must read, comprehend, and answer the questions themselves. If the questions are difficult or long then most probably the risk of misunderstanding the question or respondents’ fatigue is expected. There is also a need to send out follow up notes for those who are late or fail to return questionnaires. It is also possible to tell who answered the questionnaire, questionnaires could be sent to a manager and this manager delegates this task of answering the questionnaire to someone else in the firm. 535

Structured interviews allow the interviewer to clarify the questions and correct misunderstandings. While the presence of the interviewer encourages participation, high involvement and response rate. The information is usually collected once the interviewer finishes the interview and there is no risk of delay in data collection. It might also be an advantage sometimes when the interviewer founds the answers interesting to ask more questions or allow more time for answers. It is also an advantage that to interview a person you have selected and the same person will give you the answers. There is no fear of delegating answering the questions by someone else other than the specified party. The limitations are: Data may be affected by the characteristics of the interviewer. It may also be affected by interactions of interviewer / respondent characteristics. Respondents may feel their answers are not anonymous and less open, leading to biased answers. The interviewer might also questions in a different order or different ways. 536

Semi structured interviews have advantages and disadvantages. It can seem less intrusive to those being interviewed than a more structured interview as the semi-structured interview encourages two-way communication. Those being interviewed can ask questions of the interviewer and seek clarification. This sort of interviews not only confirms what is already known but also provides the opportunity for learning. Often the information obtained from semi-structured interviews will provide not just answers, but also the reasons for the answers. This way can often be useful as a second phase following more quantitative survey based research. When individuals are interviewed, they may be at ease in discussing sensitive issues because of the face-to-face situation. 537

The disadvantages include a lot of extra information may surface during interviews and it may take some practice for the interviewer to strike the balance between open ended and focused interviewing. The most common problem with interviewers is asking leading
questions. Other problems are failure to listen closely and failure to probe; failure to judge the answers; and asking vague or insensitive questions. Interviewing can be expensive especially if it is international phone calls.538

The advantages and disadvantages of the semi-structured interview also hold true for the in-depth interview. Advantages: Less limitations placed on the type of data obtained, as the interview is not constrained to the areas deemed important by the researcher. Disadvantages: The interview is very demanding of both the interviewee and interviewer. The interviewer has to have sophisticated listening and probing skills. The in-depth interview can become quite intrusive for the interviewee depending on the nature of the subject matter. Finally, important ethical considerations have to be made in terms of how the interviewee experiences the process, ensuring the interviewee is not upset by the experience, recognition that the interviewer is not a counsellor.

The author tended to the observation method since she started working in the HR Department of Effat University in April 2001 (Participation Observation). The multicultural environment encouraged the researcher to observe the interaction of western practices with traditionally inherited values in a Muslim society. The events observed include official meetings, seminars and workshops, and most important is the day to day social interactions among organizational members (locals and expatriates).

The observation approach is usually used if the research requires an understating on how people in a diversified social setting live, work and interacts. In this method of data collection, the task of the researcher is to observe everything of the setting itself, patterns of personal relationships and people's interaction to events that take place and so on. The participant observation approach allows the researcher to be an active observer and to observe the setting from the inside.

The main advantage of this method in this research is that the researcher herself worked in HR Department since 2001 as an Administrative Assistant and then promoted into HR Recruiting and Retention Officer, then HR Recruiting and Retention Manager and finally Recruiting and Government Affairs Director. The gradual promotion process allowed the researcher to take some experience and knowledge form senior management, learn more about HR practices, got some professional development training courses and
finally she was able to observe environment carefully in the past eight years. The
disadvantage of this method is working directly in HR and as a Director; chances are that
employees may tend to alter their behaviour before HR Personnel. That is why it was
essential to get feedback on quality of performance from time to time from Direct
managers, peers and students evaluation.

The researcher collected remarkable quotations and opinions during different
interviews and from questionnaires (qualitative data). Different point of views helped the
interviewer to see how people from different gender, background, education, sector,
managerial positions, and religion view any belief of system in affecting human behaviour.
These quotations will be presented in details in Chapter VIII, illustrating personal opinions
related to Unsupervised Honesty, minor supervision, and religion as a regulator for
manners from the Educational and Business sectors. The researcher further discussed the
Unsupervised Honesty in interviews with HR Specialists to collect their feedback on the
role of supervision (direct/indirect), religion, trust and how Unsupervised Honesty can
have a great impact in solving many work-related problems for both management and
labour.
Conclusion:

The chapter discussed the methodologies employed in the study of whether religion could be a key player in HRM or not. There is no one perfect way to collect data, but the author tried various strategies combining both quantitative and qualitative methods in order to test and address the research question (Can Adherence to Religious Teachings, Principles, Values, and Traditions Affect HRM Practices?). The data was analysed through SPSS (statistical package for social sciences)\textsuperscript{539} and Excel\textsuperscript{540} spreadsheets. The researcher had to measure different respondents opinions, study the effect of independent variables on dependent variables and present the data in numerical – percentage forms.

The combination of questionnaires, interviews, and observation was the main source of information to this study. The author was aware that only a few methods and strategies available in the literature reviews are feasible. One of the main factors that could affect the choice of methods and strategies was the cultural environment in which the research was conducted, especially if the culture is diversified and combine different backgrounds and religions. The idea of the research itself is so sensitive, and people’s reaction could be extremely emotional since the whole study revolves around religion and system of belief, which varies across cultures. It is also important to mention that the Muslim society in Saudi Arabia is a conservative one, which of course affected the process and answers. The society in Saudi Arabia varies between the very conservative, the moderate and the liberal, which affected the process and answers.

Finally, the qualitative data collected from the open discussion with respondents allowed the researcher to collect remarkable quotations directed to the main research question. It was helpful to see how employees from different sectors, genders, religions, educational backgrounds, cultures, belief systems view the concept of Unsupervised Honesty either from a religious point of view or from a general understating on how to be ethical and professional at the work place.

The researcher also did not neglect the importance of observation from a distance. It was essential to remark the interaction between all employees in one environment, which surprisingly proved to be a family like environment where everyone used to practice his/her own knowledge to the benefit of the place. The existence of the Institutional
Planning and Quality Control Department was a great idea in promoting work ethics and professionalism at the work place. Employees running this department are a mixture of expatriates and Saudi nationals, which helped a great deal in applying the combination of Western performance measures and traditional religious values at the same work place.

The limitations indicate that the sample size might not be enough to produce an accurate representation of the research society, and the quality of the data could be affected by the characteristics of the respondents and the interviewer. Some respondents may not report their beliefs and feelings accurately, especially in a cultural context like the Middle East where subject like religion is emotionally charged, and finally respondents may not treat the questionnaire with the seriousness sought in this research. It is also important to mention that the Muslim society in Saudi Arabia varies between the very conservative, the moderate and the liberal, which affected the process and answers.

The researcher realised that it would have been ideal to grant more time to in-depth and structured interviews. The face-to-face interview helps to achieve better communication and provides needed clarifications to some vague notions. Observation of body language, tone of voice, reaction to questions and time of response, maintenance of eye contact might have helped in getting more data from respondents. Once again, the hesitation of getting deeper into this sensitive subject and the respect for peoples’ feelings made it difficult and embarrassing to extend the conversation. The researcher also agreed with the pilot study group that reduction of Qur’anic verses that deliver almost the same meanings was needed and some questions needed to be rephrased.

The following chapter will discuss - in details - the results of the analysis of both the qualitative and quantitative data gathered in the specified locale of the case study, namely the city of Jeddah in the Kingdom of Saudi Arabia.
Chapter VII: 
Results of Statistical Analysis

Introduction:

Chapter Six discussed the methodology and methods used in this study. This included main hypothesis, data collection, samples and methods, the design of the questionnaire, data analysis, qualitative and quantitative analysis. It also highlighted the strengths and limitations of each approach. Chapter Seven presents the results of the analysis of both the qualitative and quantitative data gathered in the specified locale of the case study, namely the city of Jeddah, Saudi Arabia, where major businesses established their headquarters, where the desired sample types existed, and where international HRM practices are observed.

The vital role played by this chapter is in its ability to display the answer of the research’s question (Can Adherence to Religious Teachings, Principles, Values, And Traditions Affect HRM Practices?) by simply testing its hypothesis. The statistical analysis of the questionnaire is illustrated in tables and charts; this collection of empirical data was then produced and translated into measuring gauges of the status of the selected samples of professionals within prominent organizations, of different sectors and activities. The data was analysed using the statistical package for social sciences (SPSS software) and Excel spreadsheets. Four different statistical tests were applied:

1. **Chi Square test** ($\chi^2$): This test is used to study the effect of all independent variables on non-parametric.

2. **T test**: This test is used to study the effect of independent variables (which consist of two groups) on parametric variables.

3. **F test**: This test is used to study the effect of independent variables (which consist of three groups and more) on parametric variables.

4. **Least Significant Differences (LSD)**: The researcher applied this test when the result of F test is Significant, i.e. $\alpha <=$ (less than or equal) 0.05, to test which of the groups caused that significances.
Descriptive Statistics of the Questionnaires:

Table (7-1) Frequency and Percentage Distribution for Sample Observations According to Age, Gender and Qualifications. See appendix C – Questionnaire Sampler - Section I – Biography.

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 31</td>
<td>26</td>
<td>21.0</td>
</tr>
<tr>
<td>31</td>
<td>49</td>
<td>39.5</td>
</tr>
<tr>
<td>41</td>
<td>34</td>
<td>27.4</td>
</tr>
<tr>
<td>51 and More</td>
<td>15</td>
<td>12.1</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>63</td>
<td>50.8</td>
</tr>
<tr>
<td>Female</td>
<td>61</td>
<td>49.2</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Qualifications</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School</td>
<td>24</td>
<td>19.4</td>
</tr>
<tr>
<td>Under Graduates</td>
<td>65</td>
<td>52.4</td>
</tr>
<tr>
<td>Post Graduates</td>
<td>35</td>
<td>28.2</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The age group variable shows a majority of professionals at the age of 31, since the largest number of samples were from staff categories. The qualification variable shows the majority from under graduates and this is very logical distribution in the society and realistic in our case study since our sample covered staff at the age of 31, followed by the age of 41 – 51 and more which is middle and top management at the postgraduate level. The rest of the sample were under the age of 30 and could be from staff or labour with high school degrees. The gender variable shows an equal number of female and male in the sample since it was predetermined by the researcher to choose an equal number of samples from each gender. Table (7-1).

See appendix c, questioner sampler, Section 1 – Biography.
Table (7-2) Frequency and Percentage Distribution for Sample Observations According to Positions, Sectors and Organization.

<table>
<thead>
<tr>
<th>Positions</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Staff</td>
<td>85</td>
<td>68.5</td>
</tr>
<tr>
<td>Middle Management</td>
<td>24</td>
<td>19.4</td>
</tr>
<tr>
<td>Upper Management</td>
<td>15</td>
<td>12.1</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sectors</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private Sector</td>
<td>83</td>
<td>66.9</td>
</tr>
<tr>
<td>Public Sector</td>
<td>13</td>
<td>10.5</td>
</tr>
<tr>
<td>Non Governmental</td>
<td>26</td>
<td>21.0</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.6</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Organizations</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Industrial</td>
<td>22</td>
<td>17.7</td>
</tr>
<tr>
<td>Services</td>
<td>24</td>
<td>19.4</td>
</tr>
<tr>
<td>Finance</td>
<td>13</td>
<td>10.5</td>
</tr>
<tr>
<td>Education</td>
<td>65</td>
<td>52.4</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The position variable shows a majority of professionals from staff since the largest number of samples were staff at age of 31, followed by middle and top management. The sector variable followed a normal distribution since it was predetermined by the researcher that samples would be drawn only from institutions following HR practices (private sectors in Saudi Arabia have HR departments). The activity of organization variable is high in the educational sector since it is the sector most concerned with applying HR practices whether professionally or academically. The public and other sectors to a great extent are still applying the traditional employee relations practices. Table (7-2).

See appendix c, questioner sampler, Section 1 – Biography.
Table (7-3) Frequency and Percentage Distribution for Sample Observations According to Leadership Styles, Motivation, Appraisal Style and Barriers to Effective learning.

<table>
<thead>
<tr>
<th>Leadership Styles</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tough</td>
<td>3</td>
<td>2.4</td>
</tr>
<tr>
<td>Soft</td>
<td>31</td>
<td>25.0</td>
</tr>
<tr>
<td>A mixture of all</td>
<td>84</td>
<td>67.7</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>4.8</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>100.0</td>
</tr>
<tr>
<td>Motivation</td>
<td>Frequency</td>
<td>Percentage %</td>
</tr>
<tr>
<td>Incentives</td>
<td>115</td>
<td>92.7</td>
</tr>
<tr>
<td>Appraisal</td>
<td>109</td>
<td>87.9</td>
</tr>
<tr>
<td>Communication</td>
<td>104</td>
<td>83.9</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.6</td>
</tr>
<tr>
<td>Sample Size</td>
<td>124</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Major Barriers to Effective Learning</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employee Motivation</td>
<td>52</td>
<td>41.9</td>
</tr>
<tr>
<td>Managers Support</td>
<td>44</td>
<td>35.5</td>
</tr>
<tr>
<td>Commitment</td>
<td>42</td>
<td>33.9</td>
</tr>
<tr>
<td>Training</td>
<td>48</td>
<td>38.7</td>
</tr>
<tr>
<td>Culture</td>
<td>41</td>
<td>33.1</td>
</tr>
<tr>
<td>Time</td>
<td>71</td>
<td>57.3</td>
</tr>
<tr>
<td>Sample Size</td>
<td>124</td>
<td></td>
</tr>
</tbody>
</table>

The Leadership style variable is high in the mixture of all leadership styles. It is normal to have such a high percentage (67.7%) because usually people differ in their preferences of control when it comes to performance. Many people tend to fear punishment in order to perform right and others seek any kind of reward to continue doing the work professionally and excel in it and the most successful of all when companies have a mixture of styles that are suitable for different types of employee. Table (7-3).

The motivation of staff variable scored the highest in the incentives (financial compensation), followed by appraisal then communication. Employees in general seek the financial reward to accommodate their livings or for a better life style, followed by remarkable appraisal system as a mean of appreciating their dedication and hard work (employees look at their professional development and continuous growth). Table (7-3).

