

Book Summary

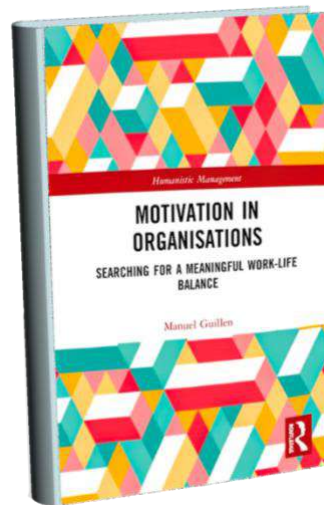
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Motivation in Organisations

Searching for a Meaningful Work-Life Balance

(Humanistic Management Series)



INSTITUTE FOR ETHICS
IN COMMUNICATION
AND ORGANIZATIONS



The Human Flourishing Program
at Harvard University

Research & Development Program in collaboration with:

IECO Institute (University of Valencia)

Abigail Adams Institute (Cambridge, MA)

The Human Flourishing Program (Harvard University)

THE BOOK

Understanding what motivates us, what properly captures and explains the full range of such motivations, is essential in making good personal decisions and managing people in organisations. This book summarises all the existing theories of motivation in a simple framework conceived as a "map"; a practical map that will help us diagnosis our own motivations and those of people working in our organisations. The author defends that we are all driven in life and work to seek those things we consider 'good', the things we love. We all need to be loved, to love ourselves, to love others and to return love to God (in the case of believers) and therein lies happiness in life and work.

Once the internal logic of the map of motivations is understood and its coordinates recognised, the map allows four meanings of work to be identified and displayed in a hierarchical order: work understood as a job, a career, a calling and a higher calling. The understanding of these four meanings provides a compass to give directions to move through the map of motivations. The final chapter then offers a roadmap and suggests searching for higher meaningful work in organisations by seeking higher and better truly human goods, with greater love for our work. As Dr Donna Hicks (Harvard Associate) claims in the foreword, in this remarkable book, Manuel Guillén has provided the tools to learn how to create meaning, purpose and a life of fulfilment, not only for ourselves, but also for the organisations that enable us to do what we love.



THE AUTHOR

Manuel Guillén is Associate Professor of Management, Organizational Behavior and Professional Ethics at the University of Valencia (UV), Spain, and specializes in the area of leadership and trust in organizations. He is the Founder and Director of the Institute for Ethics in Communication and in Organizations (IECO), and Director of the IECO-UV Chair of Business Ethics. For eight years, he has been the General Secretary of the Spanish branch of the European Business Ethics Network (EBEN-Spain). Co-Founder of the International Humanistic Management Association Center Consortium. He is Visiting Faculty Affiliate at the Human Flourishing Program at Harvard University, Senior Fellow at the Abigail Adams Institute (Cambridge, MA) and regular Visiting Researcher at Harvard University, where he is currently the Representative of the University of Valencia Grants Program. Prof. Guillen actively serves as an advisor and contributor to many civil society organizations in Spain and the United States.

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I used to say to those attending my lectures: “I’m sorry, but the theories of motivation I will be teaching you are wrong, but I have nothing better to offer you right now, so please help me become better” (The Author)

“What could be more important than understanding what motivates us to do the things we do? Since we are all human beings, we have the capacity to rise above our involuntary, hardwired instincts and make decisions for ourselves and others that are consciously driven, as well as thoughtfully and deliberately chosen. The problem is, the process of moving from instinctive behaviour to carefully thought-through decisions, is not something that comes naturally. It has to be learnt.

