

9-1-2008

# Spirituality in the workplace: raising HR awareness

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## Recommended Citation

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Cape Peninsula  
University of Technology

**SPIRITUALITY IN THE WORKPLACE: RAISING HR AWARENESS**

by

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**This thesis submitted in partial fulfilment of the requirements for the degree**

**Master of Technology: Human Resources Management**

**in the Faculty of Business**

**at the Cape Peninsula University of Technology**

**Supervisor:** Professor Braam Rust

**Cape Town**  
September 2008

## DECLARATION

I, Cecilia Edna Gabriels, declare that the contents of this thesis represent my own unaided work, and that the thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Cape Peninsula University of Technology.

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**Signed**

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**Date**

## **ABSTRACT**

Spirituality has made its mark in the global business world. For a long time the spiritual component has been ignored by organisations, possibly out of fear that the workplace will be turned into a religious war-zone. However, the time has arrived for organisations to start engaging their employees spiritually, and give attention to the concept of bringing the whole person to work.

In most workplaces today the environment is fertile with elements of materialism, competition, distrust, insecurity, suspicion, corruption and dishonesty. These elements normally manifest in the behaviour of individuals which create a misalignment to the organisations' values. The value system of an organisation is an important tool for steering the actions of employees in the direction of its mission and purpose. It is crucial however, for organisations to firstly understand the personal or spiritual values of its employees and then attempt to align those values with the organisations' values.

This research established a link between the personal values of employees and the company values however, the value of Integrity was misaligned. Organisations should note that spiritual employees are concerned with values relating to moral or ethical conduct such as Integrity, Honesty, Respect, Equality, Empathy, Trust and Openness. If the moral or ethical values of spiritual employees are perceived to be dishonoured in the workplace, it may cause a negative effect on the organisation as a whole if one considers that employees spend most of their time at work.

Spiritual employees will strive to integrate their spiritual beliefs and values in their daily activities at work as it is fundamental to their being. Such employees regard their spiritual beliefs and values as their moral compass which guides factors such as their decision making, attitude at work and overall their mission and purpose in life. Leaders should set an example in living the organisations' values by acting with integrity, honesty, respect and trust. When this alignment in the leaders conduct is perceived by employees, it builds employees' confidence and trust in the leadership and organisation as a whole.

Organisations today may need to consider taking an inside-out approach to changing employees' behaviour addressing it at the core, which is the spirit. Integrating spirituality in the workplace must be done with authenticity. The true intent of spirituality is having employees functioning as whole persons in the workplace.

## **ACKNOWLEDGEMENTS**

### **I wish to thank:**

- My supervisor, Professor Rust, for his academic guidance.
- Corrie Uys, for her assistance with the statistics.
- My company, for allowing me time-off to complete my research.
- My research participants, for their valuable contributions.

### **A special thanks for the love, support, encouragement and continuous prayers of:**

- My mother, Roseline and my brothers & niece.
- My sister, Christille and her husband & daughter.
- My friend, Finasco and my spiritual brothers & sisters.

## DEDICATION

PRAISE, GLORY & HONOUR

To

GOD, my Father

JESUS, my Saviour

The HOLY SPIRIT, my Guide

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# CHAPTER ONE

## SPIRITUALITY IN THE WORKPLACE

### 1.1 Introduction

The spiritual component has been ignored by organisations for a long time, possibly out of fear that the workplace will be turned into a religious war-zone. The time may have arrived for organisations to start engaging their employees spiritually, and to give attention to the concept of bringing the whole person to work.

Human beings have tendencies to be selfish and greedy. The more they have, the more they want. People are mostly not satisfied with what they have and always desire to gain more, even if it is, at times to the detriment of themselves or others.

It is necessary for the majority of people all over the world to work in order to make a living given today's socio-economic circumstances, more specifically so in a South African context. If people do not work, they are unable to obtain the very necessities to sustain life.

Primarily the workplace in many people's opinion has become a place to get money to survive. This survival need may be driven by a need to provide the bread and butter for tomorrow or for the more fortunate ones to uphold a certain lifestyle and status in society. The bottom line however is that most people today may come to work mainly for financial reasons.

The greediness and selfishness of human beings breeds in itself an environment of materialism, competition, distrust, insecurity, suspicion, corruption and dishonesty in the workplace. This normally manifests in the actions of people. Members of one team become each other's rivals and are prepared to trample on each other in order to climb the corporate ladder to success.

It is mostly the fittest or the shrewdest that survive under these conditions. However, it can become very stressful if one has to operate in this way on a daily basis. A lack of trust becomes evident among the workforce during such conditions. Employees would constantly feel the need to cover their back and look out for themselves, as everybody else has only their own interest at heart. Not only do individuals have to deal with the stresses of the job itself coupled with their private life challenges but with a troubled work environment as well.

If one considers that employees spend most of their time at work, such conditions can become very toxic to one's emotional, physical and spiritual health and wellbeing. As such employees may become disconnected and lose sight of finding real meaning and purpose in their work and daily lives as they fight the battle of survival.

It seems that there is a need for organisations to engage their employees at a spiritual level. Marques (2005) notes that "the application of spirituality in the workplace is very much in line with the newly emerging perspectives on good HR management practices". She further quotes the view of Lyons (2001) stating that "HR is the only function with the relevant people focus to create the soft strategies businesses now need to deliver profits". From this view it seems that HR has become an important role-player to meet the people-challenges that organisations experience today. The interesting factor claims to be in establishing whether these challenges and strategies can be aided by encouraging employees to live out spirituality in the workplace.

Marques (2005) subsequently quotes Tredget (2001) who stated that "understanding the spiritual will become an important part of workplace human development". In agreement with this view the emphasis should be on understanding what spirituality is before it is encouraged in the workplace. Research has determined the multifaceted meanings of spirituality to individuals and the implications this could have for organisations.

Furthermore, research has also determined ways of integrating spirituality in the workplace. Butts (1999) hereby notes that this can be done through values that will assist employees in reaching their full potential. According to Butts (1999) these values can also give rise to unity among the workforce which in turn can have a positive impact on "profits and productivity". The values as quoted from Butts (1999) encompass of:

- (a) truth and trust (which liberate the soul);
- (b) freedom and justice (which liberate creative and co-creative genius);
- (c) creativity (innovation);
- (d) collective harmony and intelligence (wholeness, synergy);
- (e) deeper meaning; and
- (f) higher purpose.

Another way of integrating spirituality according to Butts (1999) is through “optimal human development”. This term refers to making the most of your “human capital” which is your employees. Butts (1999) further points to the work that has been done by Abraham Maslow, Peter Senge and Daniel Goleman to enrich employees’ development in the workplace. He suggests that spirituality can be integrated by for example assisting employees to achieve their higher order needs as identified by Maslow, cultivating spiritual values by referring to Senge’s Model of the Learning Organisation and developing emotional intelligence in employees as per the work of Goleman (Butts, 1999).

A key element in integrating spirituality in the workplace seems to lie in assisting employees to find meaning and purpose in what they do. Ashmos and Duchon (2000) note that a fundamental aspect of spirituality at work involves having a deep sense of meaning and purpose in one’s work. Zohar and Marshall (2000) further state that human beings are essentially “spiritual creatures” because they are driven by a need to ask “fundamental” or “ultimate” questions as to the meaning and purpose of life. Such questions can translate directly into the workplace where the employee’s needs for a higher purpose and a deeper meaning in life lead them to ask questions such as: Do I add value? Does my work add value? Is there meaning to what I do? Am I in the right position? Should I apply for another job? Should I stay with this organisation? The reason for these questions is mainly driven by the employee’s needs to make sense of life on a daily basis.

Milliman, Czaplewski and Ferguson (2003) note the view of Ashmos and Duchon (2000) and Hawley (1993) that the assumption in living out spirituality in the workplace is that people are driven by their unique needs of finding meaning and want to make a difference in their own and others life’s through what they do at work. Milliman, Czaplewski and Ferguson (2003) further note that it is not a new found concept for people to seek meaning and purpose at work but that spirituality offers a different perspective on the concept. The authors further summarize this perspective also held by Ashmos and Duchon (2000) and Fox (1994) as such “work is not just meant to be interesting or challenging, but that it is about things such as searching for deeper meaning and purpose, living one’s dream, expressing one’s inner life needs by seeking meaningful work, and contributing to others” (Milliman, Czaplewski & Ferguson, 2003).

Zohar and Marshall (2000) affirm that “the major issue on people’s minds today is meaning”. They further agree that humans have a drive and need to find meaning in

everyday life experiences. They state that humans have a desire to be involved in something that is greater than themselves which can help them to experience feelings of worth (Zohar & Marshall, 2000). Many writers affirm that the need for greater meaning is the fundamental crises of our times. This becomes even more important given today's fast-paced world with its increasing demands on employees.

Research suggests that the encouragement of spirituality in the workplace can hold many benefits for the organisation as a whole. Krishnakumar and Neck (2002) note some positive impacts for organisations that promote spirituality in the workplace in the form of "enhanced organisational performance" summarized from Neck and Milliman (1994), Turner (1999) and Thompson (2000) as well as "higher profits and success" summarized from Mitroff and Denton (1999) and Turner (1999). These positive impacts are amongst the key aspects for any organisation to become globally competitive.

Further benefits of promoting spirituality in the workplace are noted by various researchers. Lips-Wiersma (2002) summarizes the views of some of these researchers as follows: "increased creativity and intuition" (Neck & Milliman, 1994; Biberman & Whitley, 1997); "improved ethical behavior" (MacLagan, 1991); "increased empowerment" (Lee, 1991); "more and better leadership" (Conger, 1994; Nevard, 1991); "cohesive vision and purpose" (Kahnweiler & Otte, 1997) and; "enhanced team and community building" (Hawley, 1993; Henson, 1991). Lips-Wiersma (2002) further notes that these benefits are a result of employees being able to live out their spirituality within the organisation.

Organisations today are in need of creating new strategies to achieve their goals and deliver profits. Attracting and retaining skilled staff has become one of the most important goals or needs of organisations within the current global skills shortage challenge. Overarching also is the primary goal of the organisation to deliver financial profits and having employees that perform at their best. On the other hand, employees also have goals or needs such as wanting to reach their full potential, work in an environment of trust and respect and wanting to make a meaningful contribution to the success of the organisation. However, a balance needs to be maintained between the needs of the employer and employee in order not to drive the one at the expense of the other. It is important that both the needs of the employer and employees are catered for and incorporated into the main goal of the organisation.

Since South Africa is faced with ongoing economic crises, many companies undergo numerous stressful situations but still manage to emerge stronger on the other side. Lips-Wiersma (2002) and others have noted the benefits such as increased creativity and intuition, enhanced team and community building that spirituality in the workplace could hold for organisations to help them overcome the challenges faced today. Work can become extremely challenging and this is where such benefits could play a major contributing role to the success of the business as a whole.

The research will be conducted at a unit in “Company X” (to protect the identity of the company) in the Western Cape. The unit in Company X requires its employees to be committed to the achievement of the business goals and live out the values of excellence, innovation, customer satisfaction, integrity and accountability. It is suggestible that organisations have a company culture that incorporates values that are linked to employee’s spiritual beliefs as this may lead to better engagement and alignment of employees, management, tasks and goals.