The communication also scored high as well because this is the way employees feel sense of ownership and belongingness to the place through communicating the vision, mission and goals of the organization with all managerial levels. Table (7-3).
The major barrier to effective learning variable is high in the time barrier especially in the private sector as employees work for 8 to 12 hours daily unlike the government sector where they work fixed hours (maximum of seven hours a day). Lack of motivated employees is also a barrier to effective learning especially in the absence of supportive and knowledgeable line managers. The culture of any organization can also prevent continuous learning if the management is so traditional and not concerned with employees’ professional developments. Table (7-3).

See appendix c, questioner sampler, Section 2 – Survey of General HR Techniques.

Table (7-4) Frequency and Percentage Distribution for Sample Observations According to Agreement and Feelings towards Unsupervised Honesty

<table>
<thead>
<tr>
<th>Agreement</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unsupervised Honesty</td>
<td>94</td>
<td>75.8</td>
</tr>
<tr>
<td>Management Application</td>
<td>83</td>
<td>66.9</td>
</tr>
<tr>
<td>Religion - Crucial</td>
<td>77</td>
<td>62.1</td>
</tr>
<tr>
<td>Sample Size</td>
<td>124</td>
<td>4.8</td>
</tr>
</tbody>
</table>

The personal feeling towards the Unsupervised Honesty variable scored high. The managerial opinion about the application of the concept at work scored 66.9%. It seems that having religion is sometimes crucial in the implementation of this concept. We can note from the table that 75% of the sample agreed on the concept of Unsupervised Honesty and indicated the importance of managements’ application to this concept with the presence of religion (system of belief as a regulator for human behaviour). Table (7-4).

See appendix c, questioner sampler, Section 4 – HR Trends and Prospects.
Table (7-5) demonstrates that - across all levels of management - honesty represented a high preference as a supervision style probably because employees like to feel trusted, up to the responsibility and tasks are delegated to them. Direct or indirect supervision might make them feel uncomfortable especially if they proved to be loyal, dedicated and their performance was satisfactory throughout their employment. It sounds more logical in organizations applying HRM principles, that employees were carefully selected, trained, have gone through probation period and no longer need continuous supervision (direction and guidance from time to time are more needed than direct/indirect supervision). This may also be attributed to the fact that in organizations applying HRM principles, employees are more likely to feel the cost of multiple managerial levels whose sole purpose is to monitor employees performance, and that the obvious choice would be the establishment of a code of Honesty (trust) between employees and management of all levels where by everyone rely on self-supervision, as opposed to direct or indirect supervision. Companies with advanced HRM departments might measure performance according to projects accomplished not by tracking the working hours attended.

Others who agree on direct/indirect supervision might be attributed to fact that they need monitoring to know whether they are doing their jobs as required and expected or not. Usually labour prefers the direct supervision for direction and usually new employees need the supervision and training especially during the first probationary period. See appendix c, questioner sampler, Section 2 (2.2) – Survey of General HR Techniques.
<table>
<thead>
<tr>
<th>Statements</th>
<th>Always</th>
<th>Most of the time</th>
<th>Sometimes</th>
<th>Never</th>
<th>Total</th>
<th>Mean</th>
<th>S.D.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
</tr>
<tr>
<td>a) Continuous training</td>
<td>36</td>
<td>29.8</td>
<td>34</td>
<td>28.1</td>
<td>43</td>
<td>35.5</td>
<td>8</td>
<td>6.6</td>
</tr>
<tr>
<td>b) Line managers (monitoring)</td>
<td>38</td>
<td>31.4</td>
<td>68</td>
<td>56.2</td>
<td>15</td>
<td>12.4</td>
<td>121</td>
<td>100.0</td>
</tr>
<tr>
<td>c) Ability and knowledge (line managers)</td>
<td>46</td>
<td>38.3</td>
<td>63</td>
<td>52.5</td>
<td>11</td>
<td>9.2</td>
<td>120</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table (7-6) clearly shows that opinions were stronger concerning training of employees (sample agreed to have training most of the time). The majority also believed in the presence of knowledgeable line managers in the workplace to establish a certain level of monitoring during and after the training process. It is interesting to note that most of the respondents who agreed on the essential presence of line managers were employees of lower ranks. This might be due to the fact that first-hand supervision by line managers will assure them some level of recognition. They prefer that such line managers be of certain ability to control, knowledge to guide, and wisdom to judge.

See appendix c, questioner sampler, Section 3 – Experiences with HR.
Table (7-7) Frequency and Percentage Distribution for Sample Observations
According to their view on some statements

<table>
<thead>
<tr>
<th>Statements</th>
<th>Very important</th>
<th>Important</th>
<th>Neutral</th>
<th>Not important</th>
<th>Not important at all</th>
<th>Total</th>
<th>Mean</th>
<th>S.D.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Unsupervised Honesty</td>
<td>76</td>
<td>62.3</td>
<td>19</td>
<td>13</td>
<td>10</td>
<td>10</td>
<td>4</td>
<td>3.3</td>
<td>122</td>
</tr>
<tr>
<td>b) Apply religion</td>
<td>31</td>
<td>25.2</td>
<td>17</td>
<td>30</td>
<td>24.4</td>
<td>18</td>
<td>27</td>
<td>22.0</td>
<td>123</td>
</tr>
<tr>
<td>c) Orientation</td>
<td>61</td>
<td>49.6</td>
<td>29</td>
<td>15</td>
<td>12.2</td>
<td>12</td>
<td>6</td>
<td>4.9</td>
<td>123</td>
</tr>
</tbody>
</table>

Table (7-7) shows that when respondents were asked to choose between applying the concept of Unsupervised Honesty, and employing particularly religious staff, the majority opted for applying Unsupervised Honesty affirming that this choice is not necessarily attributed to religion but as a general ethical and professional virtue. However, the table also shows that respondents saw orientation to the concept of Unsupervised Honesty is important for the operation of their organization. We see in this table minimizing the role of religion as a source of ethics. It seems that if employees were oriented from day one about the Unsupervised Honesty concept then they are most likely to perform right and the outcome of their work performance could be measured by the work deliverables and accomplishment of projects.

See appendix c, questioner sampler, Section 4 – HR Trends and Prospects.
Table (7-8) Frequency and Percentage Distribution for Sample Observations According to Respondents' View on Some Verses of the Noble Qur'an

<table>
<thead>
<tr>
<th>Statements</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>Total</th>
<th>Mean</th>
<th>S.D.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Better Person</td>
<td>60 52.2</td>
<td>38 33.0</td>
<td>9 7.8</td>
<td>4 3.5</td>
<td>4 3.5</td>
<td>115 100.0</td>
<td>4.27</td>
<td>0.99</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>2) No Effect</td>
<td>6 5.2</td>
<td>21 18.3</td>
<td>17 14.8</td>
<td>32 27.8</td>
<td>39 33.9</td>
<td>115 100.0</td>
<td>3.67</td>
<td>1.26</td>
<td>Disagree</td>
</tr>
<tr>
<td>3) Worth Adhering to</td>
<td>53 46.1</td>
<td>44 38.3</td>
<td>16 13.9</td>
<td>1 0.9</td>
<td>1 0.9</td>
<td>115 100.0</td>
<td>4.28</td>
<td>0.80</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>4) Religious Practices</td>
<td>3 2.6</td>
<td>21 18.3</td>
<td>9 7.8</td>
<td>39 33.9</td>
<td>43 37.4</td>
<td>115 100.0</td>
<td>3.85</td>
<td>1.19</td>
<td>Disagree</td>
</tr>
<tr>
<td>5) Peoples’ Behaviour</td>
<td>38 33.0</td>
<td>43 37.4</td>
<td>20 17.4</td>
<td>8 7.0</td>
<td>6 5.2</td>
<td>115 100.0</td>
<td>3.86</td>
<td>1.12</td>
<td>Agree</td>
</tr>
<tr>
<td>6) Peoples’ Intentions</td>
<td>35 30.4</td>
<td>49 42.6</td>
<td>23 20.0</td>
<td>5 4.3</td>
<td>3 2.6</td>
<td>115 100.0</td>
<td>3.94</td>
<td>0.96</td>
<td>Agree</td>
</tr>
<tr>
<td>7) Human Behaviour</td>
<td>35 30.4</td>
<td>56 48.7</td>
<td>18 15.7</td>
<td>4 3.5</td>
<td>2 1.7</td>
<td>115 100.0</td>
<td>4.03</td>
<td>0.87</td>
<td>Agree</td>
</tr>
<tr>
<td>8) Humankind</td>
<td>33 28.7</td>
<td>57 49.6</td>
<td>12 10.4</td>
<td>12 10.4</td>
<td>1 0.9</td>
<td>115 100.0</td>
<td>3.95</td>
<td>0.94</td>
<td>Agree</td>
</tr>
<tr>
<td>9) Positive Effect</td>
<td>45 39.1</td>
<td>52 45.2</td>
<td>18 15.7</td>
<td>0 0.0</td>
<td>0 0.0</td>
<td>115 100.0</td>
<td>3.98</td>
<td>0.58</td>
<td>Agree</td>
</tr>
</tbody>
</table>

Table (7-8) shows that respondents believed strongly in adherence to religion as a source of guidance to self-improvement (better person). The significance of this table is in its reflection of all opinions from different ages, all managerial levels, genders, various religious beliefs, yet these Qur’anic verses evoked similar feelings and resulted in a majority of agreement on their content. Introducing these verses made the sample either strongly agree or agree that: an employee can become a better person, morals presented in these verses are worth adhering too, it can change people’s behaviour towards work, and it can certainly have a positive effect in the work environment.

See appendix c, questioner sampler, Section 5 – Verses of the Noble Qur’an.
Summary of Chi Square Test for Homogeneity

Tables (7-9) & (7-10)

\( H_0 : \) The Distribution of Responses is Homogeneous within Groups

\( H_1 : \) The Distribution of Responses is not Homogeneous within Groups

**If p-value <= 0.05, Reject \( H_0 \) and Accept \( H_1 \).**

**If p-value > 0.05, Reject \( H_1 \) and Accept \( H_0 \).**

Chi Square test \( \left( \chi^2 \right) \): This test is used to study the effect of all independent variables (age, gender, qualification, position, sector, and organisation) on non-parametric variables (strategies, motivation, appraisal...Etc).
**Table (7-9) Summary of Chi Square Test for Homogeneity**

<table>
<thead>
<tr>
<th>Table No.</th>
<th>Variables</th>
<th>Calculated $\chi^2$</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table (21)</td>
<td>Age &amp; Strategies ( 2-1 )</td>
<td>8.15</td>
<td>0.519</td>
</tr>
<tr>
<td>Table (22)</td>
<td>Age &amp; Motivation ( 2-3 )</td>
<td>3.87</td>
<td>0.920</td>
</tr>
<tr>
<td>Table (23)</td>
<td>Age &amp; Appraisal ( 3-1 )</td>
<td>4.50</td>
<td>0.609</td>
</tr>
<tr>
<td>Table (24)</td>
<td>Age &amp; Implementation ( 3-2 )</td>
<td>7.33</td>
<td>0.292</td>
</tr>
<tr>
<td>Table (25)</td>
<td>Age &amp; Barriers ( 3-3-d )</td>
<td>10.08</td>
<td>0.814</td>
</tr>
<tr>
<td>Table (26)</td>
<td>Age &amp; strengths &amp; weaknesses of the appraisal system ( 3-4 )</td>
<td>2.52</td>
<td>0.866</td>
</tr>
<tr>
<td>Table (27)</td>
<td>Age &amp; Good Appraisal System ( 3-5 )</td>
<td>7.72</td>
<td>0.260</td>
</tr>
<tr>
<td>Table (28)</td>
<td>Age &amp; agreement on some questions ( 4-3 )</td>
<td>1.47</td>
<td>0.962</td>
</tr>
<tr>
<td>Table (29)</td>
<td>Age &amp; Unsupervised Honesty ( 4-4 )</td>
<td>3.65</td>
<td>0.724</td>
</tr>
<tr>
<td>Table (30)</td>
<td>Gender &amp; Strategies ( 2-1 )</td>
<td>2.07</td>
<td>0.557</td>
</tr>
<tr>
<td>Table (31)</td>
<td>Gender &amp; Motivation ( 2-3 )</td>
<td>0.08</td>
<td>0.994</td>
</tr>
<tr>
<td>Table (32)</td>
<td>Gender &amp; Appraisal ( 3-1 )</td>
<td>0.42</td>
<td>0.810</td>
</tr>
<tr>
<td>Table (33)</td>
<td>Gender &amp; Implementation ( 3-2 )</td>
<td>0.99</td>
<td>0.610</td>
</tr>
<tr>
<td>Table (34)</td>
<td>Gender &amp; Barriers ( 3-3-d )</td>
<td>2.68</td>
<td>0.750</td>
</tr>
<tr>
<td>Table (35)</td>
<td>Gender &amp; strengths &amp; weaknesses of the appraisal system ( 3-4 )</td>
<td>3.78</td>
<td>0.151</td>
</tr>
<tr>
<td>Table (36)</td>
<td>Gender &amp; Good Appraisal System ( 3-5 )</td>
<td>0.27</td>
<td>0.874</td>
</tr>
<tr>
<td>Table (37)</td>
<td>Gender &amp; agreement on some questions ( 4-3 )</td>
<td>0.36</td>
<td>0.833</td>
</tr>
<tr>
<td>Table (38)</td>
<td>Gender &amp; Unsupervised Honesty ( 4-4 )</td>
<td>0.34</td>
<td>0.843</td>
</tr>
<tr>
<td>Table (39)</td>
<td>Qualification &amp; Strategies ( 2-1 )</td>
<td>5.86</td>
<td>0.439</td>
</tr>
<tr>
<td>Table (40)</td>
<td>Qualification &amp; Motivation ( 2-3 )</td>
<td>0.70</td>
<td>0.995</td>
</tr>
<tr>
<td>Table (41)</td>
<td>Qualification &amp; Appraisal ( 3-1 )</td>
<td>1.43</td>
<td>0.839</td>
</tr>
<tr>
<td>Table (42)</td>
<td>Qualification &amp; Implementation ( 3-2 )</td>
<td>2.06</td>
<td>0.725</td>
</tr>
<tr>
<td>Table (43)</td>
<td>Qualification &amp; Barriers ( 3-3-d )</td>
<td>3.61</td>
<td>0.963</td>
</tr>
<tr>
<td>Table (44)</td>
<td>Qualification &amp; strengths &amp; weaknesses of the appraisal system ( 3-4 )</td>
<td>1.74</td>
<td>0.783</td>
</tr>
<tr>
<td>Table (45)</td>
<td>Qualification &amp; Good Appraisal System ( 3-5 )</td>
<td>3.57</td>
<td>0.467</td>
</tr>
<tr>
<td>Table (46)</td>
<td>Qualification &amp; agreement on some questions ( 4-3 )</td>
<td>0.14</td>
<td>0.998</td>
</tr>
<tr>
<td>Table (47)</td>
<td>Qualification &amp; Unsupervised Honesty ( 4-4 )</td>
<td>3.81</td>
<td>0.432</td>
</tr>
</tbody>
</table>
Tables (7-9: 21–47) shows high homogeneous relationships between various questions. The researcher noticed that the independent variables (e.g., age, gender, and qualifications) have no effect on the non-parametric dependent variables e.g., strategies, motivation, appraisal, qualifications, Unsupervised Honesty…etc). This may be due to the fact that motivation, application of strategies, appraisal systems, implementation of Unsupervised Honesty are preferred across all these variables (regardless of age, gender and qualifications) to an extent of homogeneity.