What Professor Guillén has done in this remarkable book, is created a roadmap for anyone interested in reflecting on and engaging in that learning process... the map that Professor Guillén has created helps us navigate the challenging task of figuring out why we do what we do, is something that doesn't come naturally; we have to learn how to reflect on these issues. Fortunately, Professor Guillén has answered his highest calling by thinking deeply about the topic of human motivations and has done it with such loving intent. His commitment to love and dignity, and for him, a connection to a Higher Power, is what motivated him to write this important book. He has given us the tools to learn how to create meaning, purpose and a life of fulfilment, not only for ourselves, but also for the organisations that enable us to do what we love. Thank you, Manuel, for this invaluable contribution to our understanding of what it means to be human.”

From the Foreword by **Donna Hicks, PhD**
Associate, Weatherhead Center for International Affairs at Harvard University

"This book combines deep wisdom with an immensely practical framework to enable readers to clarify their work motivations in ways that better promote full flourishing for themselves and for others. The quality of our lives is profoundly influenced by whether we are oriented towards a job, a career, a calling, or a higher calling. This insightful book not only explains why, it offers sound guidance for moving from the lower to the higher levels. The author makes the provocative -- perhaps even revolutionary-- claim that "all motivations at work can be summarised by a logic of love." This book offers a compelling map for navigating a work-life balance in a manner that addresses some of the most significant challenges of our working lives: stress, disengagement, burnout, lack of meaning. Read it and prepare to be inspired and filled with hope!"

Matthew T. Lee, PhD
Director of Empirical Research, Human Flourishing Program at Harvard University

“What motivates human being to act in the way that they do? Theories about human motivation have been as old as humanity itself. In this book Manuel Guillén provides a new framework that allows us to increase our understanding of what motivates human beings in their decisions and actions. The author shows a richness of motivations that goes far beyond the usual psychological theories to include ethical, spiritual and religious motives and elegantly describes the ensemble of all motivations as the logic of love. If we truly want to understand human behavior, I sincerely recommend the reader to start reading this book today.”

Professor Dr. Harry Hummels
Chair of Ethics, Organisations and Society at Maastricht University in The Netherlands

Chapter 1-. Human Motivation Theories. Are they Really Human?

Understanding what motivates us, what properly captures and explains the full range of such motivations, is essential in making good personal decisions and managing people in organisations. To contribute to a better understanding of human motivations, this chapter summarises the classical and most popular content theories of motivation resulting from decades of research into a simple framework conceived as a "map"; a practical map that will help us to diagnosis our own motivations and those of people working in our organisations. The chapter concludes by presenting a final critical thought on why this map is not yet accurate enough, given that the majority of existing classifications of human motivations have neglected the moral dimension. It seems that, after all, the human motivation theories being taught today in most schools and universities are not as "human" as we thought.