One of the aspects pointed out by Milliman, Czaplewski and Ferguson (2003) in summarizing the view of Mitroff and Denton (1999) is that spirituality in the workplace involves “a strong sense of alignment between [employees] personal values and their organisations’ mission and purpose”. Milliman, Czaplewski and Ferguson (2003) further note what such alignment could mean to organisations by stating:

- (a) [values alignment means that] an individual's purpose is larger than one's self and should make a contribution to others or society;
- (b) [with values alignment] individuals believe that managers and employees in their organisation have appropriate values, have a strong conscience, and are concerned about the welfare of its employees and community (Ashmos and Duchon, 2000); and
- (c) [values alignment means that] employees desire to work in an organisation whose goal is to not just be a good corporate citizen, but an organisation that seeks to have a high sense of ethics or integrity and make a larger contribution than the typical company to the welfare of employees, customers, and society.

The authors further note that even though organisations may experience challenges when attempting to align the values of the organisation and that of the employees it shows that such companies express a “higher level of commitment” to their stakeholders (Milliman, Czaplewski & Ferguson, 2003). It is also important to note that employees should be given the opportunity to influence and be part of the re-designing of company values.

In summary, spirituality in the workplace has been researched internationally for over a decade. Many researchers have highlighted that spirituality has a place in the business world and that it holds various benefits to companies. Some of these benefits address the needs of employees to find meaning and purpose in their work which can result in increased innovation, creativity and enhanced teamwork to promote the needs of the employer. One of the important links to spirituality is to integrate it through creating company values that links with employees' spiritual values. Having such values can mean better integration; commitment and alignment of employees, management, tasks and goals. Role-players such as the Human Resources (HR) Department play an important role in assisting management to create strategies that encompass spirituality in order to create a culture that are geared towards the successful achievement of both business and personal goals.

## **1.2 Problem statement**

At the unit in Company X where the research is conducted, it seems that the actions of employees from all levels of the organisation are misaligned to the company's values i.e. excellence, innovation, integrity, customer satisfaction and accountability. The saying goes that actions speak louder than words and although these values are made visible and are talked about, the problem is that it is not evident in the day-to-day actions of employees.

The workplace requires of the employee to bring a unique set of knowledge, skills and attitude to the business. This however caters for only 2 out of the 3 main dimension of the employee i.e. the physical dimension (knowledge and skills) and emotional dimension (attitude). The dimension that is often ignored or underestimated is the spiritual dimension. Since it is assumed that one's values and beliefs determine ones' actions, organisations could use a values-driven approach that may have a long-lasting influence on the actions of employees.

This leads to the main question of this research: **Is there a relationship between the values of employees and the company's values?**

In addition, the following sub-question arises: **Can spirituality help the unit in Company X to live out its values in the workplace?**

With reference to the above questions, the objectives of the research are herewith presented.



### **1.3 Objectives of the research**

The main objective of this research is to investigate whether a relationship exists between the values of employees and the company values of the unit in Company X. In relation to the main objective the following specific objectives can be determined:

- To define spirituality in the workplace by way of literature research.
- To determine whether employees view themselves as spiritual.
- To determine whether employees bring their spiritual/personal values to work (integration).

When a positive relationship can be established between employees' spirituality and the company values, then an application in the workplace could be that companies should try to stimulate spirituality in the workplace.

Holistically, the findings of this research will be used to raise the awareness on spirituality in the workplace at the unit in Company X where the research is conducted. This however will be determined only if the results indicate that awareness is necessary.

### **1.4 Research design and methodology**

This research is divided into a literature research and an empirical research.

#### **1.4.1 Literature research**

The literature research will focus within context of the research problem on the following topics:

- Spirituality
- Spirituality in the Workplace
- Spirituality and Values

The methodology that will be applied in obtaining the literature will consist of electronic searches on the above topics using databases such as Sabinet, Ebsco host, on-line libraries such as Emerald, global search engines such as Google and Yahoo and academic journals and books.

#### **1.4.2 Empirical research**

The aim of the research is to establish whether a relationship exists between the values of employees and the company values. The empirical research entails the use of the positivist or objective approach of quantitative research. The main objective of this research is to investigate whether a relationship exists between the values of employees and the values of the organisation. It further determines whether employees view themselves as spiritual and whether they bring their spiritual or personal values to work. If a positive relationship can be established between the employees' spiritual values and the organisations' values, then one can say that the organisation should endeavour to stimulate spirituality in the workplace.

#### **1.4.3 Measuring instrument**

Questionnaires will be developed that informs the objectives of this research. The five-point Likert scale questionnaire will be used with the following responses: strongly disagree = 1, disagree = 2, undecided = 3, agree = 4 and strongly agree = 5. Clear instructions with examples will be provided to respondents on how to complete the questionnaire in respect of the aforementioned scales. A definition of spirituality will be provided for guidance and orientation of the respondents.

The inputs of the questionnaires will be to determine the main objectives of this research. Employees' identity will remain confidential and therefore distinction will be made only on two levels of identification i.e. employee and management.

#### **1.4.4 Methodology**

The information obtained through these questionnaires will be coded and clustered accordingly. The data sheet with the coded responses will be emailed to a statistician who will employ the Statistical Package for the Social Science (SPSS) statistical analysis program to analyse the responses.

The open-ended question inputs will be coded and clustered by the researcher according to commonality. All results obtained through these questionnaires will ultimately be used to determine whether it is necessary to raise awareness on spirituality at the unit in Company X where the research is conducted.

#### **1.4.5 Population**

The population consists of all permanently employed employees of the unit in Company X in the Western Cape. The unit guarantees to be a reliable economic resource to the Western Cape which is one of the fastest growing regions in South

Africa. The unit thus plays an integral role in the economy of South Africa as a country. Employees are required to be committed to the achievement of the units' goals. This commitment is entrenched in its values of excellence, innovation, customer satisfaction, integrity and accountability.

At the time of the research the unit consisted of a total population size of approximately 1388 employees. The levels of employees range from the lowest level (blue collar workers) to the highest level (white collar workers).

### **1.5 Delineation of the research**

This research deals specifically with the views and spirituality of employees who are permanently employed at the unit in Company X in the Western Cape during the period of June 2008 to August 2008. This unit is suitable for the research for the reason of having better control over the data collection process.

This research is wholly concerned with the viewpoint of respondents as to whether spirituality can help the unit to live out its unique set of values in the workplace. These values are as stated: Integrity, Excellence, Customer Satisfaction, Innovation and Accountability.

### **1.6 Significance of the research**

Companies constantly seek to engage the hearts and minds of its employees. Many companies are prepared not to let a single stone unturned to find an answer, a way of enabling their employees to connect to the company's vision and values, its policies and procedures, its mission and goals.

Employers want their employees to be committed to the bottom line and to come to work with enthusiasm to give their best each day. However, in many cases the opposite is true that many employees come to work for their own interest and do not always have the company's interest at heart. Often it is found that there is a divide between the expectations from the employer and the needs of the employee.

By integrating spirituality into the workplace employers and employees may learn to move beyond themselves and aspire for greater things that could give meaning and purpose in their lives at work. As such, the higher order needs can be addressed and fulfilled. Organisations that create this bigger picture view can assist all stakeholders to move beyond self-interest to a higher knowledge that their deeds are purposeful.

This research will significantly contribute towards establishing the link between employees' values, their spirituality and the organisations' values. If a change in actions is required, a change in beliefs is also required as being the source of those actions. As an organisations' value system is assumed to be a set of beliefs, the unit in Company X can endeavour to align their values with that of their employees' spiritual values in order to achieve better commitment and engagement towards the overall goals of the organisation.

As previously stated one of the new perspectives for HR strategies is the implementation of spirituality in the workplace (Marques, 2005). The Human Resources Department can play an important role in assisting management to create strategies that encompass spirituality in order to create a culture that is geared towards the successful achievement of both business and personal goals. These strategies may benefit the whole organisation and may assist HR professionals to gain strategic ground.

## **1.7 Layout of the research**

The rest of this research is outlaid in seven chapters and structured as follows:

Chapter One introduces the research to be undertaken. Research on spirituality has crept into the workplace for the past decade and is becoming more popular with companies globally.

Chapter Two provides a review of the relevant literature and research. In particular, this chapter explores the concepts of spirituality, spirituality in the workplace and spirituality and values.

Chapter Three continues the review of relevant literature. In particular, this chapter explores the awareness and integration strategies as well as possible benefits of spirituality in the workplace.

Chapter Four details the quantitative research methodology and design employed in the current research. It includes the method of data collection, data analysis and interpretation procedures.

Chapter Five provides a presentation of the results obtained in the research.

Chapter Six provides an analysis, interpretation and discussion of the results obtained in the research.

Finally, Chapter Seven offers recommendations to companies as to the strategies that can be employed to encourage awareness of spirituality in the workplace as well as the conclusion to the research undertaken.

## **1.8 Summary**

The spiritual component of employees may have been ignored in the workplace for reasons known and unknown. The part that often gets “left behind” is the spiritual part or dimension of employees. Given that human beings consist of body, soul and spirit it may become necessary for organisations to create an integrated approach by bringing the whole person to work.

Spirituality in the workplace holds many benefits that can satisfy both the needs of the employer and employee. One of the ways to integrate spirituality into the workplace is through creating company values that links with employees’ spiritual beliefs. Having such values may assist organisations to have a long-lasting influence on the actions of employees. This in itself may lead to better integration; commitment; alignment and successful achievement of both the business goals of the employer and personal goals of the employee.

## CHAPTER TWO LITERATURE REVIEW: DEFINING KEY CONCEPTS

### 2.1 Introduction

This chapter sets out the framework in which the key concepts relevant to the research are defined. Various definitions of spirituality in the workplace exist within literature and to cite all of these prove to be beyond the purpose of this research. A few commonalities are therefore presented that highlight the overlaps in some of these definitions. The difference in views of employees on the concepts of spirituality and religion are also presented. We further look at the importance of values as a key determinant of people's attitude, beliefs and actions (Musek, 1993). As spirituality could also be seen as "a function of beliefs, values, behavio[u]rs and experiences" (Niederman, 1999) it may become necessary to think about the influence employees' spiritual values have on their behaviour and actions at work.

### 2.2 Defining terms

According to Marques, Dhiman and King (2005) people interpret spirituality in a personal and unique way. In order to lay a foundation as a starting point, these researchers turned to *Webster's Dictionary* for guidance. Herein **spirituality** is defined as that "... relating to, consisting of or affecting the spirit ... relating to sacred matters, concerned with religious values ... related to, or joint in spirit".

Similarly, the meaning for **spirit** also extracted from *Webster's Dictionary* describes it as "the animating or vital principle, that which gives life to the physical organism in contrast to its material elements; the breath of life". In the same approach, researchers Kale and Shrivastava (2003) consulted the *American Heritage Dictionary* which defines human spirit as "the vital principle, the animating force traditionally believed to be within and the essential nature of every human being".

Considering that human beings are created consisting of body, soul and spirit these definitions substantiate that the spirit is the essential part or dimension which give life to the body and soul of human beings. As these dimensions cannot be separated that is it functions as a whole, every human being may be considered connected to or live a life in the spiritual dimension. Conversely, if employees are required to leave a part for example their spiritual part at home when coming to work, it may mean that a lack or gap is created on the inside of employees which may hamper the optimal integration of the whole person at work.

Spirituality seems to be a multifaceted and very personal construct given the various definitions found in literature. “The review of the literature did not offer a consensus on the definition of spirituality” (Niederman, 1999). In offering a fresh perspective in approach to the process of defining spirituality Martin Rutte as quoted from the book *Heart at Work*, had the following to say:

I’ve found that when people ask me the question, “What is spirituality?” what they’re really concerned with is that I will have “the answer” or I will have a dogmatic response. They’re afraid that I’ve already got spirituality nailed down and that they will disagree with my definition, which will then cause separation. They’re afraid I (or anyone else speaking about spirituality) will shove a particular point of view about spirituality down their throats. This kind of approach offers the listener no opportunity to search for individual truth. It’s *not* about spirituality as “the answer”. It’s about spirituality as “the question”. A question allows you to look more deeply. It allows you to search for what’s true for you, and in so doing, deepen your own experience (Canfield & Miller, 1996).