Table (7-10: 48–74) shows high homogeneous relationships between various questions. The researcher noticed that the independent variables (e.g., position, sector, and organization) have no effect on most of the non-parametric variables e.g., strategies, motivation, appraisal, qualifications, Unsupervised Honesty…etc). This also may be due to the fact that motivation, application of strategies, appraisal systems, implementation of Unsupervised Honesty are preferred across all these variables (regardless of position, sector and organization) to an extent of homogeneity.

On the other hand, examining the relationships between sector & implementation of appraisal system and organisation & strategies, demonstrate a non-homogeneous relationship because it is natural that the private sector, governed by market forces is keener to apply HRM principles, proper appraisal methods, and organizational structures as compared to governmental / traditional management systems (employees’ affairs).
Table (7-10) Summary of Chi Square Test for Homogeneity

<table>
<thead>
<tr>
<th>Table No.</th>
<th>Variables</th>
<th>Calculated $\chi^2$</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table (48)</td>
<td>Position &amp; Strategies (2-1)</td>
<td>9.25</td>
<td>0.160</td>
</tr>
<tr>
<td>Table (49)</td>
<td>Position &amp; Motivation (2-3)</td>
<td>1.24</td>
<td>0.975</td>
</tr>
<tr>
<td>Table (50)</td>
<td>Position &amp; Appraisal (3-1)</td>
<td>6.18</td>
<td>0.186</td>
</tr>
<tr>
<td>Table (51)</td>
<td>Position &amp; Implementation (3-2)</td>
<td>3.09</td>
<td>0.543</td>
</tr>
<tr>
<td>Table (52)</td>
<td>Position &amp; Barriers (3-3-d)</td>
<td>7.21</td>
<td>0.706</td>
</tr>
<tr>
<td>Table (53)</td>
<td>Position &amp; Strengths &amp; Weaknesses of the Appraisal System (3-4)</td>
<td>9.29</td>
<td>0.054</td>
</tr>
<tr>
<td>Table (54)</td>
<td>Position &amp; Good Appraisal System (3-5)</td>
<td>4.15</td>
<td>0.387</td>
</tr>
<tr>
<td>Table (55)</td>
<td>Position &amp; Agreement on some Questions (4-3)</td>
<td>0.51</td>
<td>0.973</td>
</tr>
<tr>
<td>Table (56)</td>
<td>Position &amp; Unsupervised Honesty (4-4)</td>
<td>1.88</td>
<td>0.757</td>
</tr>
<tr>
<td>Table (57)</td>
<td>Sectors &amp; Strategies (2-1)</td>
<td>14.58</td>
<td>0.103</td>
</tr>
<tr>
<td>Table (58)</td>
<td>Sectors &amp; Motivation (2-3)</td>
<td>1.67</td>
<td>0.996</td>
</tr>
<tr>
<td>Table (59)</td>
<td>Sectors &amp; Appraisal (3-1)</td>
<td>10.70</td>
<td>0.098</td>
</tr>
<tr>
<td>Table (60)</td>
<td>Sectors &amp; Implementation of Appraisal System (3-2)</td>
<td>15.27</td>
<td>0.018</td>
</tr>
<tr>
<td>Table (61)</td>
<td>Sectors &amp; Barriers to Effective Learning (3-3-d)</td>
<td>6.04</td>
<td>0.979</td>
</tr>
<tr>
<td>Table (62)</td>
<td>Sectors &amp; Strengths &amp; Weaknesses of the Appraisal System (3-4)</td>
<td>6.43</td>
<td>0.377</td>
</tr>
<tr>
<td>Table (63)</td>
<td>Sectors &amp; Good Appraisal System (3-5)</td>
<td>3.33</td>
<td>0.767</td>
</tr>
<tr>
<td>Table (64)</td>
<td>Sectors &amp; Agreement on some Questions (4-3)</td>
<td>1.07</td>
<td>0.983</td>
</tr>
<tr>
<td>Table (65)</td>
<td>Sectors &amp; Unsupervised Honesty (4-4)</td>
<td>7.68</td>
<td>0.262</td>
</tr>
<tr>
<td>Table (66)</td>
<td>Organisation &amp; Strategies (2-1)</td>
<td>22.53</td>
<td>0.007</td>
</tr>
<tr>
<td>Table (67)</td>
<td>Organization &amp; Motivation (2-3)</td>
<td>2.17</td>
<td>0.989</td>
</tr>
<tr>
<td>Table (68)</td>
<td>Organization &amp; Appraisal (3-1)</td>
<td>6.93</td>
<td>0.327</td>
</tr>
<tr>
<td>Table (69)</td>
<td>Organization &amp; Implementation (3-2)</td>
<td>3.44</td>
<td>0.752</td>
</tr>
<tr>
<td>Table (70)</td>
<td>Organization &amp; Barriers (3-3-d)</td>
<td>12.80</td>
<td>0.618</td>
</tr>
<tr>
<td>Table (71)</td>
<td>Organization &amp; Strengths &amp; Weaknesses of the Appraisal System (3-4)</td>
<td>0.86</td>
<td>0.990</td>
</tr>
<tr>
<td>Table (72)</td>
<td>Organization &amp; Good Appraisal System (3-5)</td>
<td>3.07</td>
<td>0.800</td>
</tr>
<tr>
<td>Table (73)</td>
<td>Organization &amp; Agreement on some Questions (4-3)</td>
<td>3.39</td>
<td>0.758</td>
</tr>
<tr>
<td>Table (74)</td>
<td>Organization &amp; Unsupervised Honesty (4-4)</td>
<td>7.67</td>
<td>0.264</td>
</tr>
</tbody>
</table>
Summary of Analysis of F test results

Tables (7-11) & (7-12)

\[ H_0 : \mu_1 = \mu_2 = \ldots = \mu_n \]

\[ H_1 : \text{At Least 2 of them are unequal.} \]

If \( p\)-value \( \leq 0.05 \), Reject \( H_0 \) and Accept \( H_1 \).

If \( p\)-value \( > 0.05 \), Reject \( H_1 \) and Accept \( H_0 \).

\textit{F test: This test is used to study the effect of independent variables (which consist of three groups and more) on parametric variables.}
### Table (7-11) Summary of Analysis of F test results

<table>
<thead>
<tr>
<th>Table No.</th>
<th>Variables</th>
<th>Calculated F</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table (77)</td>
<td>Age For Indirect Observation of Staff (2-2-a)</td>
<td>2.34</td>
<td>0.077</td>
</tr>
<tr>
<td>Table (78)</td>
<td>Age For Direct Supervision (2-2-b)</td>
<td>2.10</td>
<td>0.104</td>
</tr>
<tr>
<td>Table (79)</td>
<td>Age For Honesty from Within (2-2-c)</td>
<td>0.67</td>
<td>0.571</td>
</tr>
<tr>
<td>Table (80)</td>
<td>Age For Continuous Training (3-3-a)</td>
<td>1.18</td>
<td>0.319</td>
</tr>
<tr>
<td>Table (81)</td>
<td>Age For Involvement of Line Managers (3-3-b)</td>
<td>1.17</td>
<td>0.325</td>
</tr>
<tr>
<td>Table (82)</td>
<td>Age For Ability and Knowledgeable Line Managers (3-3-c)</td>
<td>2.33</td>
<td>0.078</td>
</tr>
<tr>
<td>Table (83)</td>
<td>Age For Unsupervised Honesty (4-1-a)</td>
<td>1.76</td>
<td>0.158</td>
</tr>
<tr>
<td>Table (84)</td>
<td>Age For Applying Religion (4-1-b)</td>
<td>0.26</td>
<td>0.853</td>
</tr>
<tr>
<td>Table (85)</td>
<td>Age For Orientation of Unsupervised Honesty (4-1-c)</td>
<td>1.12</td>
<td>0.343</td>
</tr>
<tr>
<td>Table (86)</td>
<td>Age For Religious Staff (4-2-a)</td>
<td>0.84</td>
<td>0.475</td>
</tr>
<tr>
<td>Table (87)</td>
<td>Age For Unsupervised Honesty (4-2-b)</td>
<td>1.08</td>
<td>0.360</td>
</tr>
<tr>
<td>Table (88)</td>
<td>Age For Effect of Qur’anic Verses (5)</td>
<td>3.29</td>
<td>0.023</td>
</tr>
<tr>
<td>Table (89)</td>
<td>Qualification For Indirect Observation of Staff (2-2-a)</td>
<td>0.22</td>
<td>0.800</td>
</tr>
<tr>
<td>Table (90)</td>
<td>Qualification For Direct Supervision of Staff (2-2-b)</td>
<td>5.72</td>
<td>0.004</td>
</tr>
<tr>
<td>Table (91)</td>
<td>Qualification For Honesty from Within (2-2-c)</td>
<td>0.06</td>
<td>0.944</td>
</tr>
<tr>
<td>Table (92)</td>
<td>Qualification For Continuous Training (3-3-a)</td>
<td>0.06</td>
<td>0.938</td>
</tr>
<tr>
<td>Table (93)</td>
<td>Qualification For Line Managers Monitoring Performance (3-3-b)</td>
<td>2.50</td>
<td>0.086</td>
</tr>
<tr>
<td>Table (94)</td>
<td>Qualification For Ability and Knowledge (3-3-c)</td>
<td>3.82</td>
<td>0.025</td>
</tr>
<tr>
<td>Table (95)</td>
<td>Qualification For Unsupervised Honesty (4-1-a)</td>
<td>1.78</td>
<td>0.173</td>
</tr>
<tr>
<td>Table (96)</td>
<td>Qualification For Applying Religion (4-1-b)</td>
<td>2.40</td>
<td>0.095</td>
</tr>
<tr>
<td>Table (97)</td>
<td>Qualification For Orientation of Unsupervised Honesty (4-1-c)</td>
<td>0.45</td>
<td>0.640</td>
</tr>
<tr>
<td>Table (98)</td>
<td>Qualification For Religious Staff (4-2-a)</td>
<td>1.08</td>
<td>0.343</td>
</tr>
<tr>
<td>Table (99)</td>
<td>Qualification For Unsupervised Honesty (4-2-b)</td>
<td>0.06</td>
<td>0.937</td>
</tr>
<tr>
<td>Table (100)</td>
<td>Qualification For Effect of Qur’anic Verses (5)</td>
<td>3.67</td>
<td>0.028</td>
</tr>
</tbody>
</table>

226
Tables (7-11: 77 to 100) shows a summary of F test results. It shows high homogeneous relationships between various questions. The researcher noticed that the independent variables (age and qualifications) have no effect on the parametric dependent variables (e.g., indirect/ direct observation of staff, honesty, continuous training, Unsupervised Honesty, orientation, presence of religious staff, etc). This indicates that all ages and credentials are almost equal in their answers towards the effect of age and qualification on honesty, training, supervision, orientation and the application of Unsupervised Honesty. This also may be due to the fact that observation, presence of religious staff, honesty, implementation of Unsupervised Honesty are preferred across all these variables (regardless of age and qualification) to an extent of homogeneity. It is also normal that some staff would prefer indirect/ direct supervision for continues training and guidance from knowledgeable managers regardless of their age.

