

**HOLISTIC HUMAN RESOURCE DEVELOPMENT
MODEL: THE INCLUSION OF SPIRITUAL
QUOTIENT AND THE INFLUENCE OF
ISLAMIC TEACHINGS**

ARSHAD MAHMOOD

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by

ARSHAD MAHMOOD

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DEDICATION

To my beloved father, Mr. Mahmood Khan, who always advise me to study and excel.

Also to my brothers, Dr. Maqsood Mahmud and Mr. Masood Mahmood who motivated and supported me for my PhD.

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TABLE OF CONTENTS

ACKNOWLEDGEMENT.....	ii
TABLE OF CONTENTS	iv
LIST OF TABLES	x
LIST OF FIGURES	xi
LIST OF ABBREVIATIONS	xiii
ABSTRAK	xiv
ABSTRACT.....	xvi
CHAPTER 1 INTRODUCTION.....	1
1.1 Background of the Study	1
1.2 Problem Statement.....	8
1.3 Research Questions.....	11
1.4 Research Objectives.....	11
1.5 Significance of the Study.....	11
1.6 Research Scope	12
1.7 Definition of the Key Terms.....	13
1.8 Structure of the Thesis	14
1.9 Conclusion	14
CHAPTER 2 LITERATURE REVIEW.....	15
2.1 Introduction.....	15
2.2 Conceptualising Human Resource Development	15
2.2.1 Human Resource Development Definitions	16
2.2.2 Human Resource Development Theories	20
2.2.3 Human Resource Development Practices	20
2.3 Training and Development	23

2.3.1	Purpose of Training and Development.....	26
2.3.2	Training Programmes	27
2.4	Overview of HRD Process Model	28
2.5	Conceptualising the Human Intelligence.....	32
2.5.1	Intelligence Quotient (IQ)	33
2.5.2	Emotional Quotient (EQ)	36
2.5.3	Spiritual Quotient (SQ).....	40
2.5.3(a)	Background and Definitions of Spiritual Quotient	41
2.5.3(b)	Conceptual Connections Between HRD and SQ	46
2.6	Conceptualisation of Islamic Teaching with HRD and SQ	47
2.7	Holistic Mechanism of HRD	51
2.8	Theoretical Perspective.....	54
2.8.1	Holistic Theory of Adult Learning	55
2.8.2	System Theory (ST)	58
2.8.2(a)	General System Theory (GST)	61
2.8.2(b)	Chaos Theory (CT)	62
2.8.2(c)	Future Theory (FT)	65
CHAPTER 3	METHODOLOGY.....	67
3.1	Introduction.....	67
3.2	Research Paradigm	67
3.2.1	Ontology	72
3.2.2	Epistemology.....	73
3.3	Research Design	74
3.4	Justification of the Phenomenological approach	75

3.5	Justification of Selecting Pakistan Based Private Organisations	79
3.6	Qualitative Approach.....	80
3.6.1	Data Collection	81
3.6.2	Sampling Techniques in the Qualitative Approach.....	81
3.6.3	Primary Data Collection	82
3.6.3(a)	Face-to-Face Interview	82
3.6.4	Secondary Data Collection.....	82
3.6.5	Data Analysis.....	83
3.7	Validity and Reliability.....	84
3.8	Ethical Consideration.....	85
3.9	Conclusion	86
CHAPTER 4 FINDINGS	87	
4.1	Introduction.....	87
4.2	Demographic Characteristics	88
4.2.1	Demographic Data of the Private Sectors in Pakistan.....	88
4.2.2	Demographic Characteristics of Overall Respondents.....	92
4.3	HRD Model Development and Implementation Process (RQ1)	97
4.3.1	HRD Model Development.....	99
4.3.1(a)	Need Assessment Method for HRD Model Development	100
4.3.1(b)	Traditional Method for HRD Model Development	103
4.3.1(c)	Ad hoc Method for HRD Model Development	106
4.3.2	HRD Model Implementation.....	107
4.3.2(a)	Proper Implementation.....	109

4.3.2(b) Selected Implementation.....	111
4.3.2(c) Lack of Implementation	111
4.3.3 Importance of Annual Training Calendar.....	112
4.3.4 Actual Practice of Annual Training Calendar	114
4.3.5 Summary of RQ1 Findings.....	116
4.4 IQ and EQ Programmes in Current HRD Models (RQ2).....	116
4.4.1 Understanding of IQ and EQ Programmes.....	117
4.4.1(a) Understanding of IQ Programmes	117
4.4.1(b) Understanding of EQ Programmes	119
4.4.2 Differentiate Between IQ and EQ	120
4.4.3 Percentage of IQ and EQ Training Programmes	123
4.5 Understanding of SQ (RQ3)	127
4.5.1 Degree of Organisational Understanding About SQ	127
4.5.2 Current Practices of SQ	129
4.6 Importance of Spiritual Quotient (RQ4).....	130
4.6.1 Organisations Awareness of the Importance of SQ	130
4.6.2 Inclusion of Spiritual Quotient Programmes	132
4.7 Influence of Islamic Teachings in Organisation (RQ5).....	134
4.7.1 Relationship Between Islamic Teachings and Spiritual Quotient ..	137
4.7.2 Islamic Teachings Develop High Spiritual Quotient.....	138
4.8 Conclusion	140
CHAPTER 5 DISCUSSION AND CONCLUSION.....	141
5.1 Introduction.....	141

5.2	Recapitulation and Summary of Findings	141
5.3	Discussion of Findings.....	142
5.4	HRD Model Development and Implementation Process (RQ1)	142
5.4.1	The Development Process of HRD Model.....	143
5.4.1(a)	Need Assessment Method for HRD Model Development	143
5.4.1(b)	Traditional Method for HRD Model Development	145
5.4.1(c)	Ad hoc Method for HRD Model Development	146
5.4.2	HRD Model Implementation.....	148
5.4.2(a)	Proper Implementation.....	148
5.4.2(b)	Selective Implementation.....	150
5.4.2(c)	Lack of Implementation	151
5.5	IQ and EQ Programmes in Current HRD Model (RQ2)	151
5.5.1	IQ and EQ Programmes: Understanding and Differences	152
5.5.2	Percentage of IQ and EQ Training Programmes	153
5.6	Organisational Understanding of SQ (RQ3).....	154
5.6.1	Degree of Organisational Understanding of SQ.....	154
5.6.2	Current SQ Practices	155
5.7	Importance of Spiritual Quotient in the HRD Model (RQ4)	156
5.7.1	Organisational Awareness of the Importance of SQ	156
5.7.2	Inclusion of Spiritual Quotient Programmes	158
5.8	The Influence of Islamic teachings on the Inclusion of SQ Training Programmes in HRD Model (RQ5).....	159
5.8.1	The Relationship Between Islamic Teachings and SQ.....	160