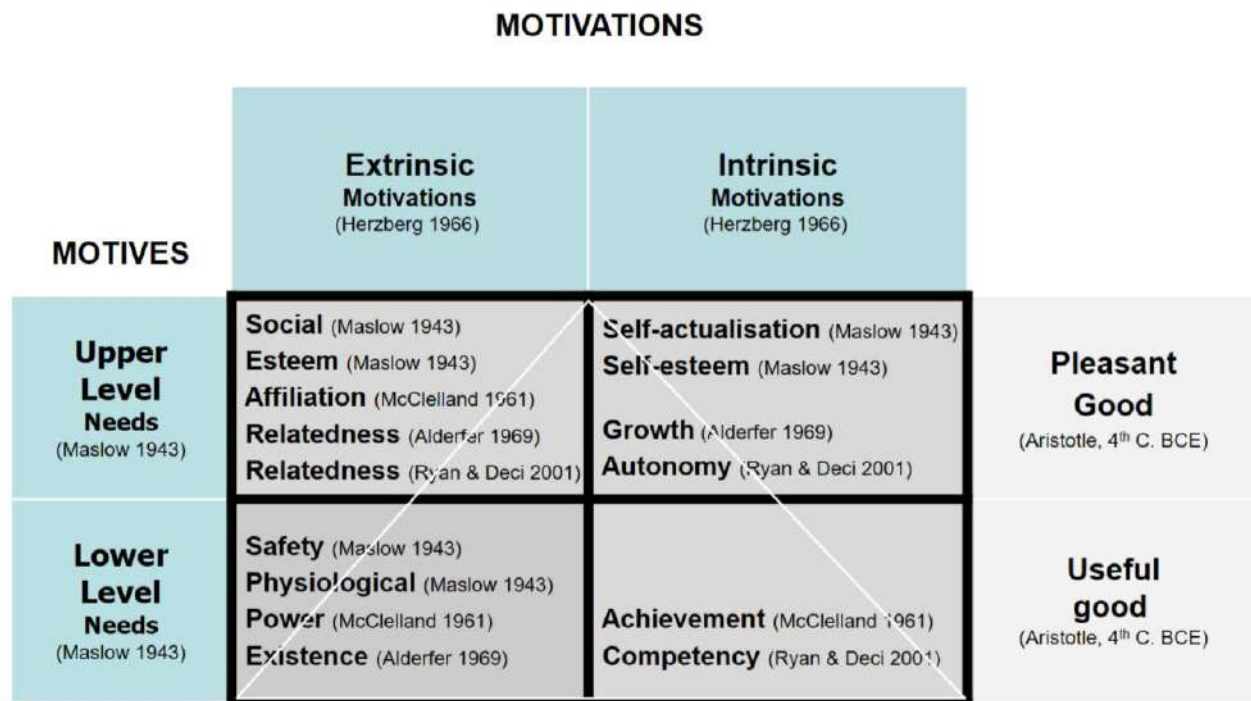


Figure 2.2 Comparing Maslow’s hierarchy with Aristotle’s types of human good

Chapter 2-. The Extrinsic Moral Motivations: Human Yearning for Dignity

For decades, the existence and need for extrinsic and intrinsic motivations, the human necessity to receive and achieve good, has been unquestionable. What is debatable, however, is the reduction of them to just the pleasant and useful levels of human good (the upper and lower needs' levels on Maslow's hierarchy). Following Aristotelian tradition, this chapter argues that to be considered fully and entirely human, a taxonomy of motivations should include the moral good, which passionately contributes to making us better as human beings, clearly and distinct from pleasant and useful. Therefore, the 'map of motivations' presented in previous chapter has now been expanded including extrinsic moral motivation: the universal desire or willingness to receive the moral good (respect, fairness, appreciation, etc.) that we deserve, founded on our human dignity; a motivation that is key in understanding the ultimate reason for why we trust people.

MOTIVATIONS

MOTIVES	Extrinsic Receiving	Intrinsic Achieving
Moral Good	Willingness to receive moral good Reputation, Admiration, Respect	
Pleasant Good	Willingness to receive pleasant good Relatedness, Affiliation, Esteem	Willingness to achieve pleasant good Self-actualisation, Growth, Self-esteem
Useful Good	Willingness to receive useful good Sustenance, Safety, Support	Willingness to achieve useful good Competency, Mastery, Success

Figure 2.4 Definition of moral motivation based on Aristotle's types of human good

Chapter 3-. The Intrinsic Moral Motivations: Aiming to Do the Right Thing

This chapter champions the premise that, in addition to the universal intrinsic psychological drive of self-actualisation, there is another kind of motivation: the intrinsic moral motivation. The voluntary desire or willingness to achieve moral good, to behave well or to do something because it is the right thing to do. This motivation refers to a universal yearning for moral good and moral growth as a means of honouring our human dignity. A concept that belongs to the moral realm and is complementary to the self-realisation psychological notion. Therefore, we propose expanding the 'Map of Motivations' to a new territory; the practice of moral good that was virtually unexplored by the majority of early classical motivation theories. This allows the neglected concepts of moral conscience, moral character and moral freedom (distinct from the physical and psychological kinds of freedom) to then be recovered.