The researcher also noticed significant differences in (88) age for positive effect, (90) qualification for direct supervision, (94) qualification for ability and knowledge of line managers, (100) qualification for positive effect of qur’anic verses. It is most likely that older age will be affected more by word of wisdoms presented in holly scripts, the higher the qualification is, the better understanding of the language used in qur’anic verses and therefore more resentment to a direct supervision from management. It is also likely that younger age with lower qualifications will face difficulties understanding the word of wisdom easily and will find it hard to continue work without the direct supervision of knowledgeable line managers to monitor their work.
### Table (7-12) Summary of Analysis of F test results

<table>
<thead>
<tr>
<th>Table No.</th>
<th>Variables</th>
<th>Calculated F</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table (101)</td>
<td>Position For Indirect Observation of Staff (2-2-a)</td>
<td>0.77</td>
<td>0.466</td>
</tr>
<tr>
<td>Table (102)</td>
<td>Position For Direct Supervision of Staff (2-2-b)</td>
<td>4.32</td>
<td>0.015</td>
</tr>
<tr>
<td>Table (103)</td>
<td>Position For Honesty from Within ( 2-2-c )</td>
<td>0.16</td>
<td>0.852</td>
</tr>
<tr>
<td>Table (104)</td>
<td>Position For Continuous Training ( 3-3-a )</td>
<td>0.19</td>
<td>0.826</td>
</tr>
<tr>
<td>Table (105)</td>
<td>Position For Line Managers Monitoring Performance (3-3-b)</td>
<td>1.03</td>
<td>0.359</td>
</tr>
<tr>
<td>Table (106)</td>
<td>Position For Ability and Knowledgeable Line Managers (3-3-c)</td>
<td>0.26</td>
<td>0.770</td>
</tr>
<tr>
<td>Table (107)</td>
<td>Position For Unsupervised Honesty (4-1-a)</td>
<td>2.48</td>
<td>0.088</td>
</tr>
<tr>
<td>Table (108)</td>
<td>Position For Applying Religion (4-1-b)</td>
<td>1.28</td>
<td>0.281</td>
</tr>
<tr>
<td>Table (109)</td>
<td>Position For Orientation of Unsupervised Honesty (4-1-c)</td>
<td>0.14</td>
<td>0.872</td>
</tr>
<tr>
<td>Table (110)</td>
<td>Position For Religious Staff ( 4-2-a )</td>
<td>0.37</td>
<td>0.695</td>
</tr>
<tr>
<td>Table (111)</td>
<td>Position For Unsupervised Honesty from Within (4-2-b)</td>
<td>0.46</td>
<td>0.634</td>
</tr>
<tr>
<td>Table (112)</td>
<td>Position For Effect of Qur’anic Verses ( 5 )</td>
<td>2.06</td>
<td>0.133</td>
</tr>
<tr>
<td>Table (113)</td>
<td>Sector For Indirect Observation of Staff (2-2-a)</td>
<td>1.79</td>
<td>0.154</td>
</tr>
<tr>
<td>Table (114)</td>
<td>Sector For Direct Supervision ( 2-2-b )</td>
<td>0.67</td>
<td>0.572</td>
</tr>
<tr>
<td>Table (115)</td>
<td>Sector For Honesty from Within ( 2-2-c )</td>
<td>1.45</td>
<td>0.231</td>
</tr>
<tr>
<td>Table (116)</td>
<td>Sector For Continuous Training ( 3-3-a )</td>
<td>1.33</td>
<td>0.267</td>
</tr>
<tr>
<td>Table (117)</td>
<td>Sector For Line Managers Monitoring Performance (3-3-b)</td>
<td>1.69</td>
<td>0.172</td>
</tr>
<tr>
<td>Table (118)</td>
<td>Sector For Ability and Knowledgeable Line Managers (3-3-c)</td>
<td>1.52</td>
<td>0.214</td>
</tr>
<tr>
<td>Table (119)</td>
<td>Sector For Unsupervised Honesty (4-1-a)</td>
<td>1.19</td>
<td>0.315</td>
</tr>
<tr>
<td>Table (120)</td>
<td>Sector For Applying Religion (4-1-b)</td>
<td>1.06</td>
<td>0.369</td>
</tr>
<tr>
<td>Table (121)</td>
<td>Sector For Orientation of Unsupervised Honesty (4-1-c)</td>
<td>0.79</td>
<td>0.500</td>
</tr>
<tr>
<td>Table (122)</td>
<td>Sector For Religious Staff ( 4-2-a )</td>
<td>0.83</td>
<td>0.480</td>
</tr>
<tr>
<td>Table (123)</td>
<td>Sector For Unsupervised Honesty from Within (4-2-b)</td>
<td>0.94</td>
<td>0.426</td>
</tr>
<tr>
<td>Table (124)</td>
<td>Activity For Indirect Observation of Staff (2-2-a)</td>
<td>0.97</td>
<td>0.408</td>
</tr>
<tr>
<td>Table (125)</td>
<td>Activity For Direct Supervision ( 2-2-b )</td>
<td>2.12</td>
<td>0.101</td>
</tr>
<tr>
<td>Table (126)</td>
<td>Activity For Honesty from Within ( 2-2-c )</td>
<td>0.18</td>
<td>0.910</td>
</tr>
<tr>
<td>Table (127)</td>
<td>Activity For Continuous Training ( 3-3-a )</td>
<td>0.56</td>
<td>0.645</td>
</tr>
<tr>
<td>Table (128)</td>
<td>Activity For Line Managers Monitoring Performance (3-3-b)</td>
<td>0.74</td>
<td>0.529</td>
</tr>
<tr>
<td>Table (129)</td>
<td>Activity For Ability and Knowledgeable Line Managers (3-3-c)</td>
<td>0.41</td>
<td>0.744</td>
</tr>
<tr>
<td>Table (130)</td>
<td>Activity For Unsupervised Honesty (4-1-a)</td>
<td>1.76</td>
<td>0.159</td>
</tr>
<tr>
<td>Table (131)</td>
<td>Activity For Applying Religion ( 4-1-b )</td>
<td>2.45</td>
<td>0.067</td>
</tr>
<tr>
<td>Table (132)</td>
<td>Activity For Orientation of Unsupervised Honesty (4-1-c)</td>
<td>0.96</td>
<td>0.416</td>
</tr>
<tr>
<td>Table (133)</td>
<td>Activity For Religious Staff ( 4-2-a )</td>
<td>2.64</td>
<td>0.052</td>
</tr>
<tr>
<td>Table (134)</td>
<td>Activity For Unsupervised Honesty (4-2-b)</td>
<td>0.84</td>
<td>0.475</td>
</tr>
</tbody>
</table>
Table (7-12: 101 to 134) shows a summary of F test results. It shows high homogeneous relationships between various questions. The researcher noticed that the independent variables (position, sector and activity of organisation) have no effect on the parametric dependent variables (e.g., indirect/ direct observation of staff, honesty, continuous training, Unsupervised Honesty, orientation, presence of religious staff, etc). This indicates that all positions, sectors and type of organisations are almost equal in their answers towards the effect of honesty, training, supervision, orientation, religion and the application of Unsupervised Honesty. This also may be due to the fact that observation, presence of religious staff, honesty, implementation of Unsupervised Honesty are preferred across all these variables (regardless of position, sector and activity of organisation) to an extent of homogeneity. It is also normal that some staff would prefer indirect/ direct supervision for continues training and guidance from knowledgeable managers.

The researcher also noticed significant differences in (102) position for direct supervision of staff. The lower ranks of employees agreed on the essential presence of line managers simply for guidance, coaching and giving directions in performing the work while higher ranks preferred honesty and trust, probably because they occupy high ranks and educated enough to carry tasks without direct supervision. The outcome of the work is enough evidence for the quality of performance, presence and dedication to the work place.
Least Significant Differences (LSD):

The researcher applied this test when the result of F test is Significant, i.e. \( \alpha \leq (\text{less than or equal}) \ 0.05 \), to test which of the groups caused that significances.

\[ H_0 : \mu_1 \cdot \mu_2 = 0 \]
\[ H_1 : \mu_1 \cdot \mu_2 \neq 0 \]

If \( p\text{-value} \leq 0.05 \), Reject \( H_0 \) and Accept \( H_1 \).
If \( p\text{-value} > 0.05 \), Reject \( H_1 \) and Accept \( H_0 \).

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Independent Variable</th>
<th>Group (I)</th>
<th>Group (J)</th>
<th>Mean Difference</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effect of Qur’anic Verses</td>
<td>Age</td>
<td>Less than 31</td>
<td>31 -</td>
<td>-</td>
<td>0.015</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>41 -</td>
<td>-</td>
<td>0.026</td>
</tr>
<tr>
<td></td>
<td></td>
<td>51 and More</td>
<td>-</td>
<td>-</td>
<td>0.929</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Less than 31</td>
<td>-</td>
<td>-</td>
<td>0.015</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>31 -</td>
<td>-</td>
<td>0.957</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>51 and More</td>
<td>-</td>
<td>0.040</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>51 and More</td>
<td>-</td>
<td>0.026</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>31 -</td>
<td>-</td>
<td>0.957</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>41 -</td>
<td>-</td>
<td>0.055</td>
</tr>
</tbody>
</table>

Age for Effect of Qur’anic Verses: Effect for different age groups proved to be statistically different as illustrated from the hypothesis above. It means that \( H_1 \) is true. (i.e., at least two of the Positive Effect of age groups are different). Table (7-13) illustrates the results of LSD test between each two age groups.
This is probably because older people are more likely to be effected by words of wisdom (religious or otherwise) through better understanding and appreciation than younger age groups.

**Table (7-14) LSD**

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Independent Variable</th>
<th>Group (I)</th>
<th>Group (J)</th>
<th>Mean Difference</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct Supervision</td>
<td>Qualification</td>
<td>High School</td>
<td>Under Graduate</td>
<td>0.075</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td>0.001</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Under Graduate</td>
<td>High School</td>
<td>0.075</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td>0.031</td>
<td></td>
</tr>
</tbody>
</table>

Qualification for Direct supervision: Qualification for direct supervision proved to be statistically different. Table (7-14) illustrates the results of LSD test between each two groups. T

Probably, the inherent lack of trust between management and employee level (e.g., previous experience, etc.) causes higher qualifications to resent direct supervision while practicing it on lower managerial level employees (e.g., lower qualifications).
Table (7-15) LSD

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Independent Variable</th>
<th>Group (I)</th>
<th>Group (J)</th>
<th>Mean Difference</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability and Knowledgeable Line Managers</td>
<td>Qualification</td>
<td>High School</td>
<td>Under Graduate</td>
<td></td>
<td>0.018</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td></td>
<td>0.009</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>High School</td>
<td>-</td>
<td>0.018</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td></td>
<td>0.543</td>
</tr>
</tbody>
</table>

Qualification for Ability and Knowledgeable Line Managers: Qualification for ability and knowledge proved to be statistically different. Table (7-15) illustrates the results of LSD test between each two groups.

Lower qualifications saw a need for able and knowledgeable line managers in monitoring and improving the performance of employees, while higher qualifications deemed it vital that line managers be able and knowledgeable.

Table (7-16) LSD

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Independent Variable</th>
<th>Group (I)</th>
<th>Group (J)</th>
<th>Mean Difference</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effect of Qur’anic Verses</td>
<td>Qualification</td>
<td>High School</td>
<td>Under Graduate</td>
<td></td>
<td>0.307</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td>-</td>
<td>0.282</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>High School</td>
<td>-</td>
<td>0.307</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post Graduate</td>
<td>-</td>
<td>0.008</td>
</tr>
</tbody>
</table>

Qualification for Effect of Qur’anic Verses: Qualification for Effect proved to be statistically different. Table (7-16) illustrates the results of LSD test between each two groups. Probably, this is because employees with higher qualifications are more likely to be effected by words of wisdom (religious or otherwise)- through better understanding and appreciation- than those with lower qualifications. The language used in Holy Scripts is highly sophisticated for lower qualifications to absorb unless interpreted into a simpler language.
Table (7-17)

$t$ Test for Mean Differences

$H_0 : \mu_1 - \mu_2 = 0$

$H_1 : \mu_1 - \mu_2 \neq 0$

If $p$-value $\leq 0.05$, Reject $H_0$ and Accept $H_1$.

If $p$-value $> 0.05$, Reject $H_1$ and Accept $H_0$.

$T$ test: This test is used to study the effect of independent variables (which consist of two groups) on parametric variables.
<table>
<thead>
<tr>
<th>Quest.</th>
<th>Variables</th>
<th>Male</th>
<th>Female</th>
<th>t Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Freq.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td>2-2</td>
<td>a) Indirect observation of Staff</td>
<td>2.78</td>
<td>0.79</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Direct Supervision</td>
<td>2.79</td>
<td>0.74</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c) Honesty from Within</td>
<td>3.48</td>
<td>0.59</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Continuous Training</td>
<td>2.95</td>
<td>0.97</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Line Managers Monitoring Performance</td>
<td>2.21</td>
<td>0.66</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c) Ability and Knowledgeable Line Mangers</td>
<td>2.24</td>
<td>0.56</td>
<td></td>
</tr>
<tr>
<td>3-3</td>
<td>a) Unsupervised Honesty</td>
<td>4.13</td>
<td>1.32</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Applying Religion</td>
<td>2.87</td>
<td>1.51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c) Orientation of Unsupervised Honesty</td>
<td>4.15</td>
<td>1.17</td>
<td></td>
</tr>
<tr>
<td>4-1</td>
<td>a) Religious Staff</td>
<td>3.29</td>
<td>1.11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Unsupervised Honesty</td>
<td>4.00</td>
<td>0.99</td>
<td></td>
</tr>
<tr>
<td>4-2</td>
<td>Effect of Qur’anic Verses</td>
<td>3.95</td>
<td>0.59</td>
<td></td>
</tr>
</tbody>
</table>

Table (7-17) shows that the only deviation between the male and female opinions came in continuous training, where the number of male respondents preferring continuous training exceeded the number of choices made by female respondents. This may be due to the fact that in Saudi Arabia, male members in the society can afford to travel for training any time, stay late and after hours, have a wider choice of jobs requiring training and are more likely to be selected for job opportunities than female professionals (e.g., female have a limited scope of work in the labour market of Saudi Arabia). The male and female respondents are almost equal in their answers regarding the indirect observation and direct supervision of staff, honesty, Unsupervised Honesty and orientation about the concept, applying religion and the positive effect of Qur’anic verses were also equal for both genders.
This indicates that all respondents are almost equal in their answers towards the effect of indirect observation of staff, direct supervision of staff, honesty from within, training, presence of knowledgeable line managers, orientation to the concept of Unsupervised Honesty, religion and the presence of religious staff and finally the positive effect of Qur'anic verses on all respondents. This also may be due to the fact that observation, presence of religious staff, honesty, implementation of Unsupervised Honesty are preferred across all these variables (regardless of position, sector and activity of organisation) to an extent of homogeneity. It is also normal that some staff would prefer indirect/ direct supervision for continues training and guidance from knowledgeable managers.
Conclusion:

This chapter presented the statistical analysis of the questionnaire, and illustrated the results in tables. The collection of empirical data was then synthesized and translated into gauges measuring the status of the selected sample of professionals within prominent organizations, of different sectors and activities. These respondents begin to point to certain directions, zooming in onto the main areas of concern to HRM practices in the Kingdom of Saudi Arabia. While these results may not fully represent the entire environment of the research, they do come very close to the reality of the labour market in this particular locale, and at this particular period of its history.

The following amalgamation of questionnaire results represents the attitude of the majority of respondent professionals who generally preferred the leadership style over all management styles, preferred to be motivated through incentives (financial compensation), followed by appraisal then direct communication with management. They mostly agreed that lack of spare time is the major barrier to effective learning, and approved that honesty at work is vital - preferred to implement “Unsupervised Honesty” as a supervision style.