5.8.2 Islamic Teachings develop High Spiritual Quotient	161
5.9 Recommendations and Proposed Model.....	162
5.9.1 Proposed Holistic HRD Model.....	164
5.9.2 Theoretical and Practical Significance of Holistic HRD Model	167
5.9.3 Benefits of Holistic HRD Model.....	169
5.10 Contributions and Implications of the Study	169
5.10.1 Theoretical Contribution	170
5.10.2 Practical Implications	170
5.10.3 Methodological Contribution	171
5.11 Limitations	172
5.12 Directions for Future Research	172
5.13 Conclusion	173
REFERENCES	175

APPENDICES

LIST OF TABLES

		Page
Table 1.1	Definitions of Key terms	13
Table 2.1	HRD Definitions Summary	17
Table 2.2	Definitions of SQ	43
Table 2.3	Comparison between the characteristics of the Chaos Theory and SQ	64
Table 3.1	Phenomenological approach as the Research Strategy	77
Table 4.1	Demographic data of Private Sector in Pakistan	89
Table 4.2	Overview of the Sampled Organisations	89
Table 4.3	Demographic Characteristics of Overall Respondents	93
Table 4.4	Development of HRD Model	99
Table 4.5	Codes, Pattern and Theme (Need assessment in organisation)	101
Table 4.6	Codes, Pattern and Theme (Traditional training)	104
Table 4.7	Implementation of HRD Model	109
Table 4.8	Practice of HRD Programmes	113
Table 4.9	Understanding of IQ in Organisation	118
Table 4.10	Understanding of EQ Programmes in Organisation	119
Table 4.11	Percentage of IQ and EQ Programmes	124
Table 4.12	Understanding of SQ in Organisation	128
Table 4.13	Inclusion of SQ	133
Table 4.14	Influence of IT on the Inclusion of SQ	139

LIST OF FIGURES

		Page
Figure 2.1	Human Resource Development Process Model	29
Figure 2.2	Needs Analysis	30
Figure 2.3	Three Tiers of Human Intelligence System	33
Figure 2.4	Intelligence Quotient	36
Figure 2.5	Emotional Quotient	39
Figure 2.6	SQ 21 Model	43
Figure 2.7	Spiritual Quotient	46
Figure 2.8	Holistic Theory of Adult Learning	58
Figure 2.9	Three major Concepts of HRD in System	60
Figure 2.10	General System Theory	62
Figure 2.11	Chaos Theory	63
Figure 2.12	Conceptual Framework of the Study	66
Figure 3.1	Philosophical Paradigm	68
Figure 3.2	Approaches Selection	71
Figure 3.3	Phenomenological approach	79
Figure 3.4	Qualitative data Collection Design	83
Figure 4.1	Word Frequency Queries	94
Figure 4.2	Text Search Queries	95
Figure 4.3	Extracted Themes of the Study in Chart	96
Figure 4.4	Extracted Themes of the Study in Figure	96
Figure 4.5	Extracted Themes and Patterns of RQ1	98
Figure 4.6	Current HRD Model Implementation in organisation	108
Figure 4.7	Differentiation of IQ and EQ	122

Figure 4.8	Muslims and Non-Muslims Comparison in Sampled Organisation	137
Figure 5.1	HRD Model Development Process Methods	143
Figure 5.2	Methods of HRD Model Implementation	148
Figure 5.3	Trend of HRD Model in Pakistan Sampled Organisations	166
Figure 5.4	Proposed Holistic Human Resource Development Model (HHRDM)	167

LIST OF ABBREVIATIONS

HRD	Human Resource Development
HRDM	Human Resource Development Model
HHRDM	Holistic Human Resource Development Model
HRDpM	Human Resource Development Process Model
IQ	Intelligence Quotient
EQ	Emotional Quotient
SQ	Spiritual Quotient
ST	System Theory
CT	Chaos Theory
GST	General System theory
FT	Future Theory
SI	Spiritual Intelligence
IT	Islamic Teachings
PSM	Pembangunan Sumber Manusia
KR	Kecerdikan Rohani
KE	Kecerdikan Emosi
KA	Kecerdikan Akal

MODEL PEMBANGUNAN SUMBER MANUSIA HOLISTIK:
KEMASUKAN KECERDIKAN ROHANI DAN
PENGARUH PENGAJARAN ISLAM

ABSTRAK

Pekerja merupakan aset yang tidak ternilai dalam syarikat. Program-program Pembangunan Sumber Manusia (PSM) bertujuan meningkatkan pembangunan pekerja sekaligus keberkesanan syarikat. Program Pembangunan Sumber Manusia (PSM) membantu pekerja membina kemahiran individu dan organisasi untuk keberkesanan syarikat. Strategi konvensional syarikat dalam membangunkan pekerjanya bertumpu kepada meningkatkan pengetahuan, kemahiran dan keupayaan (KA) serta kawalan emosi (KE). Walau bagaimanapun, disebalik minat yang mendalam dalam modal insan, syarikat seolah-olah gagal mendapatkan pendekatan holistik terhadap Pembangunan Sumber Manusia (PSM) yang secara langsung mempengaruhi prestasi syarikat. Kajian ini menekankan sumbangan program Kecerdikan Rohani (KR) terhadap proses pembentukan Pembangunan Sumber Manusia (PSM). Terdapat 12 temu bual mendalam bersama pengurusan tertinggi dan pengurus sumber manusia dari empat (4) sektor perkhidmatan (perbankan, telekomunikasi, kesihatan dan pendidikan) di Pakistan. Penemuan kajian mendapati syarikat memiliki kelompongan dalam memahami kepentingan terhadap KR. Ini menunjukkan bahawa KR adalah bahagian yang hilang dalam proses pembangunan pekerja dan perlu dipertimbangkan sebagai faktor penting untuk dibangunkan. Tambahan pula, kajian ini telah mendapati peningkatan minat terhadap KR dalam syarikat. Minat terhadap KR memastikan bahawa KR dimasukkan dalam kanvas perlakuan organisasi dan psikologi. Kajian ini menekankan pengaruh penting KR