MOTIVATIONS

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving
Moral Good Ethical Level	Willingness to receive moral good Reputation, Admiration, Respect	Willingness to achieve moral good Virtuousness, Excellence, Goodness
Pleasant Good Psychological Level	Willingness to receive pleasant good Relatedness, Affiliation, Esteem	Willingness to achieve pleasant good Self-actualisation, Growth, Self-esteem
Useful Good Physical Level	Willingness to receive useful good Sustenance, Safety, Support	Willingness to achieve useful good Competency, Mastery, Success

Figure 3.1 Defining intrinsic moral motivation

Chapter 4-. The Transcendent Motivations: Human Readiness to Give

The unveiled supposition under the approaches to human motivation that we have been teaching for decades is that we human beings are always—and basically—selfish beings. What drives us is reduced to the good we expect to 'receive' (extrinsic motivations), and the one we could 'achieve' (intrinsic motivations). In this chapter, we reflect on what empirical studies are furthering; that the purpose of 'giving', and not just 'receiving' or 'achieving' is also a common and universal driver and part of our humanity. Once we include the category of 'giving', three new kinds of motivation arise: the transcendent useful motivation, a voluntary desire to give useful good to others; the transcendent pleasant motivation, a voluntary desire to give pleasant good to others and the transcendent moral motivation, a voluntary desire to give moral good to others, to be moved by goodwill.

MOTIVATIONS

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving	Transcendent Motivation Giving
Moral Good Ethical Realm	Willingness to receive moral good Reputation, Admiration, Respect	Willingness to achieve moral good Virtuousness, Excellence, Goodness	Willingness to give moral good Gentleness, Understanding, Good
Pleasant Good Psychological Realm	Willingness to receive pleasant good Relatedness, Affiliation, Esteem	Willingness to achieve pleasant good Self-actualisation, Growth, Self-esteem	Willingness to give pleasant good Compassion, Kindness, Care
Useful Good Physical Realm	Willingness to receive useful good Sustenance, Safety, Support	Willingness to achieve useful good Competency, Mastery, Success	Willingness to give useful good Assistance, Help, Service

Figure 4.4 Mapping the territory: The transcendent moral motivation

Chapter 5-. The Spiritual Motivations: Human Aspiration for the Highest Goods

A growing body of scientific literature suggests strong evidence of a spiritual reality at play in people's lives, affecting our behaviours in various conscious and subconscious ways. This chapter therefore defends that we should recognise spirituality as a legitimate category of human needs and desires and expand the taxonomy of motivations in our map to add spiritual motivations. These belong to the aspects of human reality that are intangible and immaterial, related to the mysteries of human life and death. The extrinsic spiritual motivation is defined as the willingness to receive spiritual goods such as life itself, practical wisdom, lasting happiness, peace and joy of spirit and the intrinsic spiritual motivation as the desire to attain spiritual goodness, blessedness or holiness. The transcendent spiritual motivation includes the willingness to give spiritual good to others, bringing them peace and joy. There are religious and non-religious spiritual motivations.

MOTIVATIONS

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving	Transcendent Motivation Giving
Spiritual Good Higher Spiritual Realm	Willingness to receive spiritual good Gift, Present, Grace	Willingness to achieve spiritual good Sanctity, Blessedness, Holiness	Willingness to give spiritual good Sanctification, Salvation, Blessing
Moral Good Ethical Realm	Willingness to receive moral good Reputation, Admiration, Respect	Willingness to achieve moral good Virtuousness, Excellence, Goodness	Willingness to give moral good Gentleness, Understanding, Good
Pleasant Good Psychological Realm	Willingness to receive pleasant good Relatedness, Affiliation, Esteem	Willingness to achieve pleasant good Self-actualisation, Growth, Self-esteem	Willingness to give pleasant good Compassion, Kindness, Care
Useful Good Physical Realm	Willingness to receive useful good Sustenance, Safety, Support	Willingness to achieve useful good Competency, Mastery, Success	Willingness to give useful good Assistance, Help, Service