It is normal to have such a high percentage in the mixture of leadership style because usually people differ when it comes to performance. Many people tend to fear punishment in order to perform right and others seek any kind of reward to continue doing the work professionally and excel in it. The motivation of staff variable scored the highest in the incentives (financial compensation), followed by appraisal then communication. Employees in general seek the financial reward followed by remarkable appraisal as a mean of appreciating their dedication and hard work. The appraisal style variable is high in the HR practices since it was predetermined by the researcher that samples would be drawn only from institutions following HR practices.

The major barrier to effective learning variable is high in the time barrier especially in the private sector as employees work for 8 to 12 hours a day unlike the government sector where they work fixed hours (maximum of 8 hours a day).
Most respondents agreed that multiple managerial levels whose sole purpose is to monitor employees' performance could be replaced by the establishment of a code of honesty (trust/delegation) between employees and management of all levels whereby everyone relies on self-supervision, as opposed to direct or indirect supervision. They also stressed the importance of continuous training of employees and the presence of knowledgeable line managers in the workplace to establish a certain level of monitoring and appraisal. The lower ranks of employees agreed on the essential presence of line managers simply for guidance, coaching, and giving directions in work performance.

Most respondents preferred applying the concept of Unsupervised Honesty over employing particularly religious staff. This choice is not necessarily attributed to religion, but as a general ethical virtue. They also preferred orientation to the concept of Unsupervised Honesty as important for the operation of their organization; again minimizing but not denying the role of religion as a source of ethics and morals.

Respondents agreed that adherence to Religion is a source of guidance to self-improvement, restraint, and motivation. They also agreed that following religious rules are not done solely for the sake of following religious practices. The Qur’anic verses evoked noble feelings and were considered as guiding words for respondents.

The lower qualifications respondents saw a need for knowledgeable line managers, while higher qualifications deemed it vital that line managers be able and knowledgeable. On the other hand, the higher qualifications resented direct supervision while practicing it on lower managerial levels, employees (e.g., lower qualifications). Accordingly, it was confirmed that the concept of Unsupervised Honesty, represented a general agreement among professionals. They did not deny that religion is a major source of ethics (religious people may apply and absorb the concept of Unsupervised Honesty easily since they are already familiar with it). On the other hand, not being religious does not necessarily mean you are not self-disciplined. Employees can still not apply religion at work and yet be professional and ethical.

This may lead back to the question posted in Chapter III: Does morality depend on religion? In other words, others who supported Unsupervised Honesty did not necessarily attribute it fully to religion, rather to morality and professional ethics yet they believed that
the presence of any religion or system of belief will make the application of this concept easier. Such a morality begins with the individual's life as the primary value and identifies the further values that are demonstrably required to sustain that life. It observes that the nature of man demands living not according to random urges and animal instincts, but according to the talent that distinguishes us from animals and on which our existence fundamentally depends: rationality. Since life requires an individual to use his/her own judgment rather than submissively accept the assertions of others, independence becomes a moral value. This may be illustrated in the responses of higher managerial ranks, and higher qualifications that rejected the idea of being monitored or evaluated by others.

The chapter also revealed that older people are more likely to be affected by words of wisdom (religious or otherwise) through better understanding and appreciation than younger age groups. Higher qualifications are also more likely to be affected by words of wisdom (religious or otherwise) through better understanding than lower qualifications. The language used in holly scripts is sophisticated and needs educated people to understand it.

Finally, and despite the fact that samples were equally comprised of male and female respondents, it was interesting to find out through the statistical analysis, that the only deviation between the male and female opinions came in continuous training where the number of male respondents preferring continuous training exceeded the number of choices made by female respondents. This may be due to the fact that in Saudi Arabia, male members of the society can travel for training, stay late and after hours, have a wider choice of jobs requiring training and are more likely to be selected for job opportunities than female professionals (e.g., female members have a very limited scope of work in the labour market of Saudi Arabia).

The following chapter will present remarkable quotations collected during interviews and from questionnaires. The Importance of the Unsupervised Honesty concept was introduced to respondents from the Educational & Business Sectors and finally to HR specialists in order to collect their feedback on the role of supervision, religion, trust in the workplace and how the application of the Unsupervised Honesty concept could have a great impact in solving many work-related problems for both management and labour.
Chapter VIII:
Qualitative Data Collected from
Interviews and Questionnaires:

Introduction:

The researcher collected remarkable opinions during interviews and from questionnaires. Different point of views helped the interviewer to see how people from different gender, background, education, managerial positions, and religion view any system of belief in affecting human behaviour. The following section will reveal personal opinions related to Unsupervised Honesty and religion as a regulator for behaviour and performance in the Educational and Business sectors. The researcher further discussed the Unsupervised Honesty in interviews with HR Specialists.

It was crucial to question the application of the concept in the educational sector since it is the best place to establish code of ethics at an early stage. The concept is needed for integrity at all levels and all educators need to have it from within to present a role model for learners. If it was taken seriously in the educational sectors then most likely people will have it built in and the application of the concept personally and professionally will be much easier.

The researcher was also keen to collect views from employees in the Business sector. The idea of improving quality and honesty will remain an issue for all managers at all levels. Seeking a powerful solution in helping regulating human behaviour encouraged the researcher to discuss the concept of Unsupervised Honesty as a mean for improving performance and production. Any reputable company will demand the quality in its vision and mission.

Finally, the researcher needed the opinion of the HR Specialists since the concept will be a vital part in the HR departments. Their support to the concept will help in the
professional development of staff. As discussed before, the Unsupervised Honesty is available in all religions but it needs a constant reminder and orientation from time to time.

The reader will notice that most faculty and staff interviewed were from Effat University. The researcher was employed in its Human Resources department since 2001. The mission and vision of the University made it so intriguing and encouraging to the researcher to find ways to improve employees’ performance to achieve the mission & vision of the whole University in general and the vision & mission of the HR department in particular.

**Effat University Vision**

Effat University is a leading private higher education institution educating tomorrow’s leaders to an international standard. Our graduates are living ambassadors of the educational and cultural legacy of Queen Effat Al-Thunayan Al-Saud.

**Human Resources Vision**

Provide the highest quality support services to make Effat University the institution of choice for learning and working.

**Effat University Mission**

Effat University is the living legacy of Queen Effat’s vision for education, exemplifying the spirit of Islam in its quest for knowledge, truth, and enlightenment. The University educates tomorrow’s leaders to an international standard by providing an interdisciplinary environment, conducing to learning, research, and life long learning.

**Human Resources Mission**

Serve the general vision of Effat University by providing quality HR services to attract, develop, motivate and retain the finest faculty and staff members within a supportive working environment.
A distinguished characteristic and great strength of the private higher education is in its growing commitment over time to serve all segments of our society. Higher education’s broadening inclusion of talented students, faculty and staff of diverse ethnic, racial, economic, social, national, or religious backgrounds, has allowed our institutions to represent a broader pool of talents, experiences and ideas. The diversity helped in challenging longheld assumptions, asking new questions, generating new ideas, verifying new methods and techniques for improving human resources.

Diversity is similarly fundamental for the breadth of scholarship. Unless we draw upon a greater diversity of people and students, we cannot hope to generate the intellectual vitality we need to respond to a world characterized by profound change. The rapidly increasing rate of change forces us to draw upon a broader depth of human knowledge and understanding. As knowledge advances, we uncover new questions we could not imagine a few years ago.

Now, since people and knowledge are the source of new wealth, we will rely increasingly on a well educated and workforce to maintain competitive position in the world and quality of life at home. We saw that we needed both a commitment and a plan to achieve diversity. We took the long view one that required patient and persistent leadership, as well as the commitment and hard work of people throughout our community and beyond. Diversity could become the cornerstone in the Universities effort to achieve excellent in teaching, research, and service in the multicultural nation and world in which it would exist.
Elaboration on why Unsupervised Honesty is important in the Educational Sector:

A female Assistant Professor in the English Language and Translation Department believed: “If the person does not have Honesty from within, nothing will make him/her honest at work.”

Another female- Chair of Early Childhood Department added:

Unsupervised Honesty is important in any organization because it is a way of showing trust to your employees. Trust is a very important factor in the success of business. When you trust everyone, things will go on smoothly and the output will be more. People will be happier working in an environment where their employees trust them. There’s God above to see us.

A female student in the Special Education Department feels that:

Unsupervised Honesty is there and each individual follows it since we are all being supervised by Allah in our daily lives. This is emphasized in the way we treat and deal with each other. Unsupervised Honesty leads to honesty; it makes the work blessed and cheerful because we are with Allah. This is indeed is the only source of happiness and comfort. No one will feel the concept unless he/she believes in Allah.

Another female Lecturer in the Computer Science Department said, “If employees have the concept of Unsupervised Honesty, the organization will excel in its work.”

The Chair of the General Education Department added:

I believe in the concept of Unsupervised Honesty. The matter, however, depends on variation in individuals. It would be Utopia (Paradise), if we all experienced Unsupervised Honesty. However, is this reality?

A female Instructor in the Physical Education Department added:

Any person, adult and educated should have the moral delegation to himself to be honest and truthful. If you are not
truthful to yourself, how can you be honest and truthful to mighty force, a person, or a fellow man? If that is in place, trust from peers, managers, humankind, ethics (Professionalism) should be all used to direct behaviour.

A female Assistant Professor in the Early Childhood Education Department indicated that:

Her understanding of "Unsupervised Honesty" is limited but assured that for a God-fearing individual, the ultimate supervisor is God. In the same way, that individual readily trusts others and does not scrutinize their actions. Unless employees prove to be untrustworthy (or incompetent), they are treated as highly competent. This is of course can be achieved by being a role model, the employer who applies "Unsupervised Honesty" promotes trustworthiness in the work place. In fact, if one is highly respected, one's expectations are eagerly met and even exceeded.

A female Director, in the Office of Accreditation said, “Certainly, I believe that "adhering" to religious principles makes me a person better. After all, the concept of ALL religions is to improve humanity”. She also asserted:

To me, there is no dividing of religion into different parts of one's life. Religion should be practiced / displayed in every aspect of one's life, or else to me, the individual is not religious. Unsupervised Honesty should not be a new concept, but rather an old one, even if applied under another name/label/title. Again, to me, religious beliefs are not to be imposed on others at work, but religion should be practiced (by individuals) at work or at least applied at work.

A male Professor in a Faculty of Science believed that: “A good appraisal system depends upon Unsupervised Honesty and Supervision. I strongly agree with Unsupervised Honesty.” Another male Professor in the Institute of Technology – added: “Unsupervised Honesty is a great concept if implemented properly”.

A Vice Dean of Student and Academic Affairs illustrated that: “It is important to remind people of work ethics - another label for Unsupervised Honesty and one which I encourage in my staff and see others doing it with theirs.”

A female Director of Finance and Lecturer in an educational sector said:

Unsupervised Honesty comes from within. Continuous Education, speeches, articles, love, respect for the
organization as a whole, sense of morality, atmosphere in departments, relationship with co-workers and supervisors all affect Honesty.

A second female Director of Finance and Lecturer said:

Religious staff will insure Honesty in performance if they are religious, then yes but if they are pretending to be religious then no. I think Managers need first to apply the concept of Unsupervised Honesty in their own daily relationship with internal and external customers, yes integrity at all levels is a key to success. Yes as a manager, I will introduce the concept of Unsupervised Honesty at work “by Example” to achieve quality of work and to guarantee a successful manager-employee relation. Work is the best place to practice religious principles.

One can see throughout the interviews with professors and students in the educational sector that Unsupervised Honesty is a key to trust, honesty and integrity. The fact that God is the ultimate supervisor when transmitting work and knowledge to learners with full honesty makes the environment blessed and happy. It is also clear in the educational sector that human beings should have honesty from within “continuous self improvement and purification”. Having this built from within will help educators transmit knowledge to learners in an efficient and honest way.

Another remarkable idea came from a director of accreditation where their major work is done on quality assurance. This includes quality in education – curriculum design– credentials of professors- performance of different departments – policies – procedures and systems. She truly believed that “the concept of religions is to improve humanity”. She also mentioned during the interview that employees do not need to impose their religious beliefs on others at work but for sure apply and practice it as individuals.

Unsupervised Honesty in an educational sector is very important for the whole environment since it spreads trust and honesty in all relationships (with internal and external customers). Unsupervised Honesty is not a new one, even if applied under another label/title. It is highly recommended that ethics, morality, and religion become included in the core curriculum at an early stage where acquisition and application is easier.
Elaboration on why Unsupervised Honesty is important in the Business Sector:

A male salesperson from a purchasing Department in a Carpet Factory emphasised that: “Unsupervised Honesty will improve Human Behaviour.” The production manager of this factory added: “Unsupervised Honesty is a belief that everyone should adhere to it regardless of his/her religion.” Another Sales Manager concluded that: “Unsupervised Honesty concept is very powerful and effective.”

A senior female manager in a bank believed that: “Unsupervised Honesty should emerge from the employee him/herself.” In addition, a male assistant manager assured that: “Unsupervised Honesty could solve a lot of Problems.”

A male project manager in an Urban Development Company said, “Unsupervised Honesty is a vital concept at work and life.” Moreover, his general manager added, “We use Unsupervised Honesty for directions but not totally depend on this concept today because of the variations in the background of staff.”

The following views came from females in mid administrative positions: an Assistant Manager- Maintenance Department indicated that: “Unsupervised Honesty is the best control of our behaviour not only at work but for every single deed in our life.” The following Administrative Assistant in Government Affairs Office assured that: “Fearing Allah is the ultimate success in reaching any goal. Managers could be appointed on this basis.” Another Accountant believed that: “The concept of Unsupervised Honesty makes me more committed and honest.”

An assistant in the Career Development Office believed that, “Unsupervised Honesty is a fact and remembering its existence will always set you on the right way.” Another assistant in Marketing and PR added, “Unsupervised Honesty needs inner motivation, if existed then a great technique.” A nurse in the same workplace concluded that, “Trust and faith are needed to enhance an efficient work environment.”

One can see throughout the interviews in the business sector that Unsupervised Honesty is a powerful & effective belief that will improve & control human behaviour. Most of them of not all believed that everyone should adhere to the concept for better
quality of performance. The fact that God is the ultimate supervisor when transmitting work to others with full honesty will make the whole environment trustworthy and eventually will solve many problems. It is also clear from the sample selected whether from bank, government affairs office, factory, marketing & PR, career development office and urban development company that the fear of an Ultimate power is the key to achieve desired goals and one of the reasons for having committed employees.