Martin Rutte has spoken on the topic of spirituality in the workplace in Brazil, Canada and South Africa. He is also the co-author of the New York Times business best seller *Chicken Soup for the Soul at Work* (Rosner, 2001). In an interview with *Workforce*, Rutte also gave a similar perspective as above on the question to define spirituality.

In agreement with this notion, Lund Dean (2004) in an interview with Ian Mitroff cites his response to whether we need a single definition of spirituality. Mitroff’s response was as follows:

... a definition is part of the *entire* process of inquiry. Defining something cannot be separated from inquiry. A definition is part of the *outcome* of an inquiry as much as it is part of the starting point. All you get for starters is *guiding* definitions ... a working definition. I have to have some idea of what I am going to study ... (Lund Dean, 2004).

### **2.3 Commonalities in definitions of spirituality**

The number of definitions and views of spirituality that exist in literature could each time bring a new perspective to the construct. However, some correlations can be drawn from the work of previous researchers. Four elements of correlation are herewith presented.

The first element as noted by Krishnakumar and Neck (2002) view that spirituality starts on the “inside of an individual”. They cite the definition of spirituality given by Guillory (2000) who referred to it as “our inner consciousness” and “that which is spiritual comes from within – beyond our programmed beliefs and values”. Similarly,

Krishnakumar and Neck (2002) confirm this viewpoint by quoting the definition presented by Turner (1999) as he sees spirituality as “that which comes from within, beyond the survival instincts of the mind”. In line with this view Heaton, Schmidt-Wilk and Travis (2004) make the following addition:

We use the term pure spirituality to refer to a silent, unbounded, inner experience of pure self-awareness, devoid of customary content of perception, thoughts, and feelings (Heaton, Schmidt-Wilk & Travis, 2004).

Furthermore, Kale and Shrivastava (2003) note Zukav’s (1989) description of spirituality as the “invisible realm”. They add that it is in this realm “in which the origins of our deeper understandings are located” (Kale & Shrivastava, 2003).

Further reviewing of the literature brought about a second element which as noted by Kale and Shrivastava (2003) deals with a “connectedness”. They stated that the majority of definitions of spirituality contain the element of “connectedness”. In relation, the researchers note Sass’ (2000) observation that the overall emphasis of spirituality is on “connection” and “integration”.

Krishnakumar and Neck (2002) note their interpretation of spirituality as “that inexplicable feeling of connectedness with others and the universe”. Similarly, the researchers also cite Mitroff and Denton’s (1999) definition of spirituality as “the basic feeling of being connected with one’s complete self, others and the entire universe”. This definition has also been reported in a cover story of *Sloan Management Review* by Mitroff and Denton’s (1999) after their empirical research of spirituality in the workplace.

Kale and Shrivastava (2003) also note that “a majority of authors characterized spirituality ... as an experience of love and connection to the world, and to others”. They further cite Eckersley’s (2000) definition as stated that “spirituality is a deeply intuitive sense of relatedness or interconnectedness to the world and the universe in which we live”.

In agreement with this viewpoint, Niederman (1999) also highlights the usage of a connectedness in the definitions of spirituality and cites Zumeta’s (1993) definition:

[Spirituality is] ... an awareness of the connectedness of all things. Specifically, when people are fully in a spiritual place, they feel connected with themselves, clients, student, their town, state, country, planet, and the universe ... (Niederman, 1999).



A third element arising as seen in the work of Kale and Shrivastava (2003) when they present definitions by Ashmos and Duchon (2000) and Mitroff and Denton (1999b) is the notion of “meaning and purpose”. Milliman, Czaplewski and Ferguson (2003) note that being involved with work that gives meaning and purpose to employees is foundational to spirituality in the workplace. Zohar and Marshall (2000) further state in their book *SQ: Spiritual Intelligence: The Ultimate Intelligence* that human beings are driven and defined by a specific longing to find meaning and value in what they do and experience. In agreement, Krishnakumar and Neck (2002) present a definition by Graber (2001) where he states that “ ... spirituality implies an inner search for meaning or fulfilment ... “. In conclusion, Krishnakumar and Neck (2002) after summarizing the different views of spirituality note that in the “existentialist view” the quest for meaning at work is the most related factor.

The fourth element arising as noted by Kale and Shrivastava (2003) in the definitions of spirituality is a connection with a “higher power” or the “beyond”. Niederman (1999) agrees by noting that “a relationship with an Ultimate Other [or Reality]” is found in various descriptions of spirituality. Niederman (1999) further quotes a definition by Murray (1980) as cited in Peterson (1987) that spirituality is “[t]he transcendental relationship between the person and a Higher Being ...” and more directly a definition by Green (1987) that “[spirituality] ... is a striving for the presence of God and the fashioning of a life of holiness appropriate to such striving ...”. Kale and Shrivastava (2003) further express their conviction that, irrespective of the subjectiveness of the term “beyond” or “higher power” it is essential in defining spirituality.

Through this review of the literature four elements were highlighted which represent commonalities in various descriptions of spirituality that is, the element that spirituality originates inside the individual; the element of connectedness with self and others; the element of finding meaning and purpose in life and lastly the element of a relationship with a higher power or the beyond. These elements highlighted are most likely not the only commonalities that exist in literature given that spirituality presents such a vast field of conceptualisation. The important thing is as mentioned by Guttman (1996) the “theoretical assumption ... that people are more than just biological and psychological beings, but are, in fact, spiritual beings as well”.

## 2.4 Spirituality and religion

The majority of research conducted indicates that spirituality is different from religion. Kale and Shrivastava (2003) note how researchers of spirituality during the earlier years of the concept advocated different religious perspectives. During later research however as seen in the findings of Mitroff and Denton (1999a) a difference is noted in how respondents viewed spirituality and religion. Mitroff and Denton's (1999a) respondents viewed spirituality as an appropriate topic for discussion in the workplace for various reasons but they viewed religion as inappropriate (Kale & Shrivastava, 2003). In order to establish what possible reasons exist for this view of religion and spirituality we will briefly look at the different views in definitions of the two constructs.

As quoted from the work of King and Crowther (2004) the difference between religion and spirituality is evidently offered by the definitions of Koenig, McCullough and Larson (2000):

Religion is an organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality) and (b) to foster an understanding of one's relation and responsibility to others in living together in a community. Spirituality is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community (King & Crowther, 2004).

In line with this view, Kale and Shrivastava (2003) also note the findings of Roof's (1993) research where his respondents viewed religion as "institutional" and "manifested in the practice of rituals, adhering to dogmas, attending services ..." whereas spirituality was viewed as dealing with "life's deeper motivations". Another distinction mentioned by Kale and Shrivastava (2003) that highlights the previous views is that of Mirvis (1997) who succinctly describes the difference as follows: "religion is about answers [and] spirituality is about questions". Giacalone, Jurkiewicz and Fry (2003) add that it is necessary to highlight the distinction between the religion and spirituality concepts in order to keep the integrity of both intact.

It seems from these research findings that employees feel freer to talk about spirituality rather than religion in the workplace. It further seems that spirituality encompasses a deeper meaning and holistic approach for employees whereas religion may oblige them to side with a particular dogma. Advocating a specific

religious viewpoint may present some uncomfortableness for employees in today's democratic workplaces hence the reluctance.

## 2.5 Spirituality in the workplace phenomenon

*“Without work, all life goes rotten – but when work is soulless, life stifles and dies.”*

*(Albert Camus)*

Many researchers have wondered what has caused the overwhelming interest in the concept of spirituality in the workplace. In search of answers as to what lead to the exceptional interest, Krishnakumar and Neck (2002) present some possibilities from other researchers:

- (a) ... as society has progressed materially on fronts such as technology and communication people increasingly desire to experience spirituality not only in their personal lives, but also in their work where they spend a large amount of their time (Ray, 1992; Maynard, 1992; Neck & Milliman, 1994);
- (b) ... the benefits to an organisation for encouraging spirituality in the workplace. Some evidence exists that suggests a link between workplace spirituality and enhanced individual creativity (Freshman, 1999); increased honesty and trust within the organisation (Wagner-Marsh & Conely, 1999); enhanced sense of personal fulfillment of employees (Burack, 1999); and increased commitment to organisational goals (Leigh, 1997; Delbecq, 1999).

In agreement, Burack (1999) adds there are two main reasons for the increased interest and summarize it as follows: “economic technological imperative” and “people centred management”. Furthermore, researchers Marques, Dhiman and King (2005) present five reasons specified by Ashmos and Duchon (2000) for the uncommon interest in spirituality in the workplace:

- (a) downsizing, re-engineering, and layoffs of the past decade;
- (b) the workplace is being seen as the primary source of community;
- (c) increased access to Pacific Rim cultures and Eastern philosophies;
- (d) aging of the baby boomers generation and contemplation of life's meaning; and
- (e) the pressure of global competition.

Giacalone, Jurkiewicz and Fry (2003) aptly note that this uncommon interest in spirituality in the workplace has created much debate and irrespective of its true causes the attention it receives is an indication that this concept should not be ignored in workplaces today.

## 2.6 Spirituality in the workplace and values

Definitions of spirituality in the workplace often include the link to an individuals' and company's values. This is evident in the definition of Mitroff and Denton (1999) as summarized by Milliman, Chaplewski and Ferguson (2003) that spirituality in the workplace involve " ... consistency (or alignment) between one's core beliefs and the values of their organization". Milliman, Chaplewski and Ferguson (2003) also refer to Gibbons' (2000) view of the concept as being connected to "deeper values". Marques (2005a) in quoting a definition from Weston (2002) further notes that "[spirituality in the workplace] is often expressed in the broadest sense as organizational and personal aspirations and goals, values and ethics ...".

Giacalone and Jurkiewicz (2003) subsequently confirm the link to values by stating that spirituality in the workplace at the "individual level refers to a personal set of values" and at the organisational level it is "a framework of organizational values evidenced in the culture [of the organisation]" (Giacalone, Jurkiewicz & Fry, 2003). Niederman (1999) in evaluating various definitions of spirituality notes that the definition presented by Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) "allows for the manifestation of indicators by which spiritual values could be measured". Elkins et al. (1988) state in their definition that spirituality " ... is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate" (Niederman, 1999).

Furthermore, the link between spirituality in the workplace and values are hence established in research conducted in South Africa on 224 spinal cord-injured, black, male mineworkers. The author proposed the following as an "African" definition in which the reference made to values is evident:

[A connection] to God (religion and salience), meaning (as it relates to locality, or continuity and discontinuity), physical well-being (referred to as activities of daily living, or ADL), relationship to community (ubuntu), workplace well-being and safety, and finally connected to personal identity (values and ethics) (Anon, 2008).

Marques (2005b) subsequently notes the view of Giacalone and Jurkiewicz (2003) that employees have a "growing desire to merge their personal and professional values, viewing their career as an avenue through which to express themselves ...". Lips-Wiersma (2002) in turn points to the assumption by Bell and Taylor (2001) that spirituality in the workplace is " ... best founded on the principles of individuals 'being' spiritual, or acting according to a set of values ...".