dalam asas organisasi, di mana sumber manusia boleh menyumbang secara bermakna bagi keberkesanan syarikat. Seterusnya, kajian ini menunjukkan bahawa tanpa mempertimbangkan KR pekerja, maka kecerdikan akal (KA) dan kecerdikan emosi (KE) bukan satu-satunya sumber dalam pembangunan manusia untuk mencapai piawaian prestasi syarikat. Justeru, ini menunjukkan kemunculan KR dan pelbagai dimensinya yang mesti dimasukkan dalam inisiatif Pembangunan Sumber Manusia (PSM) bagi menghasilkan mekanisme yang holistik. Berdasarkan penemuan kajian, satu model Pembangunan Sumber Manusia (PSM) yang holistik telah disyorkan bagi keberkesanan syarikat yang mana akan membantu untuk memenuhi aspek rasional, emosional dan aspek kerohanian pekerja.

**HOLISTIC HUMAN RESOURCE DEVELOPMENT MODEL:
THE INCLUSION OF SPIRITUAL QUOTIENT AND
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ABSTRACT

Employees are the most valuable assets in organisations. HRD programmes aim to improve the development of employees and organisational effectiveness. HRD programmes help employees to develop their personal and organisational skills for organisational effectiveness. The conventional strategy of organisations in nurturing their employees focuses on enhancing an individual's knowledge, skills, and abilities (intelligence quotient) and emotional control (emotional quotient). However, despite this immense interest in human capital, organisations tend to fall short of a holistic approach to human resource development which eventually affects their performance. This study highlights the significance of spiritual quotient (SQ) programmes in the formation process of human resource development (HRD). There were 12 in-depth interviews conducted with top management and human resource (HR) managers from four service sectors (Banking, Telecom, Health, and Education) in Pakistan. The findings divulged manifold problems that organisations lack understanding of the importance of SQ. It shows that SQ is the missing part of the process of employees' development and should be considered an important factor to be developed. Moreover, this study uncovered the growing interest of SQ in the organisations. The interest of SQ assures that SQ is embedded in the fabric of organisational behaviour and psychology. The study emphasises the vital influence of SQ on the bottom line of the organisation, whereby human resources can meaningfully contribute towards organisational effectiveness. Further, this study indicates that without considering the spiritual development of employees, logic (IQ) and emotions (EQ) are not the only sources for human beings to perform utmost

standard performances. Therefore, the emerging notion of human SQ and its multiple dimensions must be included in HRD initiatives in order to achieve a holistic mechanism. Based on these findings, this study proposed a holistic human resource development model for organisational effectiveness which will help to fulfil the rational, emotional and spiritual aspects of the employees.

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

In today's highly-competitive and rapidly changing environment, HRD programmes are developed and practised in organisations to enhance employees' effectiveness (Werner & DeSimone, 2011). The HRD process is used to develop HRD programmes (Armstrong & Taylor, 2014). HRD programmes are categorised into many different forms: employee development, organisational development and career development. Each programme has its own set of input, process, output, and feedback (Chalofsky, Rocco, & Morris, 2014; Rao, 2016). HRD programmes help employees to develop their personal and organisational skills, knowledge, and abilities (McDonald & Hite, 2005). HRD programmes were translated into the annual training calendar of the organisations, which helps in maintaining an efficient and competent environment in the organisations for employees' effectiveness (Mankin, 2001). Employees are perceived as the most valuable assets in the organisation that has an unlimited capacity to learn, grow, and improve effectiveness in organisations (Nafukho & Muyia, 2014).

At the beginning of the 20th century, human intelligence was only equated with IQ (Goleman, 2006; Vasconcelos, 2015). The concept of IQ was introduced by William Stern (1912), and it is considered the primary step of organisational effectiveness as it focuses on the creativity of mind (King, 2008). IQ is the ability to think rationally, recall, learn and understand, solve the problems and then effectively implement what one has learned (Gareth, 2013; Kilic, Tavacioglu, & Bolat, 2013). However, it has also been argued that IQ was found to be a weak predictor of how well individuals relate with others, how they perform at their workplace, and how

they cope with the daily challenges of life (Goleman, 1998; Sternberg, 1997). Bar-On, Handley, and Fund (2006) suggested that something is missing in the human performance formula that can explain part of why some individuals do well in their life, whereas others do not, irrespective of their cognitive intelligence. Part of the variance among successful individuals unaccounted for by IQ could be explained by the characteristics that constitute emotional quotient (EQ) (Goleman, 2006; Sternberg, 1997).

Dass and Goleman (1990) revolutionised the entire intelligence paradigm by proposing EQ element in the organisations. Further, Goleman (1995) defined EQ as a human potential to reorganise the situation, in order to understand appropriate behaviour and emotion of themselves and others. This intelligence relates human ability to organise self-emotion concerning fear, frustration-anger and resentment. As Goleman (1998) pointed out, "If we can't control such emotions, they will control us" (pp. 186). According to Bar-On et al. (2006), emotional conditions are used as personal feelings to motivate, plan, and achieve performance in an organisation. While Goleman (1998) claimed high levels of EQ are better for decision-makers as it fosters better relationships, and gears up a profound team efficiency. In addition, Goleman, Boyatzis, and McKee (2002) examined the impact of emotions on organisational effectiveness and found that EQ leads to reducing conflict in organisations and proportionately increases employees' effectiveness (Armstrong & Taylor, 2014).