Unsupervised Honesty as seen in most answers is important in any organization because it is a way of showing trust to your employees. If you are not truthful to yourself, how can you be honest and truthful to mighty force, a person, or a fellow man? Managers have the same opinion in introducing the concept of Unsupervised Honesty at work “by Example” to achieve quality of work and to guarantee a successful manager-employee relation. Work is one of the best places to practice religious principles.
**Elaboration on why Unsupervised Honesty is important for HR specialist:**

First HR manager believed that:

The concept is important since you deal with Humans especially if you are a Muslim fearing the supervision of the ultimate manager “Allah.” Any person with work ethics can insure honesty at work and not necessarily religious only. The concept in general is great and can be introduced in companies. I believe it will solve or must solve our conflicts and problems in management.

Second HR consultant working for several organizations believed that:

The concept can be introduced for employees who passed the probation period and gone through some quality assurance process. It can be introduced by encouraging, praising, and supporting the good actions performed by subordinates. He also added that religious people in his opinion means ethical people in the way they help others, not wasting time of the company, keeping promises, working with honesty and integrity. Religious people alone cannot insure the concept of Unsupervised Honesty without being ethical as well. As a manager, I will introduce the concept, as I believe it will make relationships better especially when trust is there. The desired accomplishment of applying this concept cannot be measured in the short-term analysis. It needs continuous checking at the beginning then we will see the effect of honesty in performance or outcome.

Third HR manager asserted that one of the five values of Procter and Gamble believes in TRUST:

We believe that people work best when there is foundation of trust and confidence in each other capabilities and intentions. There is no attendance punch card for all levels in the organization as people are motivated through challenging roles and achievements rewards. In our selection interviews we check for ethical behaviour before we recruit and then we share the company values, principles and business conduct that help employees how to do things right. Being a religious member would simplify the concept of honesty in the communication process & ethical behaviours. The concept is needed in all organizations “honesty is doing the right thing.” In Procter and Gamble, we call it business conduct where they share many concepts and provide some tools such as
conflict of interest and control system to spot check the practices and to ensure proper behaviour.

Forth HR manager was positive that Unsupervised Honesty is a supportive factor in our culture however we cannot depend totally on it.

We cannot replace the monitoring system by this assumption - it is hard to judge who is religious and who is not since it is something inside and related to faith. He added that, the concept can be introduced only as a supporting factor. The system alone cannot be measured and in this case, we need a performance measurement system along with the Unsupervised Honesty concept.

Fifth HR Head of department thinks that the concept is not new and some organizations are already implementing this through different practices (working from home, employees are not suppose to punch in and out .. Etc) and this was reflected heavily into the company profile they worked for as being the best employee/ employer due to those practices.

I do really believe Unsupervised Honesty is important and effective. It will definitely help in directing human behaviour, but before we take any step in doing this, we need to make sure that the organization is ready for it by assessing it and people working at it. At some managerial levels, we will need a close monitoring and coaching. From my experience, fewer employees in the company will make Unsupervised Honesty practice work efficient and can be easily lined with performance and reward. Behaviour indeed will be better when applying this concept and level of religion has nothing to do with it. The company has to build inside its employee’s trust, confident whether their performance is supervised or unsupervised. The company also need to support this concept by rewarding those who performed excellent and committed by being unsupervised.

As a manger, I cannot introduce this concept for fresh graduates or people without experience in their probation period. As I mentioned before they will need monitoring, guidance, direction, and coaching. Later on, the concept can be implemented to further direct human behaviour. The application of this concept and its success can be measured through the amount of work produced monthly, feedback from customers or survey designed for customers. We can also measure it through employees’ satisfaction survey annually or twice a year and we can also assess the work
environment. The ration of employee turnover is also a good measurement tool.

Sixth Director of HR & Training agrees with the concept of Unsupervised Honesty. It will make the majority of staff self motivated and trustworthy but not necessarily religious to ensure honesty. The concept is not new, as self-managed team was introduced during the late 80s but it needs a well-designed workflow, conductive culture, enabling environment, and empowered team.

The application of this concept can be assessed through first (hard measures) productivity before and after starting this concept, other indicators, or performance related criteria such as value added to internal and external customer, stakeholder, financial growth, market share, and profitability measures. Second, through (soft measures) like employee feedback survey and organization effectiveness survey and finally performance management system, turnover and retention ratios.

Seventh HR manager believed that:

All business transactions are usually initiated by honesty but it would always be governed by rules and procedures. These rules and procedures are normally initiated and approved by specialists who have the knowledge required. Therefore, a second and third parties approval has to accommodate the self-driven force to help evaluate and guide in case of failure. Honesty is always the road to success but supervision is always required to fulfil the required outcome.

He added that:

Religion is a practice that is judged by self-relief. It is the responsibility of everyone to make sure to follow the right path in this life. In addition, it is a way to convey the message into profession by exposing the goods and the benefits of honesty. Religious staff can insure honesty in their performance. Most of the organizations I worked for - honesty is a must for all. We were governed by policies that specify performance measure and job weight. Unsupervised Honesty is crucial for the path of success and control is the main road to success. He suggested installing some software that can be adjusted to the tasks given. Place the rules and procedures of the business in this software and make the business become systematic. This way, you give freedom to the employee to handle tasks without direct supervision yet still governed by invisible monitor. This is one of the ways to measure Unsupervised Honesty.
Eighth Vice President HR, emphasized that as a true Muslim, the concept of Unsupervised Honesty must be an integral part of our daily life.

I believe if we adopt this concept, we will truly have a more efficient workplace, and a better utilization of resources. It is interesting that Muslims still need major supervision at work because some of them lack this discipline. You do not have to be religious to apply the concept as many Muslims lack the needed Islamic behaviour in their daily lives. As a manager, I can introduce the concept but it will require a major change initiative and very good communication program. We have to keep in mind that in principle the concept cannot be measured in the typical manner. The whole concept of Unsupervised Honesty is the Self-Discipline. However, you can measure the improvement or otherwise of people behaviour to ensure the impact.

Ninth Employee Relations supervisor believed that the concept is “vital and must be introduced as in the mission of the organization. The measurement of achieving desired goals in applying this concept can be through evaluating distinguished results”.

Tenth HR Administrative Manager believed in the Unsupervised Honesty. “Each manager could give tasks to employees and wait for the outcome and see if goals were met or not without keeping a close eye (delegate and trust subordinates).”
Conclusion:

Employees in all sectors and HR specialists agreed that the Unsupervised Honesty concept is not new and all religions included this as a core ethical value for all deeds. It is about disciplining oneself regularly and purifying one's intention in performing deeds.

One can see in this chapter throughout the interviews that the application of this concept is vital everywhere especially when dealing with humans. The concept is a powerful & effective regulator for human behaviour, that's why all of them believed that people should adhere to it regardless of being religious or not. The fact that God is the ultimate supervisor will ensure high level of honesty in performance without additional supervision or with minimum control.

The concept itself can solve many work related problems for both management and labour alike. If training and guidance to staff were given at the probation period with some orientation on the concept of Unsupervised Honesty then most likely people will perform with integrity. The concept itself cannot be measured easily as most of them believed, but the outcome of the performance can indicate commitment, honesty and quality of work. Some of them suggested online integrated systems (software) that monitor employees performance whenever they work online either in the intranet or internet of the organization. This approach could only be beneficial for employees dealing with software or working online, otherwise, it will not be feasible for other type of work. It will also add cost in order to purchase this software while the objective is to reduce cost in monitoring employees.

HR directors believed in the importance of the recruiting and selection process of candidates. They usually check the ethical behaviour first and then share company values and principles. The Unsupervised Honesty plays a major role for HR specialists in some values like trust, commitment, proper behaviour, professionalism, and work ethics. If these were present with minimum supervision then most probably, many work related problems will be solved with no extra cost needed to be spent on applying means of supervision.
The monitoring systems are sometimes important for guidance & coaching, and following up on the workflow with employees especially from lower ranks “labour” where direction is needed. Some HR specialists believed in the importance of direct supervision for controlling purposes but did not deny at all introducing and applying the concept of Unsupervised Honesty.

As noted from some quotations, being religious will not necessarily guarantee full commitment to the concept of Unsupervised Honesty. This concept can be applied by any professional employee with work ethics and being religious can simply help in the implementation process. The concept might be given other names like business conduct, work ethics and professionalism.

Unsupervised Honesty as some HR specialist believed can be measured by the amount of work produced, feedback from customers through surveys, and finally from retention ratio of employees. It can also be measured through company financial growth, regular performance evaluation, distinguished results, achievement of goals, and commitment to the vision and mission of company and quality of work produced.

The role of supervision as some HR specialists believed should not be completely omitted because guidance and coaching have to be present in evaluating work and performance. Supervision can be minimised or regulated to reduce pressure on employees and to give them sense of trust on tasks assigned.

Unsupervised Honesty as seen in most answers is important in any organization because it is a way of showing trust to your employees. There was a common agreement amongst all respondents; employer who applies "Unsupervised Honesty" promotes trustworthiness in the work place. Managers have the same opinion in introducing the concept of Unsupervised Honesty at work “by Example” to achieve quality of work and to guarantee a successful manager-employee relationship.
Final Conclusion:

Introduction:

This research was an exploration of possible psychological mechanisms through which a religious value system could be transmitted into an actual daily conduct with measurable results, perhaps most desirably manifested in a "Self-Monitoring employee." However, the ethics of self-monitoring may be bounded on one side by religion and on the other side by law. By posing the question whether adherence to religion could promote, enhance and affirm employees’ behaviour at the work place, the author was seeking a tool to include the concept of “Unsupervised Honesty” into the managerial arsenal. It also revealed that many theologians considered faith-guided behaviour as “ethical,” and is treated as a branch of theology, especially in the study of Islam, Buddhism, Judaism, Roman Catholicism, and some Fundamentalist Protestant sects.

The main goal of the research was the search for a scientific rationale accepted by contemporary business community to apply religious ethics in the work place and allow religions to play their long-ignored role in the regulation of daily human conduct. It goes without saying that the study of the primary factors affecting human behaviour, mainly Culture, Religion and Economy, shed some needed light on the attempt to find possible means of solving the problems of labour management in today's world. That is why it was essential to begin with the origin of religions: the effect of adherence to the principles, values and traditions of any system of belief on economies. If the concern here is to explore in any way, form or manner, the relationship between labour and management and the work environment in general, one must look at both the people and the possible means of exerting any kind of influence on their behaviour.

What supported the arguments presented in this research is a view that religion, no matter how primitive it was, has provided - throughout history - a picture of a “world order” in which everything had a meaning, everything fits into place and all that needs to be explained is cleared and reasoned. People's reaction to religious doctrines have - in most cases - superseded man-made laws. However, the research sought to distance itself from that traditional and sometimes formal view which takes the religious behaviour at face
value and emphasizes the form rather than the content. Religion is most of the time tacitly in action to shape our worldview, and pattern our behaviour. Religion is therefore a value system unconsciously observed, and here comes into play people’s emphasis on ‘Honesty from Within’ as an inherent religious concept having tremendous potential in the realm of managerial practices. What this research was trying to analyse was the ability of religion, or any system of belief - within its context or culture - to achieve what management and economical theories and practices could not fully achieve with other mechanisms.

To approach the subject of religion, the research maintained its adoption of the “functional” perspective of the role of religion in society. The functional theory sees society as an ongoing equilibrium of social institutions, which pattern human activity in terms of shared norms held to be legitimate and binding by the human participants. This "social system" is such that each part is interdependent with the other parts. Thus, if any part changes, this will have an effect on the entire system, similar to the analogy with the human body - rightly so, society is likewise seen as an entity, an organism (this same analogy is found in most religious scriptures). Functional theory also views culture as a more or less integrated body of knowledge, beliefs and values. Culture, then, is a symbolic system of meanings that is integrated with the social system. It is the best model to adopt since we are discussing the role of religion in affecting human behaviours in the local of Saudi Arabia not the content of the religion itself.

Culture is the creation by humankind of a world of adjustments and meanings, in the context of which human life can be significantly lived. As such, a religion’s role in any culture could be summarized in five main functions: 1- to provide the individual with psychological support, consolation and settlement. 2- to offer a transcendental relationship through worship and ritual, with unchanging "truth" in the social world, 3- to sacralise the norms and values of established society, 4- to maintain the dominance of group ideals over individual wishes - social control, providing social change - norms can be critically examined, and challenged by reference to "Gods' law", and finally, 5- to mark the individuals' passage through life and provide check points for adjusting or altering his/her courses of action (e.g. the rituals of baptism, marriage, death, etc).

It has also been established at the beginning of this research that culture and religion are interwoven notions that cannot be separated in any discussion of social
realities, group behaviour, and national identity. Most primitive forms of religions have had the same impact on the civilisation in which they emerged, just like the main religions of the world today. This resides in the fact that people adhered to them, believed in them and acted upon these beliefs throughout their lives, with varying degrees of faith and conformity. Thus, one can safely view any culture through its system of beliefs as one of the main components of that culture. It is also evident that the sciences of economy and management cannot alone motivate or explain every aspect of human behaviour and that culture in its broadest sense is the main driving force behind most of what people believe and do. So how can management today utilize these complicated relationships to improve, reinforce, change or enhance employees-management relationships? And which system could they employ or adapt to establish a moral code capable of achieving the much-needed personal "Quality from Within", "Self-Monitoring", or "Unsupervised Honesty"? Accordingly, it was vital for this research to investigate the nature of the relationship between culture, religion and economy, bringing them under study to help answer the question of its thesis.

Today, people have a difficult time realizing how strong traditions are, and how much alive and determining they are. Tradition has always been overpowering, yet, not surprisingly, they still have a similar impact on many pre-modern societies. Economic forces caused people to abandon their traditional religious value orientation and encouraged them to develop a desire for acquiring goods and wealth. Many social scientists - like Weber for example - believed that the protestant ethic broke the hold of tradition while encouraging humankind to apply themselves rationally to their work. Weber (1906) found that some sects (e.g., Calvinism), had developed a set of beliefs around the concept of predestination. In other words, one could not do good works or perform acts of faith to assure one’s place in heaven. Either one is among the "elect" or one was not. This Calvinist belief did not stop wealth from being treated as a sign that one is amongst God's elect, thereby providing encouragement for people to acquire wealth.