As mentioned, one of the links identified by Mitroff and Denton (1999) is when employees experience alignment between their values and that of the organisation (Milliman, Czaplewski & Ferguson, 2003). As employees are able to relate to the bigger purpose of the organisation through their values they experience a sense of contribution not only to the organisation, but to others and society as a whole (Milliman, Czaplewski & Ferguson, 2003). As identified by the authors quoted, it seems evident that values play an important role relating to the concept of spirituality in the workplace. The following section therefore focuses on the concept of values and its impact on related variables.

## **2.7 Values**

Udovičič and Mulej (2006) note that “values are acquired ingredients of the human personality (Musek, 1993) which together with character, temper, intellect, human abilities (Udovičič, 2004) and physical appearance determine an individual and his/her possibilities of co-existence, promotion and fulfilment in society and environment”.

The authors further note that the values of individuals who are part of the same culture are in all likelihood the same but with a difference in the individuals’ interpretation and how these values are acted out (Udovičič & Mulej, 2006). The authors subsequently state that values are usually derived from the culture or society in which one lives and as such values are “socially conditioned” and “ ... chang[e] very slowly” (Udovičič & Mulej, 2006).

Values therefore can be seen as unique to individuals and are strongly influenced by the culture or society in which they live. Values may therefore play an important role in an organisational context if employers are looking to bring about an alignment of such to facilitate the success of their business. The organisation creates the culture in which the employee lives on a daily basis and since values are “socially conditioned” employers can teach employees how to embrace the organisations’ values. However, the organisation should determine to establish the personal values of its employees in order for better alignment (Branson, 2008).

## **2.8 Values and behaviour**

Various authors make the link between people’s values and their behaviour. Udovičič and Mulej (2006) cite a number of definitions highlighting this aspect for example, in summarizing McCarty and Shrum (2002) they state that values are “ ... important determinants of attitudes and behaviours” and further quoting Homer and Kahle

(1988) that “values may be considered to function as prototypes ... from which attitudes, as well as behaviours, are derived”. Udovičič and Mulej (2006) continue by presenting the definition by Musek (1993) where he states “[v]alues ... influence our interest and behavio[u]r”. Udovičič and Mulej (2006) subsequently add that the:

[r]elationship between an individual and ‘values’ can simplistically be understood as a feeling (experience) of a lure (magnet), which draws an individual and/or ‘forces’ him/her to a certain behaviour, treatment, attitude or, to put it simply: makes him/her act (more or less self-controlled ) in a particular way.

In agreement, Branson (2008) cites the view of Hodgkinson (2002) as follows: “values ... [are] made by sentient beings and ... [are] projected outwards into the world of action and behaviour”.

Organisations that want to align the behaviour and actions of their employees with that which is expected should not only look at what can be done on the outside for example changing policies and procedures but should start to look at what can be changed from the inside, that is aligning the values of employees to the company values and in turn bring about a shift in the behaviour and actions of employees (Branson, 2008). Although it is noted that values change very slowly (Udovičič & Mulej, 2006) this could be facilitated by ensuring that employees understand the organisations’ values and know what is expected of them (Branson, 2008).

## **2.9 Values and organisational culture**

Branson (2008) notes that culture are formed by individuals uniting, driven by needs in order to decide on how to go about to satisfy those needs. The organisation is a place where people come together to satisfy needs for example financial, social and emotional needs. According to Branson (2008) cultures are also formed in organisations.

Branson (2008) in summarising the view of Henderson and Thompson (2003) notes that “values are the invisible threads of culture”. Furthermore, Udovičič and Mulej (2006) quote Peters and Waterman’s (1982) definition of culture as “a system of values which belong to the vital factors, which determine the success of an organisation” and further present a definition by Reuttinger (1986) as “a system of common living ideas about values and believes” and lastly quoting Ouchi’s (1981) definition of culture as “a compilation of symbols, rites, mythology which gives colleagues basic ideas about values and believes”.

In support, Branson (2008) further summarizes the view of Cameron and Quinn (1999) that organisational culture “is reflected by what it values, the dominant leadership styles, the language and symbols, the procedures and routines ... “. Branson (2008) further notes that it is important to encourage the values alignment notion and especially identify those values that will ensure organisational success.

As the culture of the organisation is determined by the values and beliefs of the organisation as a whole it plays a pivotal role in steering the organisation for example its employee in the direction it requires. Importantly, it should be noted that leadership forms a crucial part in setting the culture of the organisation. Leaders should live out the values of the organisation and set an example for employees to follow. In doing this, as employees perceive the alignment in the behaviour of the leaders they may be more likely to embrace the values of the organisation as their own which in turn could also facilitate the timing aspect.

#### **2.10 Values-aligned organisations**

As stated previously it seems evident that it becomes necessary to create an awareness of the importance of aligning both the values of the employees and the organisation in order to achieve success (Branson, 2008). In the view of O’Reilly, Chatman and Caldwell (1999) as summarised by Branson (2008) “positive employee attitudes such as organisational commitment and job satisfaction” are derived from aligned values. Branson (2008) continues to note the alignment of values and summarise the impact thereof on organisations:

- (a) there is a natural connection between people throughout the organisation;
- (b) there is alignment of everyone’s efforts which strengthen relationships;
- (c) there is less need for overt management and control; and
- (d) organisations have the benefit of an explicit set of values that enable it to manage change effectively.

Furthermore, Branson (2008) quotes Henderson and Thompson (2003) who state that organisations which have achieved values alignment are conscious of the impact that values in particular have on both employees and organisations. They further describe such organisations as:

[P]assionate about what they do, their work is meaningful to them, they are clear about what they stand for, they genuinely care about their people, and they insist on creating a work environment and culture that brings out the best in everyone.

As deduced from the views of these authors it seems apparent that organisations which seek alignment between the organisation and employees values are certainly on the right path in the attempt to achieve success with a lasting effect. Marques (2005a) notes the view of Laabs (1995) that “the spiritual perspective is already causing a shift in workplace values”. However, it is important to consider that employees need to know and have an understanding of the organisations’ values. Another consideration is finding a proper match between the values of these role players (Branson, 2008).

## **2.11 Summary**

In this chapter the key terms relating to this research were defined that is spirituality, spirituality in the workplace and values. The concept of spirituality proves to hold various meanings and therefore a few common elements were identified in order to create a more simplistic view of the concept. It is hereby acknowledged that these may not be the only commonalities that exist. The influence of spirituality on values and vice versa is another important factor that is highlighted in this chapter, especially the impact it has in the workplace. Finally, the benefits of organisations that attempt to align their employees’ values with that of the organisation were noted. The next chapter will introduce the awareness of spirituality in the workplace, it will look at integration strategies and possible benefits this phenomenon could hold for organisations today.



## **CHAPTER THREE**

### **LITERATURE REVIEW: AWARENESS, INTEGRATION AND ASSOCIATED BENEFITS OF SPIRITUALITY IN THE WORKPLACE**

#### **3.1 Introduction**

The awareness of spirituality in the workplace is ever increasing and is viewed by many researchers as a real phenomenon in the business world (Kale and Shrivastava, 2003). Many books have been written on the topic, which according to Boston Globe (2001) created a "\$2.2 billion niche market". Hundreds of articles have been cited in journals and websites. Organisations have also been established with the goal of enriching the human spirit experience in the workplace (Kale & Shrivastava, 2003).

Different approaches have been reviewed to encourage and integrate spirituality in the workplace by way of models and strategies (Mitroff & Denton, 1999). The benefits associated with integrating this phenomenon has also been reported by organisations.

#### **3.2 Awareness of spirituality in the workplace**

The increase and quest for spirituality in the workplace has been confirmed by various studies that have been conducted. Such a study by Mitroff and Denton (1999) revealed that the top two factors impacting employees' job satisfaction is "the ability to reach their full potential as a person" and "being associated with a good or ethical organisation".

The study also revealed that employees equate organisations that are spiritual to be advanced above non-spiritual organisations. One of the key reasons for this viewpoint is because employees are permitted to bring more of themselves to the workplace which in turn enhances more creativity, emotions and intelligence (Mitroff & Denton, 1999).

In agreement with the above study, Kale and Shrivastava (2003) present the findings of a USA Week-end Poll conducted in July 1998 that 47% of Americans viewed spirituality as the most important element of their happiness. According to Ray (1996) over 50 million of Americans have been found to subscribe to new values and ways relating to work, success and spirituality. This increase of awareness of spirituality is not only limited to America. In Australia an organisation has been established with the acronym "SlaM" (Spirituality, Leadership and Management) to look at ways to nurture and value the human spirit as an integral part of the business community

(Kale & Shrivastava, 2003). Similarly, a search on the Google search engine resulted in 20,100 hits for spiritual companies in South Africa. Roddick (2001) in taking it a step further is of the opinion that the spiritual dimension is the real bottom-line and further suggests that it should be incorporated into global management education. It is evident that the global phenomenon of spirituality in the workplace is an ongoing quest as more and more organisations open up and embrace it as part of their business.

### **3.3 Strategies for integrating spirituality**

Chamiec-Case and Sherr (2005) undertook a study in October 2003 of members of the North American Association of Christians in Social Work (NACSW), a membership association of approximately 2000 social workers. The study sample consisted of 152 members and was designed to explore how social work administrators integrate their spirituality in the workplace.

The findings of the study revealed that there are primarily three types of strategies which are being used by the respondents to integrate their spirituality in their work practices. These are grouped by the researchers into the following: (1) process integration; (2) awareness integration and (3) content integration.

- Process integration refers to organisation leaders asking themselves key questions in order to determine whether their actions and decisions are consistent with their ultimate life and work goals and purposes (Alford & Naughton, 2001). An example of such a key question would be: “When I go home at the end of the day, will I feel comfortable telling my wife and children what I did at work today?” (Maglitta, 1996). The use of such questions has helped leaders to review their actions in order to stay in alignment with integrating their spiritual beliefs in their work (Chamiec-Case & Sherr, 2005).
- Awareness integration focuses on the constant awareness of the organisation leaders’ core spiritual beliefs and values that it informs and shapes all decisions at an almost unreflective level. This degree of awareness is cultivated by the continuous awareness of the presence of the divine through example prayer and meditation (Alford & Naughton, 2001). According to Augustine Pierce (1999) this helps to heighten a persons’ spiritual awareness throughout their working day.

- The third strategy referred to as content integration involves the use of content-rich principles, guidelines or rules to guide leaders in their decisions. An example of this is the use of scriptures or written traditions of a religious community. This strategy may be difficult to integrate as organisations are made up of different individuals ascribing to different spiritual and religious traditions (Chamiec-Case & Sherr, 2005).

Although this research results received a predominant Christian response, some of the key learning points can be used in organisations today that are seeking to encourage or stimulate spirituality in the workplace particularly through influencing the decision-making process, actions and behaviour of its leaders.

Apart from the strategies offered to implement spirituality in the workplace, is another aspect to take note of. Two approaches namely the organisation-based approach and the individual-centred approach as extracted from an article by Krishnakumar and Neck (2002) are further on presented in the literature review.

### **3.4 Approaches of implementing spirituality**

#### **3.4.1 Organisation-based approach**

After extensive empirical studies, Mitroff and Denton (1999) suggested that spirituality should be implemented to the organisation as a whole. They argue that due to the difference in spiritual preferences, beliefs and interests of the individual it would be impossible to cater for every ones' spiritual needs. The researchers suggest that the organisation should change as a whole, based on their principle of spirituality. Accordingly, Mitroff and Denton (1999) have identified five models of organisations as summarised by a *Business Spirit Journal Online* reviewer. These five models or organisation types are:

- "Religion-Based: brings religion into the workplace to take over an organization for example for Christ";
- "Evolutionary: begins its life with a strong association or identification with a particular religion, and over time, evolves to a more ecumenical position";
- "Recovering: adopts the principles of Alcoholics Anonymous [recovering from addiction] as a way of running an ethical organization";
- "Socially-Responsible: occurs when the founders are guided by strong spiritual principles which they apply directly to their business for the betterment of society"; and

- “Values-Based: derives from the fundamental, personal values of its founders which they believe in intensely and wish to carry forward (includes family values and general virtues, but religious and spiritual values are downplayed or even rejected)” (Anon, 2008).