Figure 5.5 The transcendent spiritual motivations

Chapter 6-. The Religious Motivations: The Human Longing for a God's Love

Religious motivations are a specific kind of spiritual motivation that are typical of monotheistic religious traditions that explicitly recognise the existence of one God. This chapter focuses on the motivations of the human correspondence to God’s Love in a personal relationship, for those who believe in Him. In this context, the religious useful motivation is described as the human voluntary desire to return useful good to God, by serving Him. Religious pleasant motivation is understood as the human voluntary desire to return the pleasant good to God, by pleasing Him. Religious moral motivation is seen as the voluntary human desire to return to God the moral good, by worshiping Him and, finally, the religious spiritual motivation is understood as the voluntary desire to return the spiritual good to God, by praising Him, by giving Him Glory.

MOTIVATIONS

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving	Transcendent Motivation Giving	Religious Motivation Returning
Spiritual Good Higher Spiritual Realm	Willingness to receive spiritual good Gift, Present, Grace	Willingness to achieve spiritual good Sanctity, Blessedness, Holiness	Willingness to give spiritual good Sanctification, Salvation, Blessing	Religious Motivations: Willingness to return good to God
Moral Good Ethical Realm	Willingness to receive moral good Reputation, Admiration, Respect	Willingness to achieve moral good Virtuousness, Excellence, Goodness	Willingness to give moral good Gentleness, Understanding, Good	
Pleasant Good Psychological Realm	Willingness to receive pleasant good Relatedness, Affiliation, Esteem	Willingness to achieve pleasant good Self-actualisation, Growth, Self-esteem	Willingness to give pleasant good Compassion, Kindness, Care	
Useful Good Physical Realm	Willingness to receive useful good Sustenance, Safety, Support	Willingness to achieve useful good Competency, Mastery, Success	Willingness to give useful good Assistance, Help, Service	

Figure 6.2 The religious human motivations

Chapter 7-. The Map Coordinates for Motivations: The Logic of Love in Organisations

The entire rationality explaining our motivations in life and work could be summarised in one expression: the 'logic of love'. We are all driven to seek those things we consider 'good', the things we love. We all need to be loved, to love ourselves, to love others and to return love to God (in the case of believers) and therein lies happiness in life and work. Following the 'logic of love', this chapter explains that the four columns of our map summarise human motivations in organisations, consisting of receiving, achieving, giving and returning the truly human good at work. Nevertheless, not all goods deserve to be loved equally; there is a hierarchical order of love (vertical): higher goods are more worthy of being loved. Under this same logic, it is also possible to speak of a relational order of love (horizontal): the most 'transcendent' goods coming first.