Accordingly, the protestant ethic was able to provide religious sanctions that promoted a spirit of thorough discipline, encouraging men to apply themselves rationally to acquire wealth. In contrast, many of the pre-industrial societies had the technological infrastructure and other necessary preconditions to begin capitalism and economic
expansion, yet the only force missing was the positive sanctions to abandon traditional ways of life.

Weber’s thesis instigated a continuous debate on the impact of religion on people's economic attitudes. Much of the existing evidence, however, is based on cross-cultural studies in which this impact is bewildered by differences in other institutional factors. Researches directed towards identifying the relationship between strength of religious beliefs and economic attitudes, revealed that on average, religious beliefs are associated with "good" economic attitudes, where "good" is defined as contributing to higher per capita income and growth. Yet some religious people tend to be racist and less favourable with respect to working women for example. These effects differ across religions and religious denominations.

It is obvious that some religions are more positively associated with attitudes conducive to economic growth than others. The research established that religion does not exist free of the principles of the market economy. The advantages of the economic forces of the market are many. They provide incentives for productivity, promote the efficient use of resources and many aspects of the market require no central direction or authority. However, markets are embedded in larger social and cultural systems, and they reflect all of the biases and the problems of those systems. If one group has more political power, inevitably, it has more economic power, and conversely, those who are marginalized or excluded in society are usually marginalized and excluded in various ways in the market. Those who would challenge injustice or name inequities in society therefore necessarily challenge the operation of the market and suggest corrections. Many times, those corrections are not just tied to the market; they are tied to many other larger social changes as well, referring back to the previously discussed metaphor of the human body (if one organ is in pain then the whole body suffers).

In the recent progress of globalization, religion tends to be more and more influenced by the market economy. On the other hand, many religious groups throughout the world will never give up the belief that no matter what economic system one has, no matter how much government gets involved or not, and no matter what managerial techniques are adopted, it is obvious to them that only the authentic belief in a “Divine Omni force”, a deity, can stop people from doing wrong or encourage them to be good.
However, as catalysts, researchers can employ the religious doctrines of each culture to call upon morals and values that are essential to achieve healthy social and economic environments. Societies have matured over time, and different economic systems have existed alongside a variety of religious mandates, yet some individuals have not drawn upon religious beliefs in their economic life.

This research believes that improper conduct cannot be totally eliminated in the workplace, but it - most certainly - could be adjusted, minimized, or regulated once a better understanding can be achieved concerning the factors that encourage people of different cultures and religion convictions to move enthusiastically in certain ethical directions that an organization desire to improve employee relationships, team cooperation, efficiency and productivity, minimization of supervision, etc.

This means that culture, religion and economy are also interwoven notions that cannot be separated in any investigation of human communities. Labour, for example, is culturally universal; it occurs among all human groups in all times and in all places. Though universal, the nature, meaning, and goals of labour differ cross-culturally in terms of culture-labour interrelationship, especially concerning the division of labour, the use of time and technology, and the relation of labour to human, social and political life.

**If Not Religion, Then what is The Source of Ethics?**

Every society, even the most primitive or irreligious or whatever they may be referred to along the length of human history, must have its own morality or a sum of prescriptions that govern its moral conduct. Nature had so provided that each human establishes for her or himself a code of moral concepts and principles, which are applicable to the details of a practical life, without the necessity of awaiting the conclusions of science. Ethics are beliefs regarding right and wrong behaviour. If a person acts with integrity, that person acts in ways that are consistent with his or her own code of principles; integrity is one of the cornerstones of ethical behaviour. The research found strong evidences suggesting that ethics and morality have clear traces leading straight to religion, and that religions of the world did influence the evolution of ethics and codes of proper conduct. However, as time went by, particularly after the industrial revolution, during
which reason overshadowed faith, there emerged the modern codes of ethics, or what came to be known as “business ethics”, and “professionalism.”

It was revealed through the chapters of this research that there are five reasons why major businesses are interested in fostering good business ethics; primarily to protect the company and its employees from legal actions, to create an organization that operates consistently (because good ethics can be good business), to avoid negative publicity, and to gain the goodwill of the community. Being ethical however is not always a guarantee of business success. Corporations can take a number of actions to reduce business ethics risks: some of which would be the appointment of a corporate ethics officer, setting ethical standards at a high organizational level, establishing a corporate code of conduct, conducting social audits, requiring employees to take ethics training and including ethical criteria in employee appraisal systems. One of the successful approaches to ethical decision making involved getting the facts of the issue, identifying the stakeholders and their positions, considering the consequences of the decision, weighing various guidelines and principles, developing and evaluating various options, reviewing one’s decision and evaluating the results of the decision.

To conclude, yes religion can maintain its role today because it was the source from which everything else was originated. This ‘wisdom’ of the ages will maintain its role for ever but with varying degrees from culture to culture, and from one age to the next. The researcher sees no contradiction between the role of religion as the lawgiver and any other system of management that operates within a code of conduct. The goals might differ between these, but the end product is most likely to be fruitful. Although the quantitative results of this research did not directly indicate that employees of different managerial levels did not give full credit to religion as a behaviour modifier, based on one of the research hypotheses had the question of whether religion is the source of morals and values. The researcher strongly believes, supported by the literature reviews of the past chapters, that the answer to the question is yes, it is the source of ethics and its validity will remain forever.
**Professionalism: The Religion of the Business World:**

The research also took a closer look at professionalism - as a source of today’s ethical values - and its effect on the moral life of societies, aiming at exploring the role of ethical norms in the institutional life and the way the structure and norms affect individuals in the workplace. Business ethics define how a company integrates core values - such as honesty, trust, respect, and fairness - into its policies, practices, and decision-making. As for accepted norms and principles of today’s Professionalism and ethics, it is obvious that the traditional values of religion are still in effect, and are not limited only to particular societies. Many economies rely on religion for inspiration, discipline, or motivation.

Until recently, business ethics consisted primarily of compliance-based, legally driven codes and training that outlined what employees could or could not do in detail, with regard to issues like conflict of interest or improper use of company assets. Today, many companies are designing values-based, globally consistent programs that give employees a level of ethical understanding that allows them to make appropriate decisions, even when faced with new challenges. Simultaneously, business ethics has extended their reach to include a company's actions with regard to the way it treats its employees, obeys the law, and to the quality of the relationships it envisions to have with stakeholders including the community at large, the environment, indigenous peoples, and even future generations. As such, these codes of ethics are consistent with those commanded by most religions and belief systems throughout history, but apparently it seems safer to call them “codes” rather than “systems of belief” to avoid stirring any emotions or open new debates.

To be able to replace religion as a source of moral values, the concept of Professionalism had to be able to perform the previously summarized five main functions of religion in order to be a worthy replacement or a universal system of belief on its own, if at least to justify its adoption by groups, cults and individuals. While a nearly impossible mission, Professionalism proved capable of fulfilling some of these functions mainly due to the fact that it brought a strong sense of conviction or belonging to a widely respected system of believes, and it is adopted nowadays in many world businesses, although with a relatively limited application. Professionalism became a recognized source of work ethics, norms, values, and ideals in a modern society. Work ethics and professionalism became synonymous terms used interchangeably in Codes of Ethics and contract terms set fourth
by business institutions to ensure a certain level of efficient performance, acceptable behaviour, and proper conduct between their internal customers, and between internal and external customers. Generally, admired virtues of professionals include honesty, self-sacrifice, accountability, duty, excellence, honour, integrity, and respect for others (core elements of Leadership and religions). Professionalism involves the exercise of just judgement and good intention, building advice on knowledge and experience.

The common denominator remains the same between religion and professionalism, they both provide guidelines on a road map for a commonly unified and socially acceptable behaviour. Motives and values may and will differ of course as mentioned earlier, but they will be travelling on the same road to self-improvement and self-fulfilment. They also share a weak point; namely the guarantee of results. Adherence to any belief system always suffered from the widening gap between the theory and the practice, between conviction and application. Cultivating that uniquely pies and righteous individual who will be willing and able to perform the skills he or she learned to the best of his or her knowledge and physical ability remains a challenge for all belief-systems or man-made codes and standards.

The Context is Fundamental:

Once the nature and extent of this web of relationships between culture, religion and economy were established, the research needed to put them in context. The selected locale was the Kingdom of Saudi Arabia; governed by traditional religious principles, namely Islam, yet joined international bodies such as the World Trade Organization in December 2005 and established Human Resource Departments only recently. The research required to explore the effectiveness of practicing Western management in Saudi Arabia, aiming to answer the following questions: How do Saudi managers transfer western HRM practices in their establishments, with respect to the delicate local culture? Can western management practices be transferred to and effectively applied in Saudi Arabia within the given dogma of religion? This case study demonstrated the roles of religion, economy, and culture in an existing society, and shed some light on the tensions experienced between the three notions and the one/s likely to have the greatest force of impact. The research identified the gaps between what is professed in religious sources, and bylaws set by governmental policies, with what is actually being practiced in different businesses. In
order to clearly determine the actual driving force of social values and ethics, the realities of life inside offices had to be revealed and considered.

HRM has not been introduced in the Middle East except with Western managements’ practices in 1995. HRM was, and still is, known in many traditional organizations of the country under the name of “employee relations”, which concentrates mainly on the basic rights of employees like contracts, payroll, leaves, and appraisal without paying so much attention to other benefits like professional training and development. The labour force of Saudi Arabia is composed of a great mix of cultures, with an equally strong impact on the way businesses are run in the country. The labour force has undergone tremendous change in the latter half of the twentieth century because of the demise of traditional means of livelihood linked to pastoral nomadism as a way of life for most of the people, and the rise of a modern economy. A large number of Saudis moved from these occupations into government service. Many foreign workers were also brought into the kingdom by both the public and the private sector. However, the lack of HR departments in most businesses meant that the traditional style of management dominated the scene for the duration of the existence of these businesses. Even with the development of the educational sector and the allocation of million of Saudi Riyals for the improvement of higher education, not many organizations were established for the development of training HR managers.

There is a vital need to further develop the HRM in Saudi Arabia with respect to the role of religion and labour office. The application of HRM should combine Western practices with Islamic practices to come up with an efficient and effective system to improve quality of labour and businesses. Since Islam cannot be separated from daily life in Saudi Arabia, then the values of this religion would not be difficult to accommodate, along with modern HRM practices.

As illustrated in chapter I and II, culture exerts a profound influence on the attitudes, values and beliefs of individuals, hence, HRM practices. The cultural values and social attitudes to management and work in Saudi Arabia are very different from those found in the rest of the world. This perception is the product of social cultural values and attributes, some deeply rooted in Middle Eastern Islamic and tribal history and some brought about after the oil-boom experience. The major contemporary cultural and social
features of Saudi Arabia that have influenced the practices of HRM could also be attributed to two inter-related main factors: the influence of religion and the influence of tribal and family traditions. In reality, it is difficult, if not impossible, to draw a clear distinction between the two. Most tribal and family values in Saudi Arabia are a product of Islamic teachings or at least of local interpretations of these teachings.

Islamic laws and values influence management practices in Saudi Arabia. Qur'anic principles and Prophetic prescriptions serve as explicit or implicit guides for managers in conducting their business affairs. Islam's influence on the practiced laws of Saudi Arabia could be observed in three main areas: employment of women, management style and HRM practices. Despite the high investment in the education and training of women, which resulted in an exponential increase of women in schools and universities in Saudi Arabia, the participation of women in the formal economic and social sectors is still modest. This is due to the moral and religious belief among the vast majority of people in Saudi Arabia that marriage and childbearing remains the principal objectives for women.

**Practicing the Ideal: Islamic Values of Management:**

The core Islamic management values include: every act should begin with purifying one’s intention (niyah) as deeds are judged by it; conscientiousness and knowledge in all endeavours (itqan); proficiency and efficiency (ihsan); sincerity (ikhlas); passion for excellence (alfalah); continuous self-examination; forever mindful of the almighty - piety (taqwa); justice (qist); truthfulness (amanah); patience (sabr); moderation (wasatiyyah); keeping promises (sedq al wa’d); accountability (mas’ooliyah); dedication (tafani); gratefulness (shukr); cleanliness (taharah); consistency (mudawama); discipline (indibat); and co-operation (ta’awon).

The Islamic perspective is that, unlike the common concepts of management, it encompasses the dimensions of belief in Allah the Exalted, and in the Hereafter. These added dimensions have countless ramifications on the actions and interactions of individuals, organizations, and societies. Moreover, the belief in the Hereafter installs the belief in individual accountability for ones deeds. This belief in accountability stimulates the variable of self-control, which is needed in all aspects of life. Ethics play a major role
in the Islamic perspective of management. Furthermore, the Islamic teachings represent a vast source of Knowledge that is overlooked by modern management scholars.

Like the Calvinists, the success of early Muslims is largely due to their religious culture, stressing the importance of the change and purification of the values and the manners. The following is a number of Islamic principles that were emphasized throughout the history of Muslim eras: Organization, belief in the hereafter, reward, and punishment, responsibility and accountability, participation, justice, trust, dignity and privacy, time efficiency, caring and sharing, education and self development, objectiveness, purifying one’s intentions, goal setting, feasibility, participative management, and trust in God.

In summary, the culture of the Prophet and His Companions peace and blessings be upon them was based on the unity of humankind, and the unity of their destiny. It was, therefore, a culture of dialogue, openness, and cooperation. It was also a culture of participation, which was achieved through consultation, advice, and righting the wrong and enjoining the good. On the other hand, it was a culture of discipline and efficiency and order. It was also a culture of unity, caring, sharing, and it was a culture of justice for all. It was a culture characterized by a thirst for Knowledge. Finally, it was a culture of thrift in using the resources of Allah, collective commitments, courage, strength, endurance, and perseverance. This culture was the real secret behind the astonishing success in the achievement of the goals and objectives of Muslims within the framework of their mission.