Human being's noble potentialities need further analysis to better understand the individual's motives for any action at work as well as to obtain the maximum impact of their presence. Thus, the virtue of employees at work is achieved when individuals embed their efforts to perform their tasks with higher motivations

(material, psychological, moral and spiritual) to accomplish the organisation's objectives. Therefore, Guillén, Ferrero and Hoffman (2014) said that understanding employee motivation taxonomy is pivotal besides the effort to achieve organisational objectives. Further, Guillén et al. (2014) claimed that there is a rising interest regarding employee moral and spiritual motives that also help managers in developing human resources, decision-making, to determine the right direction, to garner valuable organisational outcomes and to improve esprit de corps for better consideration of employees' work. Hence, apart from IQ and EQ, when the employee's ethical and spiritual values are cast aside from business, it will have adverse aftereffects on employees' motivation and lead to moral issues (Brophy, 2014). Rousseau (2014) argued that spirituality comprise three factors by which individuals can live knowing that their life has meaning, value, and purpose. People with spiritual qualities show signs of positivity in their behaviours as they become more patient, cordial, sincere, just, grateful, and have an enhanced sense of community spirit. Based on these two emotional and rational processes, Zohar (2000) introduces the third factor which is (SQ spiritual quotient) which offers a viable tertiary process called the ultimate intelligence.

SQ is a new paradigm developed after the theory of multiple intelligence was introduced by Gardner (1983) in his book called 'Frames of Mind'. SQ is also named as the ultimate intelligence by Zohar and Marshall (2000), who ranked it at the top of a hierarchy that superseded EQ and IQ. SQ incorporates the constructs of spirituality and intelligence into a new construct (Amram & Dryer, 2008). According to Mark (2004), SQ is non-cognitive and non-logical and "keeps our awareness open to the mystery that we call God with a sense of awe (respect) and wonder" (p. 194). The term "SQ" transpired on January 24, 1958, in the Christian Science Monitor

(Crichton, Dexter & Ward, 2008). Much earlier than that in 1058 to 1111 AD, Imam al-Ghazali wrote about spiritual characteristic in his books: ‘Touchstone of fortune’, ‘Conduct of the pious’, ‘Jewels of Quran’, ‘Path of the devout’, ‘Steps for the sojourners’, ‘Beginning of guidance’, ‘Niche of light’ and in “Ihya ul Uloom ud Deen” and defined four steps of human purity. In particular, the third and fourth step has an association with purity of heart from evil traits and vices and purification of the inner self from everything except God (Hanefar, Siraj, & Sa’ari, 2014). According to Zohar and Marshall (2000), “SQ is the ultimate intelligence which mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another” (pp. 4).

Currently, there is a dearth of the research literature on SQ (Osman-Gani & Anwar, 2017). Emmons (2000) stated, “spiritual intelligence is a framework for identifying and organising skills and abilities needed for the adaptive use of spirituality” (pp. 163). Meanwhile, people with spirituality consult individuals who search for experiential elements of the sacred, meaning, higher-consciousness, and transcendence (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Macdonald & Friedman, 2002). SQ places a greater emphasis on abilities that draw on such spiritual themes to predict functioning and adaptation and to produce valuable products or outcomes (Emmons, 1999, 2000). Hence, SQ merges the constructs of spirituality and intelligence into a new construct of SQ. The most in-depth work on SQ has been done by King (2008) who viewed SQ as, “a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one’s existence, leading to such outcomes as

deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states” (pp.15).

SQ helps to imagine the possibilities and situations that have not existed. It can be called transformative intelligence that leads organisations to remove old paradigms and formulate new ones (King, 2010). SQ has the aptitude to re-contextualise the problems faced by the organisations, particularly those faced by employees as it is able to remove previous patterns and thinking implemented in HRD models (Zohar & Marshal, 2004). Furthermore, it helps employees to reform the old and previous motivations and replace them with higher and zealous ones. Hence, SQ provides the basis for meta-strategic thinking (Edwards, Pang, Shiu, & Chan, 2010).

Zohar (2012) mentioned SQ is an ultimate intelligence and observes that “While computers have IQ, and animals have EQ, and it is essential that SQ set human beings apart” (pp.27). Therefore, for the ‘Wheel of Life’ to roll smoothly, all the spokes of the wheel IQ, EQ and SQ have to be equally developed. The journey from IQ to SQ represents moving from gross to subtle, finite to infinite and from tangible to intangible. Moreover, SQ has a very close relationship with religion (Klein, Hood, Silver, Keller, & Streib, 2016; Kwilecki, 2009).

Religion is not a set of propositions; it is the realm of worship in terms of understanding, knowledge, the feeling of participation in the ultimate reality and moral commitment. Religion is based on a particular set of customs, beliefs and values (Zohar & Marshal, 2004). Certain scholars have argued that religion is non-identical with SQ but the majority of scholars relate SQ with religion (Amram, 2007; Mohammad, Bahyryaye, & Haider, 2009). Religion has a close interconnection with the spiritual aspects (Osman-Gani, Hashim, & Ismail, 2013). Wagenfeld-Heintz

(2009) found that religious values and beliefs influence people positively. In addition, religion can play an effective role in HRD practices in organisations.

The concept of HRD deals with many facets of the development of individuals including their physical, intellectual, emotional, political, and spiritual dimensions (Alkire, 2002; Benjamin, 2012). The HRD model practised in the organisation makes the employees productive. However, there are many organisations which did not update their HRD model because they fail to acknowledge its importance to the organisation (McLagan, 1996; McLagan, 1989b).

Training programmes in the organisations that emphasise multiple intelligences (IQ, EQ, SQ) in their HRD models produced greater impact on employees (Farnia, Nafukho, & Garavan, 2016; McLagan, 2003). For example, according to Matts Lederhausen, Former Vice-President of Strategy for the McDonald's Corporation, “spiritual quotient adds new and important perspectives to what intelligence really is and how we can use it to redesign our organisations and how to move boundaries.”