Furthermore, Mitroff and Denton (1999) have identified common factors in the above types of organisations that can assist the practice of spirituality in the workplace. According to the researchers these factors which are presented below will vary in significance according to the type of organisation as identified above:

- “Key crisis event or precipitating event”;
- “Principle of Hope”;
- The concept of “fundamental texts”;
- “Spiritual talking and listening”;
- “Attitude towards the stake holders”;
- The concept of “limiting greed”; and
- “The identification of functions of an organisation which are spiritualised”.

### **3.4.2 Individual-centred approach**

Krishnakumar and Neck (2002) state that this view maintains that the organisation consists of individuals with different spiritual views. According to Cash and Gray (2000) the spiritual request of employees should be accommodated by the organisation. Turner (1999) agrees that spiritual encouragement or implementation begins with the individual.

Giocalone, Jurkiewicz and Fry (2003) make the following arguments in support of this viewpoint:

- Spirituality is a highly individualistic dimension i.e. it originates inside the individual therefore it needs to be implemented from the view of the individual;
- Spirituality is a multi-definitional concept and should be implemented on the individual level as the meaning of spirituality may differ from person to person.

Giocalone, Jurkiewicz and Fry (2003) furthermore propose a model as presented below, which they have coined the “spiritual freedom model” of implementing spirituality within an organisation, given the diversity of today’s workforce. According to this model employees are encouraged by the organisation to, irrespective of differences, express their personal spiritual beliefs. The organisation in turn, attempts to accommodate these spiritual requests with the aim of achieving “enhanced

organisational performance” and “long-term organisational success”. This aim is supported by the positive outcomes of this model with factors such as honesty, trust, personal fulfilment, commitment, intuition and creativity. These outcomes according to the researchers would be as a result of the spiritual enrichment of the organisation as a whole.

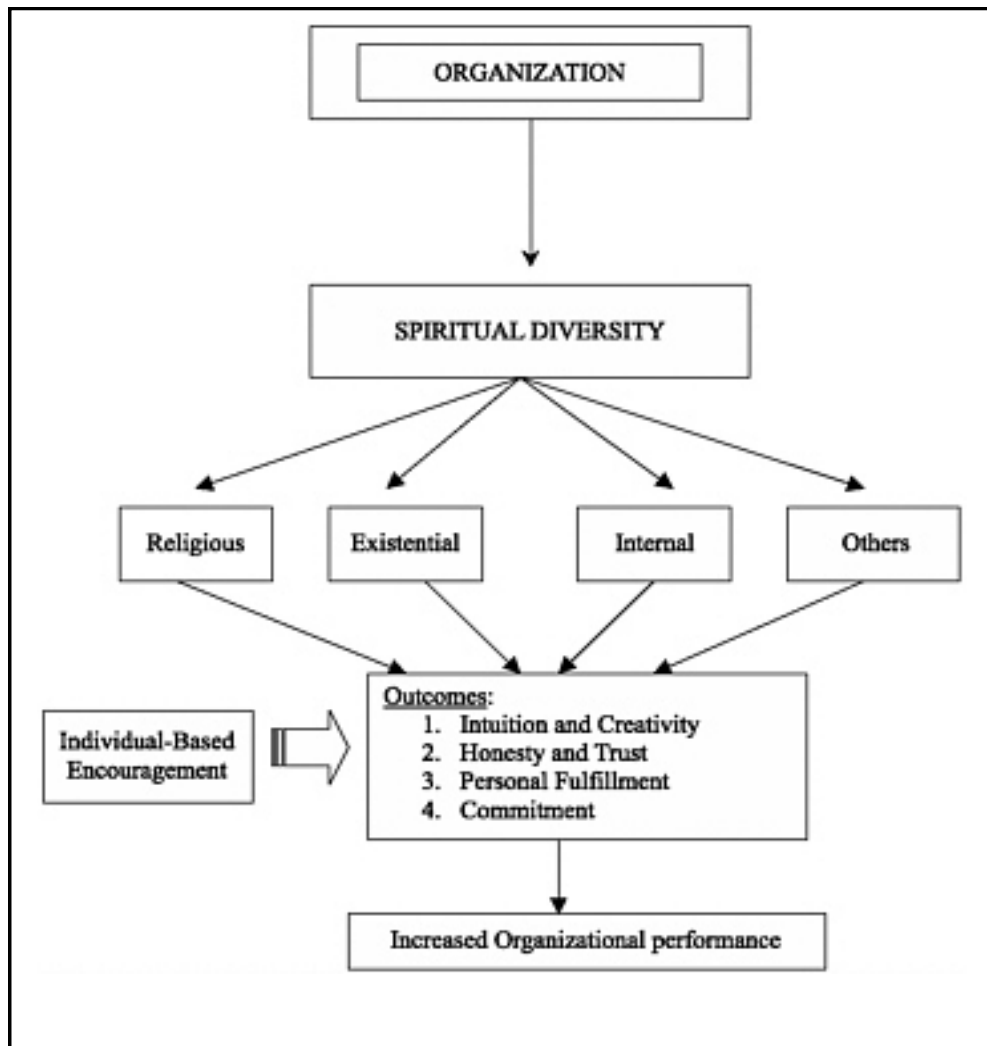


Figure 3.1: Individual-based “spiritual freedom” model for incorporating and encouraging spirituality among today’s diverse workforce (Giacalone, Jurkiewicz and Fry (2003).

### 3.5 Case study of living spirituality in the workplace

The Centre for Excellence in Leadership (CEL) provides an informative case study of living spirituality in the workplace. This UK based company was launched in October 2003 to develop organisational leadership in the learning and skills sector. They commissioned a research project in November 2006 on organisational effectiveness and well-being at work, which was their “first attempt to evidence the link between spirituality, well-being and high performance” as stated by CEL’s Chief Executive, Lynne Sedgemore in their 2008 publication of *Living spirituality in the workplace - the CEL way*. The research project was lead by Professor Yochanan Altman who together with his research team employed different methods in gathering data i.e. interviews, focus groups, observations and questionnaires.

The research team have developed a model of organisational spirituality to assess CEL. This model proposes that individuals with their own spiritual orientation join the organisation. A precipitating event as in the case of CEL is normally a “spiritual” starting point for the organisation. This “precipitating event” is in line with Mitroff and Denton’s (1999) findings of common factors in organisations that lead to spirituality. The model further explains that through the experience of organisational members, the organisations’ espoused values and leadership; the employees personal values; the organisational values in practice and its interface with external stakeholders, all give meaning to the organisations’ “spiritual sense-making” (Altman, Özbilgin & Wilson, 2007). The researchers concluded that CEL could be classified as a spiritual organisation and as independently validated by the International Spirit at Work Award that CEL is a trailblazer in the field of organisational spirituality in the UK and particularly in its sector (Living spirituality in the workplace – the CEL way, 2008).

In reviewing CEL’s model of organisational spirituality and matching it to the approaches offered by researchers in the previous section, it may be said that CEL could fall into the category of a “value based” type of organisation with a strong individual-centred approach through encouraging and allowing its employees to explore and articulate their own way of being spiritual. This approach is in support of the view by Giacalone, Jurkiewicz and Fry (2003).

It seems that CEL has a blend of the two approaches proposed by Mitroff and Denton (1999) who advocate an organisational approach and Giacalone, Jurkiewicz and Fry (2003) who advocate an individual-centred approach. Given the approaches to integrate spirituality in the workplace, organisations need to decide for themselves which approach will best suit their unique needs, goals and objectives.

### **3.6 Instilling a spiritual organisational culture**

Research conducted by Wagner-Marsh and Conley (1999) have identified six key concepts necessary to maintain a spiritual organisational culture successfully. In this research the researchers examined a number of American companies that attempted to instil a spiritual corporate culture. They highlighted the technological “third wave” that was foretold by Alvin Tofler in 1980. They subsequently point out that there is an organisational “fourth wave”, which according to them is the spiritually-based organisation. In their study conducted through literature reviews, professional observations and in-depth personal interviews with leaders of spiritually-based organisations, the researchers proposed some factors described as “basic attitudes and practices” that they regard as important for instilling a spiritual organisational culture. These factors are briefly mentioned herein with an example of a company listed where the researchers have observed these attitudes in practice.

#### **3.6.1 Honesty with self**

According to Wagner-Marsh and Conley (1999) this practice entails how leaders view themselves. Here, the leaders’ personal development and self-awareness are critical to the success of the organisation. The researchers further note that most leaders of successfully spiritual-based organisations ascribe to Robert Greenleaf’s servant-leadership philosophy where leaders first look inside themselves for answers or solutions before looking outside. Coupled with self-awareness and servant leadership is also the attitude of humility in leaders. The researchers cite the leader of a large construction company, Townsend and Bottum who noted that new things can only be learned with an attitude of remaining open, teachable and humble (Wagner-Marsh & Conley, 1999).

#### **3.6.2 Articulation of the organisation’s spiritually-based philosophy**

The second practice, as observed by Wagner-Marsh and Conley (1999) is the extent to which spiritually-based organisations make their philosophical commitment known to all stakeholders. The researchers offered examples of companies that successfully articulated their philosophical commitment for example Wetherill Associates Inc., an auto parts distribution company uses a “Quality Assurance Manual” with the intention of communicating its products as well as the spiritual basis for the company’s existence. Secondly, another company quoted by the researchers is that of Tom’s of Maine which used advertisement to promote both the products and company philosophy with success. Wagner-Marsh and Conley (1999) further point out that a number of spiritually based organisations incorporate spiritual values into the development and training programs of their employees and management.

### **3.6.3 Mutual trust and honesty with others**

A third practice that the researchers have found is that spiritually-based organisations place a high value on mutual trust and honesty. These organisations are very outright in their dealings and make it clear that “honesty is not only the best policy, it is the only policy” (Wagner-Marsh & Conley, 1999). The researchers have discovered a company called Medtronic that has a worldwide standard of ethics. According to the researchers, the company had to fire the head of one of its international companies due to the managers’ dishonesty. Medtronic also withdrew from one of the countries it did business with, because the company could not tolerate some of the practices in the particular country (Wagner-Marsh & Conley, 1999).

### **3.6.4 Commitment to quality and service**

A fourth practice as presented by Wagner-Marsh and Conley (1999) is that spiritually-based organisations put quality and service ahead of profits. These organisations have a very strong customer-focused orientation and regard it the most important factor for the organisations’ existence. These key components are for example reflected in the mission statement of Lancaster Laboratories in a way where the company made a commitment to the “provision of quality service with a client focus”. Wagner-Marsh and Conley (1999) note that in order to encourage and maintain this commitment at Lancaster, all full-time employees are given “total quality training” and must have a minimum of one quality goal reflected in their annual personal development plans.

### **3.6.5 Commitment to employees**

The fifth practice found by Wagner-Marsh and Conley (1999) is that spiritually-based organisations are committed to both the professional and personal development and care of its employees. This is articulated in a variety of ways i.e. in programs and value statements of the organisation, mentoring and coaching programs, paying competitive salaries and offering family-friendly benefit packages. The researchers noted that Lancaster Laboratories showed their commitment to its employees by building a child and adult care centres as well as a family centre to provide wellness and fitness facilities for employees and their families.