**The Decisive Moment: The Research Hypothesis versus Reality:**

It was empirical for the research to get the opinions of a representative sample of employees (of different levels), management, the private sector, and the public. This meant that the researcher had to carefully design a questionnaire, and carefully select a representative sample. There is no one perfect way to collect data for analysis, but the author tried various strategies combining both quantitative and qualitative methods. The combination of questionnaires, interviews, and observation were the main sources of information in this study. The author was aware that not all methods and strategies available in the literature reviews are feasible. One of the main factors that could affect the choice of methods and strategies is the cultural environment in which the research is conducted, especially if the culture is diversified and combines different backgrounds and
religions. The idea of the research itself is so sensitive, and people’s reaction could be extremely emotional since the whole study revolves around religion and systems of belief, which vary across cultures. It is also important to mention that the Muslim society in Saudi Arabia varies between the very conservative, the moderate and the liberal, which affected the process and answers. The topic itself is very emotional since it talks about beliefs and religions, an area, which most cultures prefer not to talk about it openly.

Once the results of the statistical analysis of the questionnaire was illustrated in tables and charts, this collection of empirical data was then produced and translated into measuring gauges of the status of the selected samples of professionals within prominent organizations, of different sectors and activities. These respondents begin to point to certain directions, zooming in onto the main areas of concern to HRM practices in the Kingdom of Saudi Arabia. While these results may not fully represent the entire environment of the research, they do come very close to the reality of the labour market in this particular locale, and at this particular period of its history.

To summarize the results of this questionnaire analysis, the following represents the attitude of the majority of respondent professionals. For example most of them preferred the leadership style to all management styles; here it is found that the leadership style simply represented a more personal manager-employee relationship than the “cold” managerial hierarchy usually practiced in the Gulf region and in Saudi Arabia in particular after the crude adoption of western managerial principles. This communal belief again affirms the sentimental nature of the local culture that dominates the scene in the Saudi Arabian work-place. Respondent professionals also preferred to be motivated through incentives (financial compensation), followed by appraisal systems, then better communication with management: a rational explanation may be given to make clear the inclination of most respondents to receive a either a more tangible / materialistic reward or a refinement of the personal relationship with the different levels of management: the fact that the labour force is mainly composed of expatriates who do not expect long-term relationship with their superiors or sub-ordinates due to the nature of the contract system of the country and high-rotation cycles of employees.

When it comes to the concept of Unsupervised Honesty, the cardinal keyword of the entire questionnaire analysis, it was found that the majority of respondents preferred to
implement “Unsupervised Honesty” in their organizations and the presumption of honesty (trust in the employee) as a Supervision Style, while they preferred applying the concept of Unsupervised Honesty to recruiting particularly religious staff. This choice is not necessarily attributed to religion, but as a general ethical virtue. They also preferred orientation to the concept of Unsupervised Honesty as important for the operation of their organization. They also preferred an employee who is honest, hence, in no need for supervision to a religious-observing employee. Notably, there is a tendency amongst very few respondents to minimize the role of religion as a source of ethics. However they agreed that adherence to religion is the main source of guidance to self-improvement, self-control, and motivation.

Most respondents agreed that multiple managerial levels, whose sole purpose is to monitor employees performance, could be replaced by the establishment of a code of honesty (trust/delegation) between employees and management of all levels, whereby everyone rely on self-supervision, as opposed to direct or indirect supervision. Here one can detect distinctive human qualities whereby they most of the respondents sought to establish a mutual trust-based relationship between different managerial levels, and to trust the others, yet the majority seemed to prefer to be monitored, or rather they performance observed by upper managers; either for proving worthiness to their superiors or as a sort of job security: this is supported by the fact that the majority agreed on the weight of the presence of knowledgeable line managers in the work place to establish a certain level of monitoring and appraisal, while lower ranks of employees agreed on the essential presence of line managers.

Employees of lower qualifications saw a need for able and knowledgeable line managers, while higher qualifications deemed it vital that line managers be able and knowledgeable. Higher qualifications resent direct supervision while practicing it on lower managerial levels, employees (e.g., lower qualifications). Finally, the majority of respondents agreed that Qur'anic verses evoked noble feelings and were considered as guiding words. Most employees agreed that the lack of spare time is the major barrier to effective learning at the work place, yet most respondents preferred continuous training of employees. They also agreed that honesty at work is vital,
Accordingly, it was confirmed through the questionnaire analysis that the concept of Unsupervised Honesty, while did not score as high as the research’s hypothesis suggested, it still represented a general agreement among professionals. This may lead back to the question posted in Chapter III: “Does morality depend on religion?” In other words, those who supported Unsupervised Honesty did not necessarily attribute it to religion, rather to morality and professional ethics yet did not deny at all the role of religion in promoting all kinds of ethics, especially work related ethics. Such a morality begins with the individual's life as the primary value and identifies the further values that are demonstrably required to sustain that life. It observes that man's nature demands that we live not by random urges or by animal instincts, but by the faculty that distinguishes us from animals and on which our existence fundamentally depends: rationality.

Since life requires an individual to produce what he/she needs, productiveness at the work place becomes the requirement after moral value, thereby making moral opposites out of the industrious worker and the parasitic welfare recipient. Since life requires an individual to use his/her own judgment rather than submissively accept the assertions of others, independence becomes a moral value. This may be illustrated in the responses of higher managerial ranks, and higher qualifications that rejected the idea of being monitored or evaluated by others.

The research also revealed that older people are more likely to be effected by words of wisdom (religious or otherwise) through better understanding and appreciation than younger age groups. Higher qualifications are also more likely to be effected by words of wisdom (religious or otherwise) through better understanding and appreciation than lower qualifications.

Finally, and despite the fact that samples were equally comprised of male and female respondents, it was interesting to find out through the statistical analysis, that the only deviation between the male and female opinions came in continuous training where the number of male respondents preferring continuous training exceeded the number of choices made by female respondents. This may be due to the fact that in Saudi Arabia, male members of the society can afford to travel for training, stay late and after hours, have a wider choice of jobs requiring training and are more likely to be selected for job opportunities than female professionals (e.g., female have a relatively limited scope of
work in the labour market of Saudi Arabia. Married Saudi families also cannot afford travelling for a long period of time to attend professional developments leaving kids and family behind.

The research attempted to ask the question whether ethics and morality rest on religion or not, and if so, how much influence do religions cast on the evolution of ethics and codes of proper conduct. The investigation of the relationship between religion and ethics, or the moral standard and the code that governs or guides certain beliefs and behaviours aimed to trace the origin of ethics and its basis in religion, or try to determine the time during which reason overshadowed faith, and the emergence of modern codes of ethics. The questionnaire analysis alone may have revealed that in the current culture of the case-study presented in this research, that the sources of morality may not necessarily religion, and it may seem doubtful that, as such, it may still maintain its role today as a main source of morality. It is the author’s belief that this is a natural outcome, at this transitional stage of the country’s development styles of HR management, that the results collected from the analysis may point to an apparent weakening role of religion.

The foundation of any company's ethics program is its set of values. The key mechanisms for articulating those values are ethics codes, also known as codes of business practices or simply, principals. The benefits of developing such codes cannot be overstated; they include avoiding legal action, fines and other criminal sanctions, as well as enhancing brand name and reputation. Ethical codes and business principles are also instrumental in creating a cohesive corporate culture, a factor that has proved to be important to global companies whose operations encompass dozens of countries and legal systems, and a diversity of ethical values and priorities. Ethical decision-making procedures, spelled out in an ethical code, also arm employees with the information needed to act in accordance with the values of a company. Ethics create cohesive corporate culture and make values come alive and strengthen employee loyalty and commitment.

Ethics are central to every decision an employee makes, and affect every facet of an organization's operations. Whether a firm's employees all work at one location, or whether they are scattered around the world, a universal code of ethics can help build a sense of community throughout. Many companies see their ethics codes as the vehicles that turn broad, abstract ideas into tangible guides for employees.
However, even the most powerfully worded ethics code will fail in its purpose, if it exists only on paper. To avoid this, an ethics code must be part of an action-based effort that intensely focuses on both communication and education of and around the code. To this point, an ethics code is made effective when it is backed by well-conceived and broadly implemented training and enforcement components. Such a multi-faceted program will reach and empower employees operating at every level of a corporation. Multinational companies face the challenge of communicating values and ethical practices to tens or even hundreds of thousands of employees, who work in many different cultural and legal systems in as many as a hundred different countries. Simultaneously, as the world economy becomes an interconnected network, demands on companies to adhere to higher ethical standards have increased, as have the legal and reputation penalties for failing to do so. This holds true not only for a company's own conduct but for the conduct of its business collaborates as well.

Without a clear and consistent set of company values - and an ethics code that flows from those values - no training program can be effective. Involving employees in the process helps ensure an outcome that will accurately reflect a company's values, and may help identify areas in need of improvement. The same could be said about making explicit the involvement of senior management in the drafting of the codes. Senior managers could participate in training sessions, make ethics a regular element in speeches and presentations, and align their own behaviour with company standards. Evidence from Chapter VII suggests that top management behaviour in four distinct areas is central to the development and functioning of a business culture that values strong ethics. These areas are: (1) Talking about the importance of ethics, (2) Informing employees, (3) Keeping promises, and (4) Modelling ethical behaviour. Evidence also suggests that incorporating ethics into managerial and new staff orientations to communicate to employees that ethics is an integrated part of a company culture. Bringing in an outside expert trained in ethics or values-based management is a helpful step. To overcome the particular differences of locales and cultural contexts, companies should involve international personnel as early as possible in the development of the code to make sure it is understood and embraced by all employees, ensuring that codes are translated into the native languages of employees working abroad. Finally, Companies need to build and maintain an ongoing ethics reporting structure, as employees need to have a clear and trusted mechanism through which to pass along ethical concerns.
End Notes:

13. It is widely accepted that there are six major ‘World Religions’. There are many other faith systems that have a massive following in terms of their numbers, but whose followers are concentrated in one area, so denying them ‘World Religion' status. Examples of such faith systems are Taoism, Jainism, and Shintoism. Many indigenous faith systems (such as those of Aborigines and Native Americans) are also large faith groups whose following is concentrated in one part of the world. These six “World Religions” are Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism. About 72% of the world's population belong to one of the major six religions. The remaining 25% of the world's population are either: 1- Belong to other religions such as Baha'ism, Taoism, Shintoism, Jainism, 2- Belong to an indigenous faith system such as Native American, Maori, Aboriginal, and Inuit. 3- Do not have a religion. 4- Do not have a religion but identify with a belief system such as Humanism. (Source: www.bbc.co.uk/worldservice/ people/ features/ world_religions/index.shtml) [Accessed 15 June 2004].


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• 67 Greetz, (1956) P.134.


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• Weber, Max (1906-2002).


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• 120 Smith, Adam (1987). Essential Adam Smith, USA: W. W. Norton & Company;


• 139 William I. Thomas and Florian Znaniecki (1918-1920). The Polish Peasant in Europe and America, USA. University of Chicago Press.


• 156 Abderrahamn, Taha (1999). The question of Ethics. Beyrut: Dar Attalia


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• Weber, Max (1906-2002).

• Weber did not believe that the protestant ethic was the only cause of the rise of capitalism; he believed it to be a powerful force in fostering its emergence.


• 190 The ancient Greek ethos, meaning moral character. Mores, from which morality is derived, meant social rules, etiquette, or inhibitions from the society. In modern times, these meanings are often reversed, with ethics being the "science" and morals referring to one's conduct and character. However, it is significant that the origins of the words reflect the tension between an inner-driven (character) and an outer-driven (conduct) view of what constitutes morality. Cited in Everything You Wanted To Know About Morality. http://www.relan.net/Law/Ethics.html. [Accessed 7 June 2006].


• 192 Assumptions about ethical underpinnings of human behaviour are reflected in almost every social science because of its role in the distribution of scarce resources, its role in allocating power, its roots in the dynamics of groups, its role in codifying ethical constructs like mercy and punishment, its role in rewarding ethical behaviour and discouraging unethical behaviour, and its role in defining, understanding, and treating unethical behaviour. Such sciences include: economics, political science, sociology, law, criminology, psychology, and hard science like biology and ecology.” Cited in Ethics. (2004). The Greatest Philosophers. Web Publishing Group LLC. http://www.greatest-philosophers.com/ethics_history.php. [Accessed 13 June 2006].


• 199 Theism is the belief in one or more deities. More specifically, it may also mean the belief that God/god(s) is immanent in the world, yet transcends it. The term is attested in English from 1678, and was probably coined to contrast with atheism, a term that is attested from ca. 1587. Typical theistic religions are Christianity, Judaism, Islam, Zoroastrianism, Saivism, Vaishnavism, Baha’i, and Sikhism. By: Dr. John Grohol’s Psyche Central. Cited in http://psychcentral.com/psypsych/Theism


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261 Khan, M. Muhsin Translation of Sahih Bukhari. hadith no. 8.116.
262 Tirmidhi, Ibn Majah and Darimi transmitted it, and Bayhaqi transmitted it in Shu’ab Al-Iman on the authority of al Bara. Mishkat al-Masabih, 2799.
263 Ubada ibn al Samit, Ahmad and Bayhaqi transmitted it, in Mishkat al Masabih, 4870.
269 Abd Allah ibn Amr bin Al Ass, Abu Dawud, Hadith no.3573. www.muttaqun.com
277 Wehmeier, Sally Ed. (2000).
278 Wehmeier, Sally Ed. (2000).


• George Bernard Shaw characterised all professions as "conspiracies against the laity". Cited in http://www.askfactmaster.com /Profession. [Accessed 6 June 2006].


• Freidson E. (2001). P. 181

• Cited in Freidson E. (2001). P. 181


• The "profane" is the realm of routine experience, the secular, everyday world of work, toil and domestic duties. It is the sphere of adaptive behaviour, and is essentially utilitarian. The "sacred" is the realm of human experience that is residual to, and other than, this work-a-day sphere. It lays somewhere beyond the profane sphere, and evokes an attitude of awe and reverence. Durkheim saw seven main characteristics of the sacred.


• Every time the name of any Prophet is mentioned, the sentence peace and blessing be upon him must be written afterwards but for the interest of brevity, it was mentioned only few times.


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529 Tayeb, Monir (1997).
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537 Module 1, Unit 4. (2003).
539 SPSS is a trademark of SPSS Inc.
540 Excel is a trademark of Microsoft Corporation.
542 like Dr. Christophe Stuckelberger, Director of the Institute for Theology and Ethics of the Federation of Swiss Protestant Churches (Kransa, 2005)