In addition, Abert Overlack, a consultant of GMBH Management Consultancy Germany stated that, “The SQ training course has helped me to provide my clients with an excellent science-based framework to lead their companies. It was an essential link to bring the leading-edge science and leadership together.” Likewise, Andre Kilian, Coach and Growth Facilitator, South Africa stated “The ideas around spiritual quotient have changed my life and practice. I attended the 5-day course with Zohar in 2011, and it added meaning to my work with individuals and companies. The work is so applicable and meaningful in different domains of my work, especially corporate training and coaching, therapy, facilitation and spiritual coaching” (<http://danahzohar.com>). The above experiences of the employees and executives of the world’s largest organisations confirmed that SQ training is very

effective for employees' effectiveness and therefore, if one includes SQ in HRD models practised in Pakistan's organisations, it will likely contribute to the effectiveness of employees.

Pakistan is a Muslim country, and the state religion is Islam which is practised by about 95-98% of the total population. In Pakistan, the focal point of many multinational companies such as telecom companies, oil and gas companies, airline companies, banks, manufacturing companies and hotel industry are on HRD (Mahmood, Mushtaq, Hussain, & Khan, 2014; Pandey, Hewapathirana, & Pestonjee, 2016). According to Asrar-ul-Haq (2015), the concept of HRD is still evolving in Pakistan, and the importance of HRD in organisations of Pakistan is being recognised. However, Mahmood et al. (2014) mentioned that the full adaptation process is slow. Pertaining to the same aspect, Asrar-ul-Haq (2015) highlighted that HRD models' implication on employees in organisations in Pakistan is insignificant. The literature on HRD in Pakistan is disorganised, and the vision of HRD in Pakistan is still developing and has limited scope for HRD professionals in Pakistan (Asrar-ul-Haq, 2015). HRD is a well-established profession (Kahnweiler, 2009) in many developed countries with available job markets. However, in Pakistan, there are very few firms that provide HRD consultation, and HRD opportunities are scarce. Training and development is the leading focus compared to other dimensions of HRD (Asrar-ul-Haq, 2015).

Given this background, this study identifies the types of HRD models currently implemented in private organisations of Pakistan and the percentage of IQ and EQ programmes under their current HRD models. Moreover, it highlights the organisational understanding of SQ in the HRD model and investigates organisations' awareness about the importance of SQ in the HRD model. In this

regard, the study explores that influence of Islamic teachings and the inclusion of SQ in the HRD model of organisations.

1.2 Problem Statement

Organizations are very much concerned on the deviant behaviour issues in the workforce. Thus, organisations provide several types of training opportunities for their employee's welfare and growth that are ranging from skill enhancement to social development programs and these programs cover the cognitive and non-cognitive elements of humans such as improvement in the level of individuals knowledge, skills, attitudes, self-management, anger control, stress handling, conflict management and communication skills. Organizations always strive to enrich their employees with optimal competencies to perform their tasks in efficient manner.

In general, Employee behaviour is considered as the most critical aspect for HRD program design, delivery and implementation. The conventional model of organizations in developing their employees is more focused on enhancement of individual's knowledge, skills, abilities (IQ) and emotions (EQ). However, despite this immense interest in human resources, organizations are tending to fail to have holistic approach of human resource development Werner & Desimone (2008) presented a model of employee behaviour and identified the basic factors that shape individual behaviour in two important categories which are internal and environmental forces. Their model depicts that employee related forces are motivation, attitudes and KSA (Knowledge, Skills, and Abilities), likewise, environmental factors are supervisors, the organization and colleagues. Generally, majority of organizations are much meticulous with regard to the inclusion of these attributes in the HRD programs. However, the employee behaviour model is more

focused and based on rational (IQ) and emotional (EQ) aspects for human development.

The importance of SQ practices can help organisations to develop their employees (King, 2009; Ronel & Gan, 2008). According to George (2006), SQ increases the flexibility of employees. Similarly, Zohar (2012) mentioned that SQ is one of the ultimate intelligences that can develop employees' sincerity in organisations. Furthermore, SQ can exhibit a huge impact on a person's life (Mirzaaghazadeh, Farzan, Amirnejad, & Hosseinzadeh, 2016). It can help to decrease the ego of the employees (Inglehart, 1990). It also helps identify what people and the organisation are about (Zohar & marshal, 2004). It shows that SQ is an important factor that emphasises organisational development. These situations emphasise the important role of SQ in the organisations, which could unite the employees and lead to more meaningful work (George, 2006; Klaus, Fernando, Humphreys, & Humphreys, 2016).

SQ is the ultimate intelligence (Zohar, 2012) that should be incorporated into HRD models. However, there is a critical lack of understanding and awareness of SQ in organisations (King & DeCicco, 2009; Pluta et al., 2016). SQ helps to improve people's self-awareness, good behaviour, judgement of self-control, decision power, flexibility, adaptability, vision, consciousness, values, and sincerity (Zohar & Marshal, 2004). Therefore the evolution of organisations and the inclusion of SQ in the HRD models will enhance an employee's effectual role in the organisation (Boydell, 2016).

The deviant behaviours of employees pervade organisations in Pakistan (Shahzad & Mahmood, 2012). Employees are being persecuted in numerous cases such as corruption, fraud, illegal decisions, injustice, sexual harassment, and indecent

behaviours (Ali & Kramar, 2015; Bureau, 2015; Raza, 2015). Similarly, in the service sectors, employees lack good values such as respecting others in the organisations (Rosman et al., 2013). These factors generate negative and cynical emotions among employees that lead to counterproductive and deviant behaviour (Harvey, Martinko, & Borkowski, 2016). The self-competition among the employees in the organisation shows a lack of SQ that leads to negative behaviour. They need a sense of companionship with colleagues to work as a team to achieve organisational goals (Yoon & Christopher Kayes, 2016). It is strongly emphasised that SQ will improve spiritual practices of the employees at the workplace (Reave, 2005). Moreover, problems due to a lack of spirituality are commonly faced by almost all of the organisations in Pakistan, particularly in the private organisations that lack good values, self-awareness, and good sense (Hussain, 2011). Private organisations in Pakistan are not familiar with the behavioural tools to increase the organisational effectiveness (Asrar-ul-Haq, 2015). They provide the humanistic environment for employees to benefit (Aftab, 2007), but organisations have not succeeded due to the paucity of available guidance and a dearth of literature about SQ and HRD models (Ahmed, Arshad, Mahmood, & Akhtar, 2016a; King, 2008; Mankin, 2001).