MAP COORDINATES

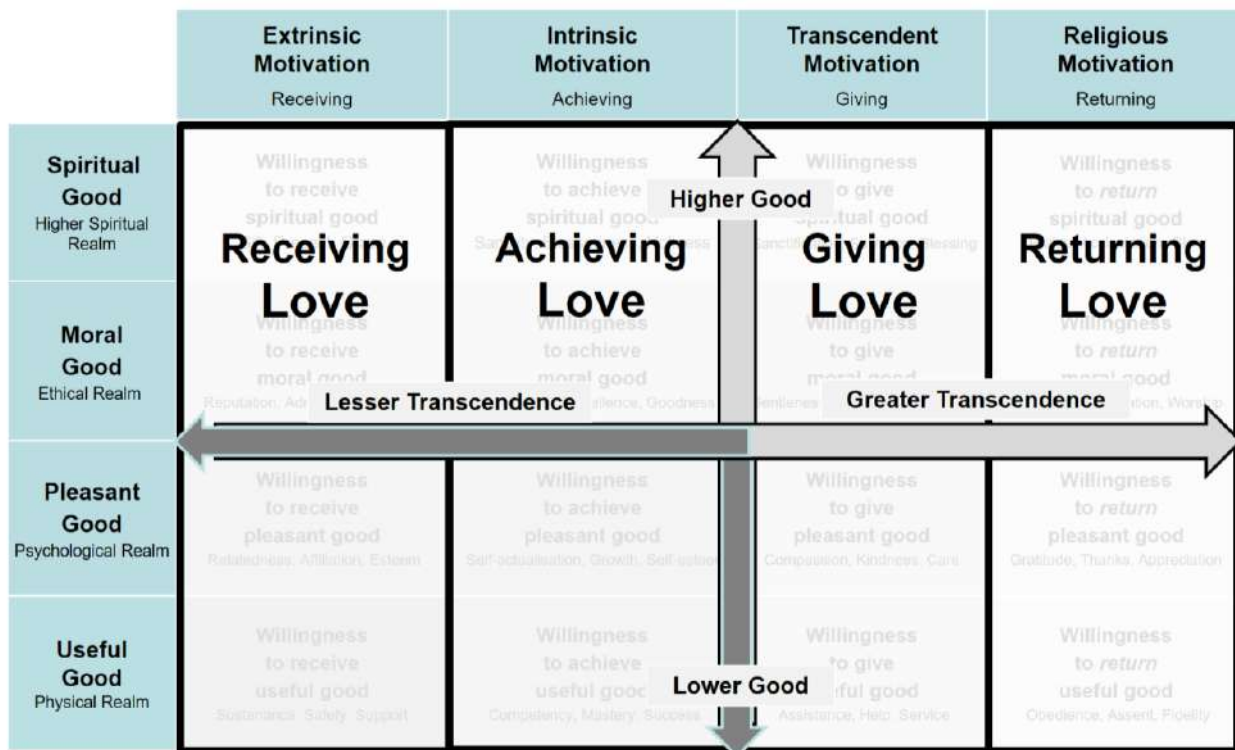


Figure 7.8 Map coordinates for motivations: The order of love and order of loves

Chapter 8-. The Compass for Motivations: Searching for a Meaningful Work-Life Balance

Once the internal logic of the map of motivations is understood, and its coordinates recognised, the map allows four meanings of work to be identified and displayed in a hierarchical order. These concepts come from the literature on meaningful work and describe work understood as a job, a career, a calling and a higher calling. This chapter shows how work seen as a job is just a way of living, an avenue towards material compensation but when perceived as a career, it becomes a path towards success, achievement, mastery and status. Furthermore, the secular concept of work as a calling gives daily tasks a sense of fulfilment, prosocial benefits and a transcendent purpose. Finally, the spiritual or religious concept of work is a higher calling whose source has a more transcendent or supernatural divine origin. The understanding of these four meanings provides a compass to give directions to move through the map of motivations.

COMPASS

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving	Transcendent Motivation Giving	Religious Motivation Returning
Spiritual Good Higher Spiritual Realm	Receive Grace from God	Achieve Holiness through God's action	Give Light to others	Return Praise to God
Moral Good Ethical Realm	Receive Respect from others	Achieve Excellence through our actions	Give Good to others	Return Adoration to God
Pleasant Good Psychological Realm	Receive Esteem from others	Achieve Satisfaction through our actions	Give Joy to others	Return Gratefulness to God
Useful Good Physical Realm	Receive Support from others	Achieve Competence through our actions	Give Service to others	Return Fidelity to God

Work as a JOB (bottom-left), **Work as a CAREER** (middle-left), **Work as a CALLING** (middle-right), **Work as a HIGHER CALLING** (top-right)

Figure 8.7 Searching for a meaningful work-life balance: Compass for motivations

Chapter 9-. The Roadmap for Motivations: Always Searching for Higher Meaningful Work