### **3.6.6 Selection of personnel to match the corporation’s spiritually-based philosophy**

This practice, as identified by Wagner-Marsh and Conley (1999) is crucial for spiritually-based organisations to select potential staff that will most likely fit easily and productively into the spiritual organisational culture. According to these companies, the technical competence aspect of potential employees is not the only



determinant factor but the right attitude and the ability of people to contribute to the whole of the organisation are very important factors in the selection process. The researchers found that Wetherill Associates, Inc. is one of those companies that “look for those who fit in rather than those with higher skills and more experience. They look for sincerity and the right attitude” (Wagner-Marsh & Conley, 1999).

In addition, the researchers have noted that the companies they have researched put their spiritual philosophy first; secondly they present a unique aura of spirituality and thirdly, these organisations have been unwavering in their clearly spoken beliefs (Wagner-Marsh & Conley, 1999). They make the conclusion that among others, the six pre-mentioned practices are definitely foundational for maintaining a spiritually based organisational culture.

### **3.7 Associated benefits of spirituality in the workplace**

Various authors agree that the encouragement of spirituality in the workplace hold many benefits for individuals and the organisations alike for which those individuals work. Such benefits have been explored by Giacalone, Jurkiewicz and Fry (2003) and are listed as follows:

#### **3.7.1 Intuition and creativity**

The view that spirituality increases intuition and creativity is also supported by the authors such as Guillory (2000); Gunther (2001); Freshman (1999); Turner (1999); Neck and Milliman (1994) and Biberman and Whittey (1997). According to Burack (1999) intuition and creativity can be powerful tools in problem-solving as spiritual encouragement leads to better insights and also better mental growth and development and by the improvement of the person as a whole, the problem solving capabilities increase. Turner (1999) further asserts that the result of intuition and creativity will lead to increased performance and financial success of the organisation.

#### **3.7.2 Honesty and trust**

The view that spirituality improves honesty and trust in the workplace is also supported by Wagner-Marsh and Conley (1999); Kriger and Hanson (1999) and Burack (1999). Marques (2005) cites the view of Sangster (2003) that spiritual employees consistently display integrity and trust. According to Marques (2005) this can also be coupled with Maclagans' (1991) view of improved ethical behaviour. Giacalone and Jurkiewicz (2003) are of the opinion that the assumption can be made that the spiritual worker would be more in tune into doing the right things for the right

reasons. They therefore make the conclusion that the “degree of individual spirituality influences whether an individual perceives a questionable business practice as ethical or unethical” (Giacalone & Jurkiewicz, 2003).

### **3.7.3 Personal fulfilment**

According to Marques (2005) the view that employees who feel a sense of belonging and personal achievement will benefit the organisation as a whole is shared by authors such as Burack (1999); Tischler (1999); Freshman (1999) and Turner (1999). Marques (2005) further presents the view of Gul and Doh (2004) that “workers who feel connected and meaningful in their workplace will perform better, show up more often, and contribute more devotedly toward a better atmosphere in the workplace”.

### **3.7.4 Commitment**

According to Wagner-Marsh and Conley (1999) commitment can be viewed from two perspectives i.e. commitment of employees to the organisation and commitment of the organisation to quality and to the customer. Burack (1999) is of the opinion that spirituality increases commitment through the establishing of a climate of trust in the organisation. Ketchand and Strawser (2001) further asserts that in the event where the individual is able to identify with the organisations’ goals and objectives, the individual develops an “affective commitment” towards the organisation and would want to help the organisation achieve its goals.

### **3.7.5 Organisational performance**

According to Neck and Milliman (1994); Turner (1999) and Thomson (2000) spirituality may lead to improved organisational performance. Mitroff and Denton (1999 and Turner (1999) reveal that spiritual organisations experience higher profits and success. Thompson (2000) confirms that previous research has shown that spiritual organisations outperform non-spiritual organisations in terms of net earnings, return-on-investment and shareholder value.

Amongst other benefits cited by the researchers, Marques (2005) continues to note the advantages of spiritual workers as presented by Mohamed, Wisnieski, Askar and Syed (2004).

Marques (2005) notes the views of these researchers as follows: “the stronger the spiritual factor of personality, the more:

- “Tolerant the person is of work failure and less susceptible to stress”;
- “The person favours the democratic style of leadership, more trusting, and the higher his/her tolerance of human diversity”;
- “The person exhibits altruistic and citizenship behaviour”; and
- “The person’s commitment to the organisation and work group increases”.

In addition, Marques (2005) also presents Sangster’s (2003) comments on how spirituality improves an individuals’ way of thinking as follows:

- “Spiritual workers think co-operatively and/or altruistically”;
- “They have a balanced objective view of the world”;
- “Listen as much as (or more than) they speak”;
- “Apply three-dimensional bigger picture thinking”;
- “Find time to think things through objectively”;
- “Think laterally in order to promote realistic solutions”, and
- “Work open-mindedly with a wide range of people”.

In reviewing all the benefits listed as researched by the various authors, it is evident that organisations may have some “food for thought” in considering encouraging spirituality as part of their business. This consideration is necessary before completely dismissing the concept as something too nebulous to deal with when it comes to ways of improving the bottom-line of the organisation.

### **3.8 Summary**

In summary, spirituality in the workplace has become an all-pervasive phenomenon in the global business world. Many researchers have studied this phenomenon and looked at ways to integrate spirituality in the workplace as well as exploring the best approaches to implement it. Furthermore, there are those researchers that believe and have also reported a number of benefits associated with spirituality. This may suggest that encouraging spirituality in today’s workplaces could be the cutting edge that sets one organisation apart from another.

## **CHAPTER FOUR RESEARCH DESIGN AND METHODOLOGY**

### **4.1 Introduction**

Most research conducted in the field spirituality and the workplace has been concerned with the impact of spirituality on organisational performance (Benefiel, 2003). Much has also been commented and challenging questions have been raised by researchers about appropriate methods and measures to research such an “ineffable” concept as spirituality in the workplace (Benefiel, 2003; Lips-Wiersma, 2003; Lund Dean, Fornaciari & McGee, 2003; Neal & Biberman, 2003; Heaton, Schmidt-Wilk & Travis, 2004; Lund Dean, 2004). Furthermore, Lips-Wiersma (2003) wrote about how her own spirituality influenced her work and shows it through the “holistic development model” for researchers of spirituality in the workplace.

Benefiel (2003) has examined the methods that have been used by researchers to study spirituality in an organisational context. According to her there are “four trails” being followed which is “the quantitative trail, the broad how and why trail [combination of quantitative and qualitative], the deep how and why trail [qualitative], and the radical how and why trail [exploratory theories and qualitative]”. Benefiel (2003) concluded that these four trails added valuable insights to the body of research in the new field of spirituality in organisations and these remain important methods even though the proof thereof would be found in the results obtained.

This chapter will discuss the research design employed in terms of the approach followed, the population, the sampling technique, the measuring instrument, the data analysis and statistical procedure.

### **4.2 Research design**

Heaton, Schmidt-Wilk and Travis (2004) state that “[r]esearching spirituality in organisations can be understood in terms of two complementary approaches: subjective and objective ... [o]bjective methods consist of conducting research in which spirituality in organisations is the object of quantitative or qualitative research”.

This research is divided into a literature study and an empirical study. The literature study focuses on the concepts of spirituality, spirituality in the workplace and spirituality and values. The methodology applied to obtain the literature consisted of electronic searches using databases such as Sabinet, Ebsco host, on-line libraries such as Emerald, global search engines such as Google and Yahoo and academic journals and books.

The empirical study entails the use of the positivist or objective approach of quantitative research. The main objective of this research is to investigate whether a relationship exists between the values of employees and the values of the organisation. It further determines whether employees view themselves as spiritual and whether they bring their spiritual or personal values to work. When a positive relationship can be established between the employees' spiritual values and the organisations' values, then an application in the workplace could be that the organisation should endeavour to stimulate spirituality in the workplace.

#### **4.3 Population and sample**

The organisation where the research is conducted is hereby referred to as a unit in 'Company X' to protect the identity of the company. The unit in 'Company X' which is situated in the Western Cape requires its employees to be committed to the achievement of the business goals and live out the values of excellence, innovation, customer satisfaction, integrity and accountability. The unit in 'Company X' guarantees to be a reliable business source in South Africa and plays also an integral role in the economy of the country as a whole.

The organisation makes out the population for this research and consists of approximately 1388 permanent employees. The levels of employees range from blue collar to white collar workers. The organisation is diverse in terms of gender (male and female), race groups (black, coloured, white and asian) and religion.

The snowball sampling technique was employed to obtain the required sample of the total population, that is  $N = 1388$  and  $n = 139$ . An email distribution list of all secretaries employed at the unit in 'Company X' was used as a sampling frame. The research questionnaire was forwarded electronically to the secretaries' distribution list with clear instructions to forward the questionnaire to all employees in their respective groups. This action to forward was confirmed through a computer print-out email properties list indicating the status of sent items by the researcher.

#### **4.4 Measuring instrument**

The five-point Likert scale questionnaire was used as the measuring instrument with the following responses: strongly disagree = 1, disagree = 2, undecided = 3, agree = 4 and strongly agree = 5. Clear instructions with examples were provided to respondents on how to complete the questionnaire in respect of the aforementioned scales. A definition of spirituality by Mitroff and Denton (1999) was given to respondents as a guide that "Spirituality in the workplace involves the effort to find

one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organisation". Further orientation was offered by the researcher by adding that spirituality is an experience by the individual and it happens on basically three levels i.e. (a) individual level as it originates inside the individual, (b) on a group level through connection with others, and (c) on a universal level through connection with a higher power or the beyond.

Respondents were then asked in the first section of the questionnaire to answer the questions in line with the definition and orientation offered. This served to determine whether employees view themselves as spiritual. The second section contained positive behaviours linked to the company values which were sourced from the company's ethic's website. Negative behaviours linked to values were also presented to bring out both sides of the values spectrum. These behaviours were presented in a mixed fashion in order to avoid assumptions of a hidden agenda. The second section served to determine how employees experience the values of the company in action that is whether the company values are lived out by the employees. The third section contained questions around how the individual experience spirituality in the workplace. This section served to determine whether employees bring their spiritual values to work and whether they believe spirituality can help the company live out its values.

The fourth section was an open-ended question to test what employees' spiritual values are and whether integration is important to them. This section served to determine whether employees' values are in line with the company values. The questionnaire concluded with the fifth section requesting biographical data.

Throughout, employees were assured that their identity will remain confidential. Employees were given the choice to return the completed questionnaires via internal post (preferred method by the researcher) or email (for convenience purposes of the respondent). For further convenience to respondents the questionnaire was typed in MS Excel and fitted to print out on one page.

The questionnaire was compiled by the researcher who consulted the following sources and herewith acknowledges those:

- The Cognitive-Behavioral Spirituality Scale developed by Randy Niederman (1999).
- AMA 2002 Corporate Values Survey by the American Management Association in New York.
- Assessing a Patient's Spiritual Needs: A Comprehensive Instrument by Kathleen Galek, PhD; Kevin J. Flannelly, PhD; Adam Vane, MA; Rose M. Galek, MS, RN published in Holistic Nursing Practice of March/April 2005.
- Spirituality in the Workplace Questionnaire by Rick Chamiec-Case and Michael E. Sherr (2005).