In this context, this research seeks to fill the gap by exploring the HRD models currently implemented in the private organisations in Pakistan to enhance employees' effectiveness. To this end, a new holistic HRD model will be proposed. The proposed holistic HRD model can be developed and implemented in the organisations for employees' development, which will help to fulfil their rational, emotional and spiritual aspects.

1.3 Research Questions

1. How does an organisation develop and implement the HRD model?
2. What percentage of IQ and EQ programmes currently exist in HRD models of Pakistani organisations?
3. How does an organisation understand SQ?
4. Is the organisation aware of the importance of SQ in the development of the HRD model?
5. How do Islamic teachings influence the inclusion of SQ in the HRD model?

1.4 Research Objectives

1. To know the HRD model development and implementation process in the organisation.
2. To ascertain the percentage of IQ and EQ programmes within the HRD model in the organisation.
3. To explore the organisations' understanding of SQ.
4. To examine the organisations' awareness of the importance of SQ in the HRD model development.
5. To know the influence of Islamic teachings including of SQ in the HRD model.

1.5 Significance of the Study

This study investigates the prevailing HRD models implemented in private Pakistani organisations to determine the type of training is implemented for the enhancement of employees' effectiveness. It discusses the percentage of IQ and EQ

programmes employed under their HRD models. It also highlights the organisations' understanding of SQ in the HRD model. Besides that, the study investigates the organisations' awareness of the importance of SQ in the HRD models. It explores the influence of Islamic teachings using SQ in the HRD models in private organisations in Pakistan.

This is the first exploratory study promoting the inclusion of SQ in HRD models with the influence of Islamic teachings. This study is expected to contribute to the current literature on IQ, EQ, and SQ in the HRD context of Pakistan. It proposes a new design of holistic HRD model. This newly developed holistic HRD model is expected to be implemented in many organisations, which will help the organisations to fulfil the rational, emotional and spiritual aspects of their employees. Eventually, the HHRD will be able to enhance the effectiveness of the organisation.

1.6 Research Scope

This section has established the research scope for this study. Since the scope of this study is limited only to service sector of private organisations in Pakistan. It focuses on how organisations develop and implement their HRD model. Further, the current study has limited itself to determining the percentage of IQ and EQ programmes within the HRD models of selected organisations. Furthermore, the scope of this study is to explore the organisational understanding of SQ and examine the organisations' awareness of the importance of SQ in the HRD model development. On the basis of the above-mentioned objectives, this study proposes a holistic HRD model for organisational effectiveness. It is not within the scope of this study to test and implement this proposed model.

1.7 Definition of the Key Terms

In the context of the present study, the key terms that are used extensively are defined in Table 1.1.

Table 1.1
Definition of Key terms

Human Resource Development	HRD as a process of problem-defining and problem-solving method in the organisation (Chalofsky et al., 2014). The current study considers HRD as a set of systematic and planned activities designed by an organization to provide its members with the necessary skills to meet current and future job demands.
Human Resource Development Process Model	HRD process model is the process for the development of HRD model (Werner & DeSimone, 2011). The current study considers HRD process model as a process which involves input, processes, outputs, and feedback for the employees' development.
Holistic Human Resource Development Model	Holistic human resource development model is the proposed model and develop from the human intelligence components (IQ, EQ & SQ) for the employees' development in the organisation.
Intelligence Quotient	IQ is a mental activity directed towards purposive adaptation to, selection and shaping of, real-world environments relevant to one's life (Sternberg, 1988).
Emotional Quotient	EQ is an intelligence associated with how well we relate to and understand other people and the situations within which we encounter them. It is also associated with our ability to understand and manage our own emotions of fear, anger and aggression (Goleman, 1995).
Spiritual Quotient	SQ is the ultimate intelligence which address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another (Zohar & Marshal, 2000). The current study consider SQ as individual's conscious submission towards righteous efforts which enables them to improve themselves holistically.

Islamic Teaching	Islamic teachings are defined as the code of moral principles and values, which are primarily deep-rooted in the teachings Holy Quran and Hadith (Ali & Weir, 2005).
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1.8 Structure of the Thesis

This thesis is divided into five chapters. It begins with the introductory chapter that spells out the problem statement, research objective, research questions and research significance. The introduction is followed by a background chapter on the inclusion of SQ in HRD process model. The conceptual framework and literature review form Chapter Two. Chapter Three outlines the research methodology. The chapter also identifies the philosophical underpinning (i.e., epistemological, ontological and interpretivist perspectives) that underscore the research design. The next two chapters present the findings and discuss them in reference to the research objectives to ascertain how the achievement of the objectives would help in formulating a new holistic human resource development model. Further, it revises and concludes the key findings and reflect on how the study has contributed to the body of knowledge through recommendations and implications for future practices. Finally, the limitations of the study and new areas for future research are suggested. The next chapter presents the conceptual framework and discusses the available literature. It also explores the theories relevant to this study.

1.9 Conclusion

In summary, most of the organisations are practising only IQ and EQ training programmes which is not enough for organisational effectiveness. This study focuses on the inclusion of SQ in HRD models which will affect the development of employees.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter conceptualises human intelligence in human resource development (HRD). More particularly, it reviews key concepts, theories and imperatives that underpin spiritual quotient (SQ) to the human resource development model in the organisations. This section attempts to review the established link between SQ and HRD critically. It also elaborates on the current practices of HRD model in organisations. Additionally, it discusses the theoretical perspectives on the subject area of SQ and HRD to enhance the effectiveness of an organisation. The discussion presents a wide view on SQ and its influence for organisational development. The underlying aim is not only to highlight the conceptualisation of the study, but also to provide a critical foundation for the interpretation of the study's findings. The last part outlines the key theories, holistic theory of adult learning, and system theory which have been used for the study.

2.2 Conceptualising Human Resource Development

Since the 1960s, the field of HRD has been developed within the field of human resource management (HRM) (McGoldrick & Stewart, 1996). Both fields share similar roots in the human psychology in organisations (Tseng & McLean, 2008). Despite the deep roots of this discipline, HRD is regarded as a new academic field requiring extensive exploration to enrich its theoretical foundation (Werner & DeSimone, 2011).