The roadmap to achieving greater motivations in organisations involves leaving the logic of fear and moving to the logic of love. While fear is related to the feeling of 'losing' goods, love is related to the free desire of 'gaining' them. This final chapter suggests searching for higher meaningful work in organisations by seeking higher and better truly human goods, with greater love for our jobs, careers, callings and higher callings. Using this roadmap leads to acknowledging the goodness of having a job, fostering attitudes of gratitude, authenticity, and humility in a successful career, finding our calling for growth and contribution with openness, responsibility, exemplary, passion and generosity and furthering a higher calling to happiness in the workplace, with attitudes of mindfulness, dedication, and docility to spiritual insights and, in the case of believers, discovering their personal call to holiness, to encounter God in ordinary life and work.

ROADMAP

	Extrinsic Motivation Receiving	Intrinsic Motivation Achieving	Transcendent Motivation Giving	Religious Motivation Returning
Spiritual Good Higher Spiritual Realm	Spiritual Growth <i>Receiving with Mindfulness</i>	<i>Achieving with Docility</i>	<i>Giving with Dedication</i>	<i>Returning with Peace</i>
Moral Good Ethical Realm	Moral Growth <i>Receiving with Wisdom</i>	<i>Achieving with Responsibility</i>	<i>Giving with Integrity</i>	<i>Returning with Reverence</i>
Pleasant Good Psychological Realm	Psychological Growth <i>Receiving with Gratitude</i>	<i>Achieving with Openness</i>	<i>Giving with Cheerfulness</i>	<i>Returning with Devotion</i>
Useful Good Physical Realm	A Meaningful JOB <i>Receiving with Happiness</i>	<i>Achieving with Passion</i>	<i>Giving with Generosity</i>	<i>Returning with Faithfulness</i>

A Meaningful HIGHER CALLING		Love for the Other	
A Meaningful CALLING		Love for others	
A Meaningful CAREER		Love for ourselves	
A Meaningful JOB		Love from others	

Figure 9.6 Roadmap for motivations: Searching for higher meaningful work

A Final Reflection

Two people who work with similar responsibilities in the same organisation, in the same department and even sharing a desk may end up having very different motivations in their work. The reason is very simple: love at work depends on each of our decisions, and all things being equal, love can be as different as the meaning that each person decides to give to their work.

As we decide to move up and to the right on our map of motivations, we will be able to love higher and more transcendent goods in our lives and work. This means that we need to be conscious of our fears, convert and change (the three Cs). Every time we feel fear, we should be able to look higher, think bigger and try to love more (see Figure 9.6).

If we realise that the meaning of our work is only that of a mere job, we can always improve it if we gain professional enthusiasm and develop a good career but even more so if we discover our inner calling and, for those who have faith, if work becomes an occasion for a greater love for God, others and ourselves. One of my main motivations for writing this book was to be able to help many people. I would love for some of the ideas in this book to help many find a higher meaning in their work, as they have helped me. With that purpose in mind, I have added Figure 9.7, which shows the content of this book displayed on the map of motivations itself.