#### **4.5 Data analysis and statistical procedure**

The completed questionnaires were each numbered on return for easy reference. All data was coded by assigning code values: nominal (e.g. to distinguish between gender) and interval (e.g. to distinguish the degree of agreeableness). The data sheet with the coded responses was emailed to the statistician who employed the Statistical Package for the Social Science (SPSS) statistical analysis program to analyse the responses.

The open-ended question inputs on personal values of employees were coded and clustered by the researcher firstly according to the degree that the value was explicitly named by the respondent e.g. honesty. Secondly, the remaining inputs were clustered according to commonality and themes were assigned to each cluster by the researcher e.g. empathy. Thirdly, inputs that could not be grouped as a fit with the existing clusters were grouped as "other".

The results obtained through these questionnaires will ultimately be used to determine whether it is necessary to raise awareness on spirituality in the unit of 'Company X' where the research is conducted.

#### **4.6 Validity and reliability**

The construct validity of the measuring instrument is to test whether the instrument is actually testing what is it intended to test (Welman & Kruger, 2001). The internal consistency of the measuring instrument will be tested using Cronbach's (1951) coefficient. Niederman (1999) quotes Rubin and Babbie (1997) who stated that "[t]he most common and powerful method used today for calculating internal consistency reliability is coefficient alpha". In relation, Spearman's rank-order ( $\rho$ -value) will be

used to measure the significance of the relationship between the categories (Welman & Kruger, 2001).

#### **4.7 Summary**

This chapter explained how the research was conducted in terms of the research design and methodology. It discussed the quantitative research approach and the measuring instrument consisting of a five-point Likert scale-type questionnaire used for the purposes of the research. The sampling technique employed was that of snowball sampling. The data were collected via email and post and coded using nominal and interval code values. The chapter further detailed the research procedure in terms of how the data was analyzed by way of the Statistical Package for the Social Science (SPSS) analysis program. The validity and reliability tests are also briefly referred to.



## **CHAPTER FIVE RESULTS OF THE RESEARCH**

### **5.1 Introduction**

In general, the quantitative results of the research are herewith presented. A brief description of the main findings are given in relation to the demographics of the sample, the spiritual view of employees, how the company values are lived out, the personal or spiritual values of employees, the influence of spirituality on the company and employees' values as well as whether spirituality can help the company to live out its values. A brief discussion of the sample and reliability of the measuring instrument are also presented.

### **5.2 Population and sample**

The population for this research consisted of approximately 1388 permanent employees. The snowball sampling technique was employed to obtain the required sample of the total population, that is  $N = 1388$  and  $n = 139$ . The number of respondents to the research was a total of 191 with eight responses from contract employees. Since the research was aimed at permanent employees, the contract employee responses were removed from the sample. Therefore the sample that responded to the research consisted of a total of 183.

### **5.3 Validity and reliability**

The items on spirituality and values were tested by using a SPSS reliability procedure to determine internal reliability and construct validity using coefficient alpha. The first section of the questionnaire started with 11 items on whether employees viewed themselves as spiritual. The second section contained 22 items on whether the company values are lived out in the organisation. The third section contained 6 items on whether spirituality influences the company values. The fourth section contained an open-ended question on the personal values of employees. Scores for these scales as reflected in the following figure resulted in an alpha of .864 for spirituality, alpha of .708 for company values, alpha of .350 for spirituality influence company values and an alpha of .263 for personal values of employees.

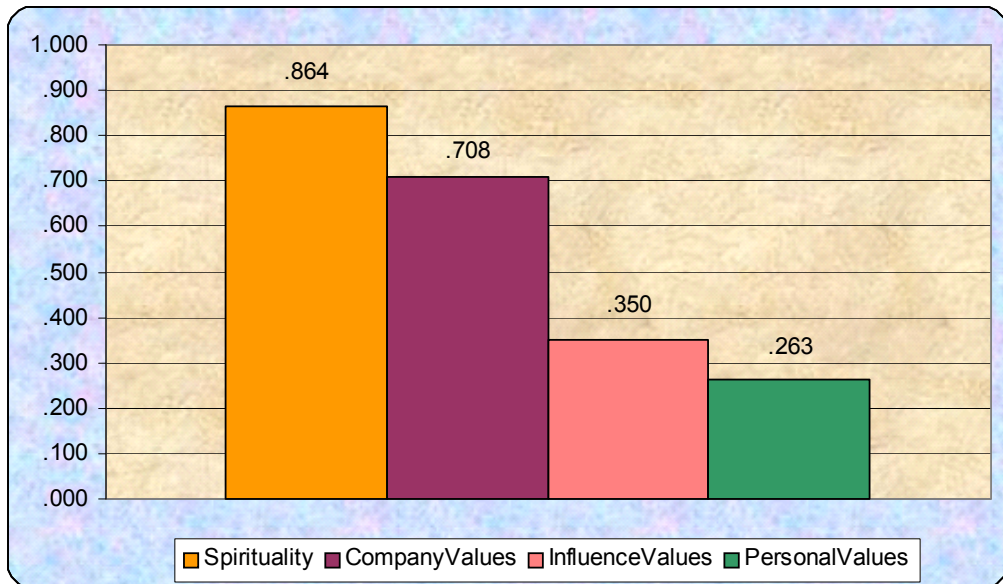


Figure 5.1: Cronbach's Alpha for measuring instrument

#### 5.4 Quantitative results

##### 5.4.1 Demographics: gender

Firstly, as indicated in the figure below a majority (57.7%) of males responded. This is representative of the demographics of the population size where more males (82%) than females are employed.

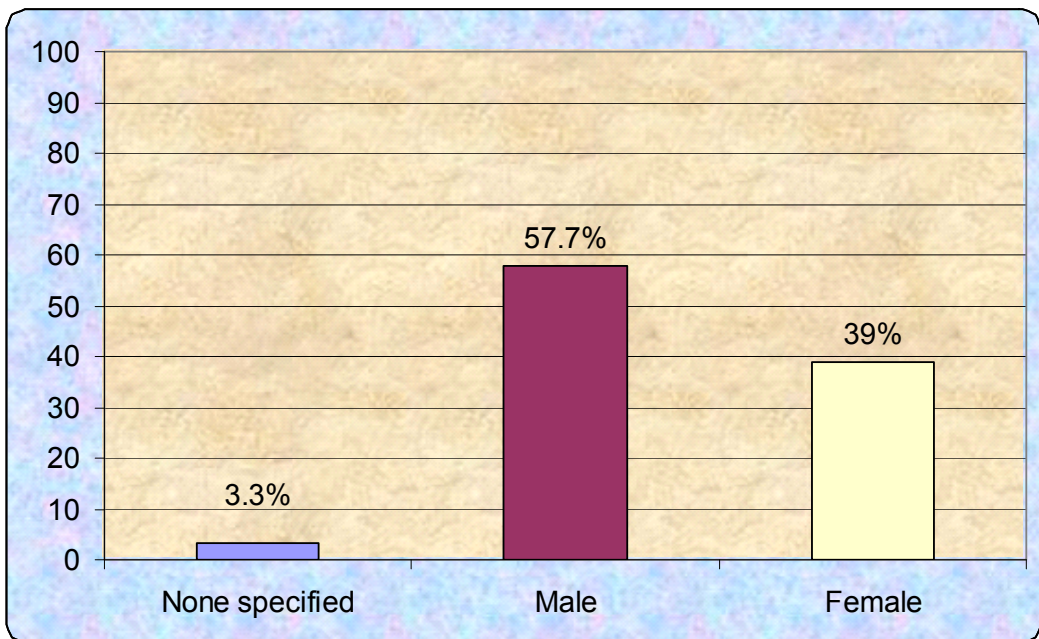


Figure 5.2: Demographics: gender

### 5.4.2 Demographics: religion/faith

Secondly, the overwhelming majority (86.1%) of respondents were Christian as indicated below. It is uncertain as to what the religion or faith is of the majority of the population as these statistics were not available.

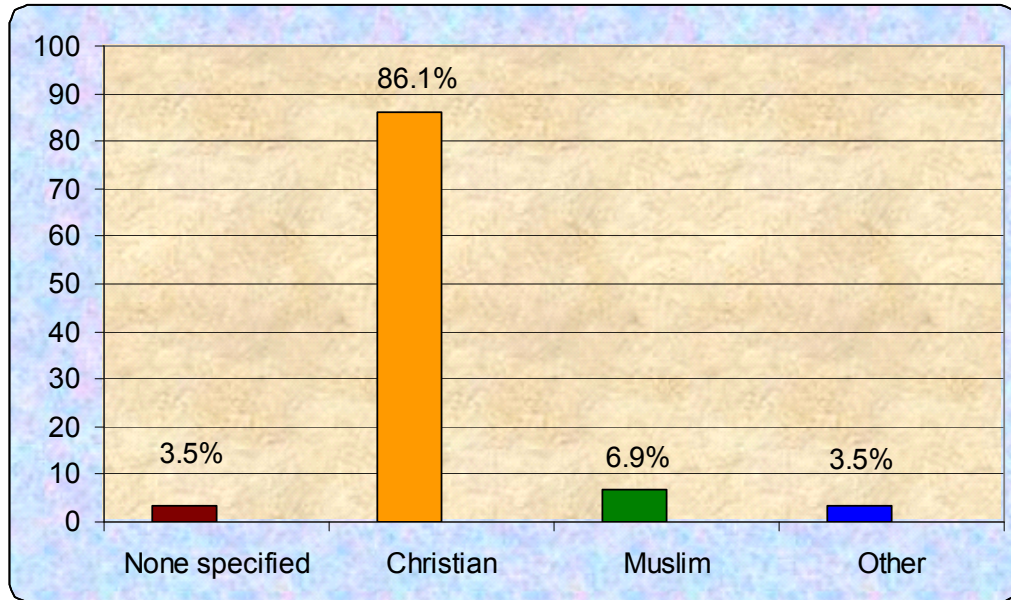


Figure 5.3: Demographics: religion/faith

### 5.4.3 Demographics: race

Thirdly, the majority (40.8%) of respondents were Coloured. The second most responses (36.1%) were from Whites. This is representative of the demographics of the population size where more Coloureds (48%) are employed.

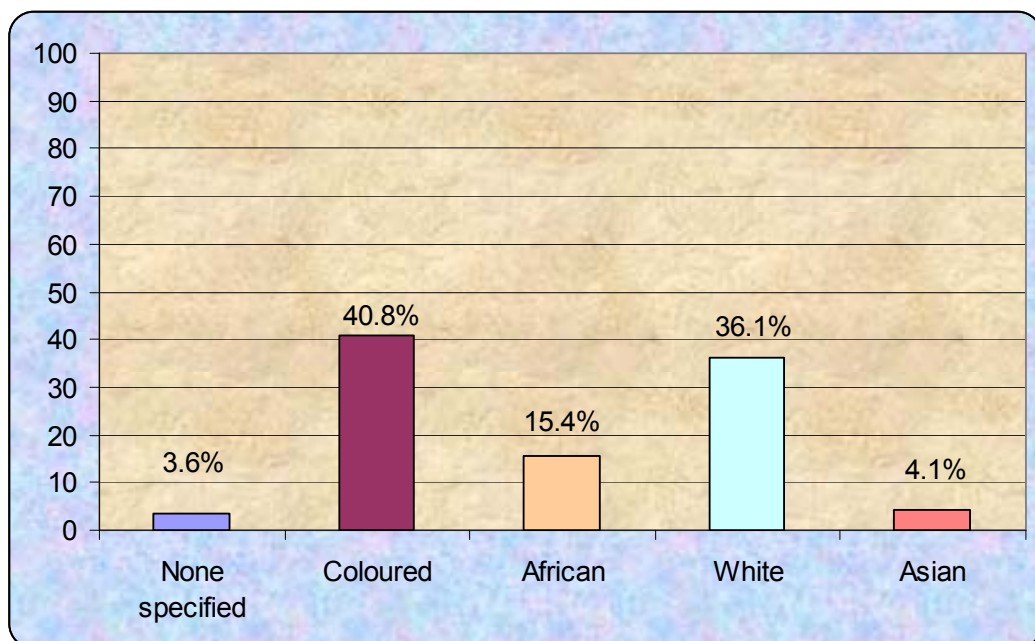


Figure 5.4: Demographics: race

#### 5.4.4 Demographics: level/category

Lastly, the majority (77.5%) of responses came from Employees as indicated in the figure below. This is representative of the demographics of the population size where more employees (82%) than managers are employed.