HRD as a subfield of human resources has long been challenged to define itself (e.g. Lee, 2001, 2014; Pace, 2000; Russ-Eft, 2000; Wang and Swanson, 2008;

Werner, 2014). Although HRD definitional research may appear to be a niche in the overall human resources literature, it has increasing importance in organisations and societies, particularly in the globalisation process. With increased global integration embracing and engaging in diverse socio-political systems, existing Western-centric HRD definitions have failed to establish the required boundary conditions to adequately address why and how different systems develop their human resources (Ruona, 2000, 2002).

In today's world, HRD has increasing growth in the United States of America (Waight, Delgado, & Lopez, 2016). On the other hand, in most countries, HRD is not distinguished from human resources (HR) or personnel, but as a part of the HR function (Rowold, 2008; Stavrou-Costea, 2005). Despite these similarities, there seems to be a desire to find HRD's place in an academic map of dealing with human resources. The need to define the discipline more thoroughly comes from the realisation that people are the primary source of competitive advantages for any organisation. To survive, organisations need to take advantage of the strategic potential and competencies of employees for the benefit of the organisations (Ruona & Lynham, 2004; Saru, 2007).

2.2.1 Human Resource Development Definitions

HRD definitions have been entertained in the literature for more than four decades (Gilley, Eggland, & Gilley, 2002; Ruona, 2002). The literature seems to be on a continuum from a “refusal to define” (Lee, 2014; Lee, 2007) to a broad definition claiming HRD “benefit the whole of humanity” (McLean & McLean, 2001), with numerous definitions in between that are similar to one another. Collectively, these definitions may illustrate certain aspects of HRD's functional

role, yet when taken alone, they hardly offer a holistic view of HRD (Wang & Swanson, 2008). The assertion by Ruona (2000) still appears to be valid, “A major barrier for HRD professionals is that our work and what we stand for are not well understood by others” (pp.59). Some would also argue that we do not yet understand ourselves. A glaring gap in the literature is that the definitional research has largely been following a theoretical path, resulting in definitions hardly complying with the standards of robustness required. A summary of HRD definitions for the past 50 years is presented in Table 2.1.

Table 2.1
Human Resource Development Definitions Summary

Author	Definition
Nadler (1970)	HRD is a series of organized activities conducted within a specified time and designed to produce behavioural change.
Craig (1976)	HRD focus on the central goal of developing human potential in every aspect of lifelong learning.
Jones (1981)	HRD is a systematic expansion of people's work-related abilities, focused on the attainment of both organisation and personal goals.
McLagan (1983)	Training and development is identifying, assessing and through planned learning- helping develop the key competencies which enable individuals to perform current or future jobs.
Chalofsky and Lincoln (1983)	Discipline of HRD is the study of how individual and groups in organisations change through learning.
Nadler (1986)	HRD is a comprehensive learning system for the release of the organisation's human potentials-a system that includes both vicarious (classroom, mediated, simulated) learning experiences and experiential, on-the-job experiences that are keyed to the organisation's reason for survival.
Swanson (1987)	HRD is a process of improving an organisation's performance through the capabilities of its

	personnel. HRD includes activities dealing with work design, aptitude, expertise and motivation.
Jacobs (1988)	Human performance technology is the development of human performance systems, and the management of the resulting systems, using a systems approach to achieve organisational and individual goals.
Smith (1988)	HRD consists of programmes and activities, direct and indirect, instructional and/or individual that positively affects the development of the individual and the productivity and profit of the organisation.
McLagan (1989a)	HRD is the integrated use of training and development, career development and organisational development to improve individual and organisational effectiveness.
Watkins (1989)	HRD is the field of study and practice responsible for the fostering of a long-term, work-related learning capacity at the individual, group and organisational level of organisations. As such, it includes but is not limited to-training, career development and organisational development.
Gilley, Eggland, and Gilley (1989)	HRD is organized learning activities arranged within organisation to improve performance and or personal growth for the purpose of improving the job, the individual and or the organisation.
Nadler (1989)	HRD is organized learning experiences provided by employees within a specified period of time to bring about the possibility of performance improvement and/or personal growth.
Smith (1990)	HRD is the process of determining the optimum methods of developing and improving the human resources of an organisation and the systematic improvement of the performance and productivity of employees through training, education and development and leadership for the mutual attainment of organisational and personal goals.
Chalofsky (1992)	HRD is the study and practice of increasing the learning capacity of individuals, groups, collectives and organisations through the development and application of learning-based interventions for the purpose of optimizing human and organisational growth and effectiveness.
Marquardt and Engel (1993)	HRD skills include developing a learning climate, designing training programmes, transmitting information and experience, assessing results,

	providing career counselling, creating organisational change and adapting learning materials.
Marsick and Watkins (1994)	HRD as a combination of training, career development, and organisational development offers the theoretical integration needed to envision a learning organisation, but it must also be positioned to act strategically throughout the organisation.
Swanson (1995)	HRD is a process of developing and unleashing human expertise through organisation development and personnel training and development for the purpose of improving performance.
McLean and McLean (2001)	HRD is any process or activity that, either initially or over the long term, has the potential to develop adult work-based knowledge, expertise, productivity and satisfaction, whether for personal or group/team gain, or for the benefit of an organisation, community, nation, or, ultimately, the whole of humanity.
Werner, Desimone, (2009)	HRD can be define as a set of systematic and planned activities designed by an organisation to provide its members with the opportunities to learn necessary skills to meet current and future job demand.
Greg G. Wang et al (2017)	Human resource development is a mechanism in shaping individual and group values and beliefs and skilling through learning-related activities to support the desired performance of the host system.

From the above definitions of HRD, it can be concluded that the two most significant components of HRD are training and development. Based on another perspective, it is rational to view HRD as a purposeful process or system. Thus, the majority defined HRD as a process of problem-defining and problem-solving method in the organisation (Chalofsky et al., 2014). The current study considers HRD as a

process which involves input, processes, outputs, and feedback for the employees' development (Werner, 2009; Jacobs (1988).