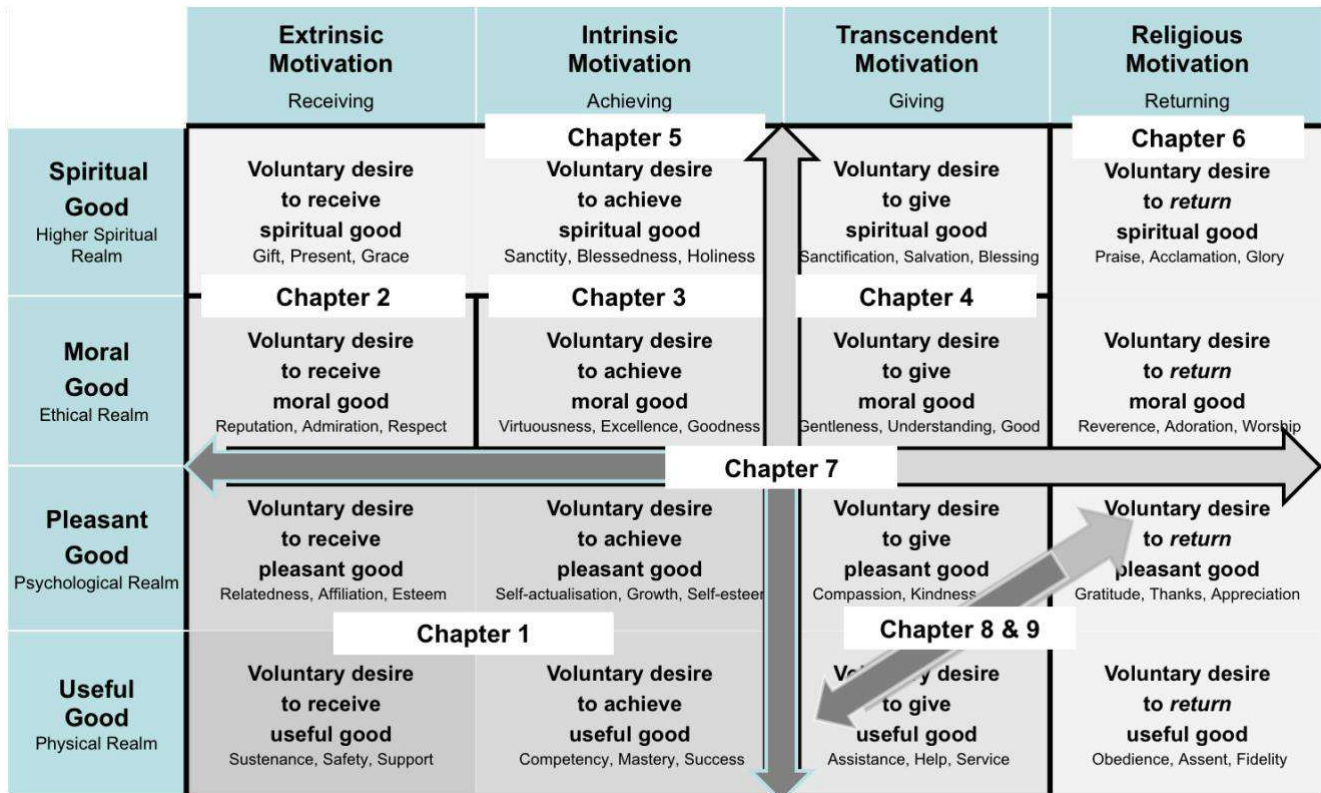


Figure 9.7 Content of the book: A “map of the map”

About the organizations supporting this Research & Development Program

[Institute for Ethics in Communication and Organizations](#)

The IECO is an institution affiliated with the [University of Valencia](#) that promotes ethical reflection and commitment for the improvement of society. It fosters a vision of humanistic management in organizations, which places people and their moral responsibility at the core of all activity. The aim is contributing to the common good and human flourishing to promote the development of ethically healthy organizations and institutions, based on a holistic view of the person.

[Abigail Adams Institute](#)

AAI is an independent scholarly institute dedicated to providing supplementary humanistic education to the Harvard intellectual community. It fosters shared intellectual life by exploring questions of deep human concern that cut across the boundaries of academic disciplines. AAI provides a range of programming for Harvard and other Boston area university students, as well as [Cambridge and Boston](#) area young professionals, including summer seminars for students and scholars from around the world.

[The Human Flourishing Program](#)

The HFP at [Harvard University](#) is an Institute for Quantitative Social Science aims to study and promote human flourishing, and to develop systematic approaches to the synthesis of knowledge across disciplines. The program accomplishes this by considering important topics relevant to human flourishing, which may include family, friendship, virtue, community, work, beauty, forgiveness, religion, purpose, and meaning. The program aims to integrate such knowledge into a coherent whole to promote human well-being.