2.2.2 Human Resource Development Theories

Due to the different understandings of HRD, there have been many prominent HRD theories which have been guiding research over the past decades. Garavan, Heraty, and Barnicle (1999) clustered three paradigms to summarise HRD theories from different perspectives: the traditional paradigm, the competency paradigm, and the strategic paradigm. The traditional paradigm appears in the early literature, where HRD is posited as classical management with system thinking (Boydell & Leary, 1996). In this paradigm, HRD focuses on a reactive activity (Jones, 1981) and depends on a systematic model of delivery (Donnelly, 1987), rather than acting as a key player to determine organisation strategies (Garavan, Costine, & Heraty, 1995).

The competency paradigm is oriented towards the tactical level in the organisation to explore broader activities, including self-management, career and organisational development (Bristow & Scarth, 1980), rather than linking with direct collaboration with corporate strategies (Saunders & Holdaway, 1992). Under this paradigm, the HRD function focuses on the process of developing and unleashing human expertise (Swanson & Holton, 2001) by involving line managers and other stakeholders in the process (Sloman, 1994).

2.2.3 Human Resource Development Practices

According to the development of HRD theories, the scope of HRD practices has been extended from human resources (HR) to an independent functional area. Brockbank (1999) provided guidance on how HR practices increase an

organisation's competitive advantage by offering a framework containing four quadrants based on two dimensions: operational or strategic and reactive or proactive:

- Operationally reactive HR focuses on implementing the basics, the day-to-day demands of the business.
- Operationally proactive HR improves on the design and delivery of the HR basics.
- Strategically reactive HR focuses on implementing the business strategy.
- Strategically proactive HR focuses on creating future strategic alternatives.

Furthermore, Ruona and Lynham (2004) offered the following continuum of

HRD evolutions based on Brockbank's framework:

- Before the late 1970s: Operationally reactive HRD practices focused on training and vocational training.
- Late 1970s–Late 1980s: Operationally proactive HRD practices focused on needs assessment, task analysis, evaluation, and return-on-investment and competency-based learning.
- Late 1980s–Today: Strategically reactive HRD practices focused on training and development, career development, organisation development, performance consulting, and learning services with strategic alignment and more systemic interventions including multi-skilling and cross-training, cross-cultural and global training.
- Mid-1990s–Today: Strategically proactive HRD practices focused on organisational learning, self-directed learning, informal learning, personalised individual learning and development plans, coaching, and knowledge

management systems aligned with globalisation strategies including global sourcing, learning systems, training, career development, team building, mentoring and culture-work.

Although numerous HRD practices contribute to organisational competitive advantage at either the operational or strategic level, several studies have explored HRD practices from the role of HRD professionals. Gilley et al. (2002) stated that HRD professionals play two main roles which are, ‘transactional and transformational’. The transactional role focuses on an activity strategy whose cornerstone is training. Whereas transformational role prompts a results-driven strategy that is performance and organisationally centred. They concluded that transactional roles primarily include trainer, instructional designer, needs analyst, and evaluator (Gilley et al., 2002). Also, they developed six transformational roles as a strategic instrument to improve an organisation’s effectiveness, competitive readiness and renewal capacity: (1) relationship builder; (2) organisational architect; (3) strategist; (4) performance engineer; (5) change champion; and (6) political navigator (Gilley et al., 2002).

Similarly, Carrig (1997) identified three roles for HR professionals, namely transactional, traditional, and transformational which show a continuum of HR activities covering both HRM and HRD. Later, Lepak, Bartol, and Erhardt (2005) adopted Carrig’s model to emphasise the difference in three roles. Transactional practices are most directly related to the administrative components of HR. Traditional practices focus on managing employees and work content as a supportive role in the operational infrastructure, while transformational practices are oriented towards more macro or strategic organisational objectives.

Above all, it is imperative that all human resource activities are tied closely to the overall organisation's objectives. Today, most progressive organisations recognise that employee training and development play key roles in developing a viable competitive strategy.

2.3 Training and Development

Training involves an expert working with learners to transfer to them certain areas of knowledge or skills to improve in their current jobs (McNamara, 2008). Development is a broad, ongoing multi-faceted set of activities (training activities among them) to bring someone or an organisation up to another threshold of performance, often to perform some job or a new role in the future (McNamara, 2008).

According to Asare-Bediako (2002), employees must be trained, and where possible developed to meet their own career needs and the need of the organisation. Training is usually job or task-oriented. It aims at enabling individuals to perform better on the jobs they are currently doing. Development, on the other hand, is career oriented rather than job-oriented. It aims at preparing people for higher responsibilities in the future (Asare-Bediako, 2002). Organisations must, therefore, have the responsibility to develop and implement training and development systems and programmes that best help them to achieve their objectives.

Noe (2002) viewed training as a planned effort by a company to facilitate employees learning the job-related competencies. These competencies include knowledge, skill, or behaviours that are critical for successful job performance. While some human resource professionals consider training and development an after-recruitment programme, Asare-Bediako (2002) believe that it must be

incorporated into orientation programmes for newly recruited staff. According to him, the training and development (T&D) unit should explain to new employees what training and development means and what programmes and facilities are available to employees. At this stage, training and development explain internal training programmes available and how they could participate. T&D should emphasise corporate culture. As the unit changes, training and development should reinforce the importance of training and development through continuous efforts such as frequent reminders, meetings, etc.

Writing on the typical reasons for employee T&D, McNamara (2008) stated that T&D could be initiated for a variety of reasons for an employee or group of employees including:

- i. When a performance appraisal indicates performance, improvement is needed.
- ii. To “benchmark” the status of improvement so far in a performance improvement effort.
- iii. As part of an overall professional development programme.
- iv. As part of succession planning to help an employee be eligible for a planned change in role in the organisation.
- v. To pilot or test the operation of a new performance management system.
- vi. To train on a specific topic.

While training is necessary, what kind of training is required needs systematic and careful analysis. The return-on-investment in training for an organisation will be minimal or nil if training is not based on effective needs identification. Training plans should be based upon job skills requirements, and strategic initiatives of the company and the contents should be customised to the specific needs of the company. Leading companies have formed training departments, whose systems and approaches evolved along with their overall quality system the company’s needs. Smaller companies often use outside consultants.