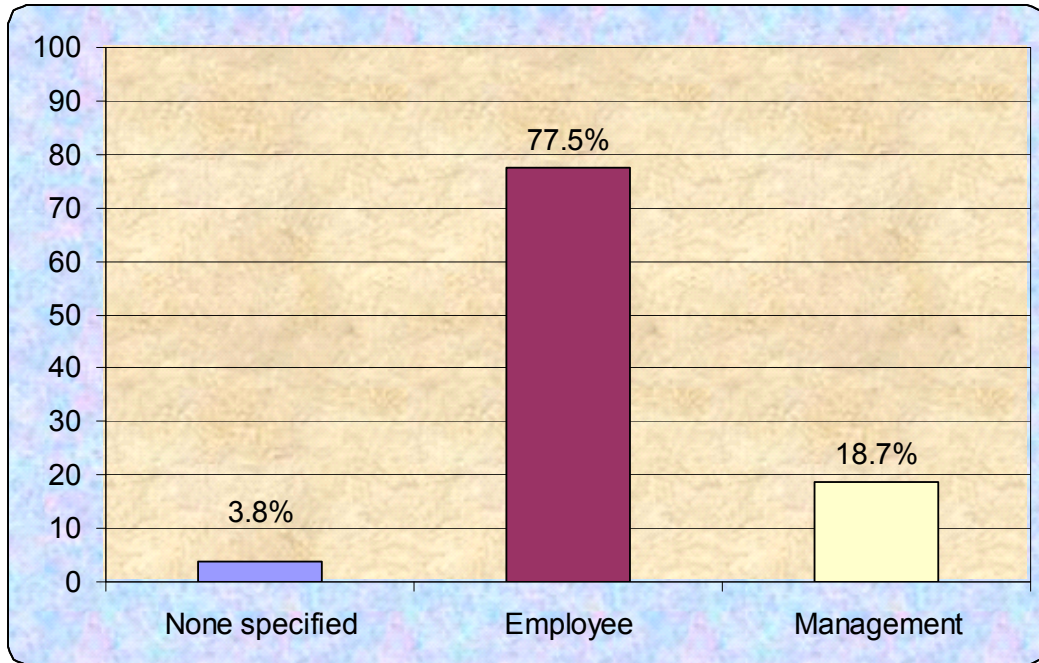


Figure 5.5: Demographics: level/category

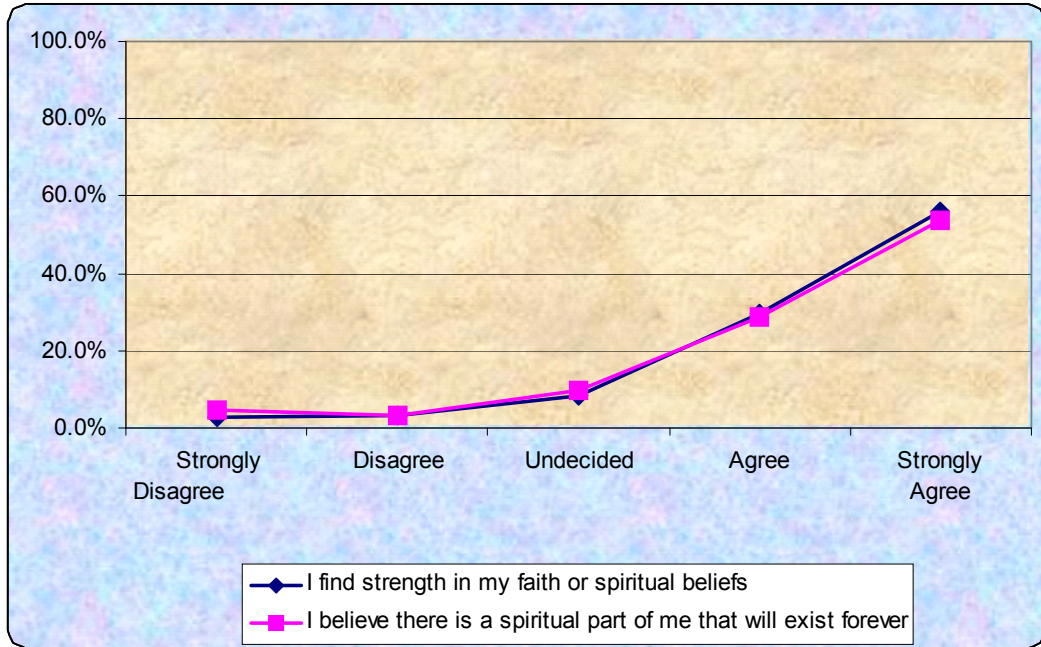
#### 5.4.5 Spirituality of employees

The following results displayed in the table below determined whether employees viewed themselves as spiritual. According to the responses the majority of employees viewed themselves as spiritual.

**Table 5.1: Spirituality of employees**

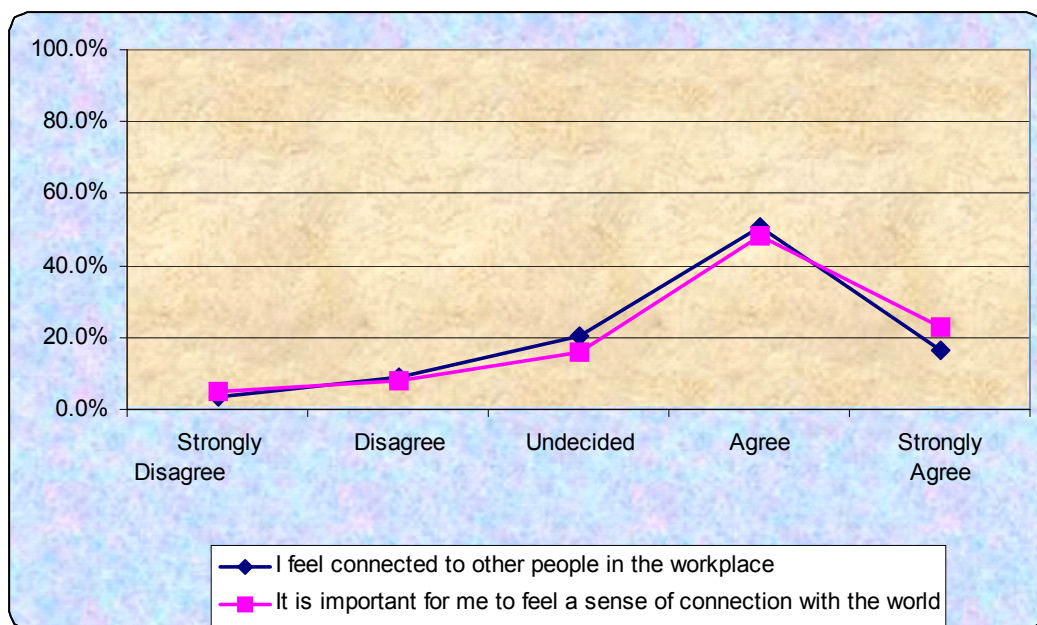
	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Undecided</b>	<b>Agree</b>	<b>Strongly Agree</b>
I feel connected to a higher power	5.0%	4.4%	6.7%	27.8%	56.1%
I feel connected to other people in the workplace	3.3%	8.8%	20.4%	50.8%	16.6%
My life lacks meaning and purpose	53.9%	28.9%	8.9%	6.1%	2.2%
I find strength in my faith or spiritual beliefs	2.7%	3.3%	8.2%	29.7%	56.0%
I seek meaning and purpose in the workplace	10.0%	13.9%	13.9%	45.6%	16.7%
It is important for me to feel a sense of connection with the world	5.0%	7.8%	16.1%	48.3%	22.8%
I believe there is a spiritual part of me that will exist forever	4.4%	3.3%	9.9%	28.6%	53.8%
I believe in a higher power	2.2%	2.7%	4.4%	24.2%	66.5%
I believe there is a connection between my spirit and the higher power	2.8%	2.8%	8.3%	32.6%	53.6%
I do activities in order to connect with a higher power	4.4%	8.2%	10.4%	36.3%	40.7%
It is important for me to receive guidance from a higher power	5.0%	5.0%	8.8%	33.7%	47.5%

The following figures below present the breakdowns of the spiritual viewpoint of the respondents in relation to the elements of commonality in the definition of spirituality. The majority (56%) and (53.8%) of respondents strongly agreed that spirituality is an “inner experience” for them.



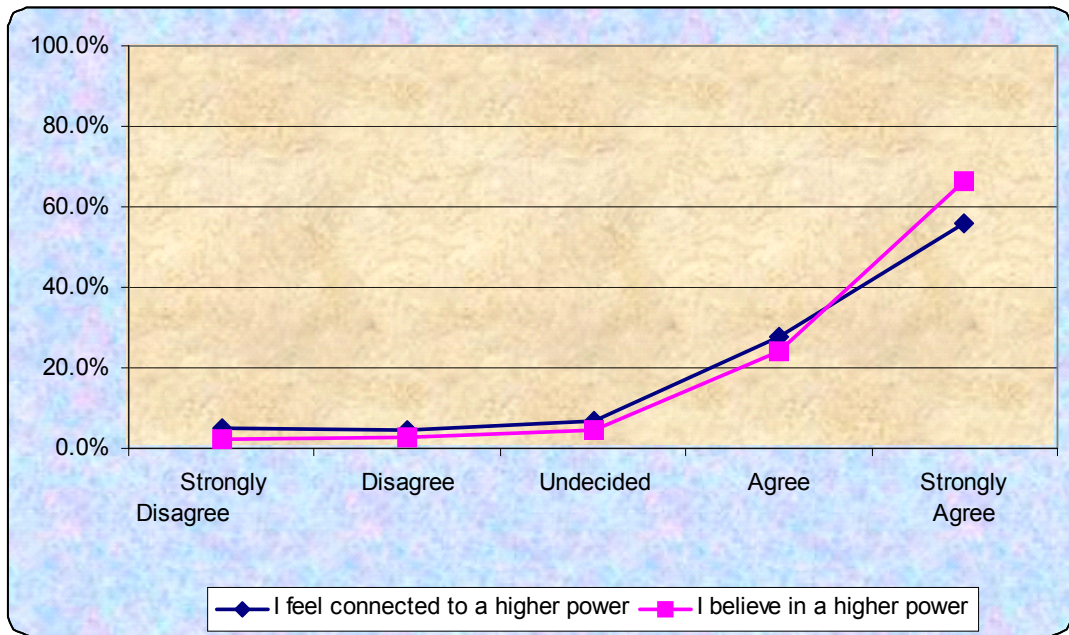
**Figure 5.6: Spirituality element: inside the individual**

The majority (50.8%) and (48.3%) of respondents agreed they felt a sense of “connection” with others and the world.



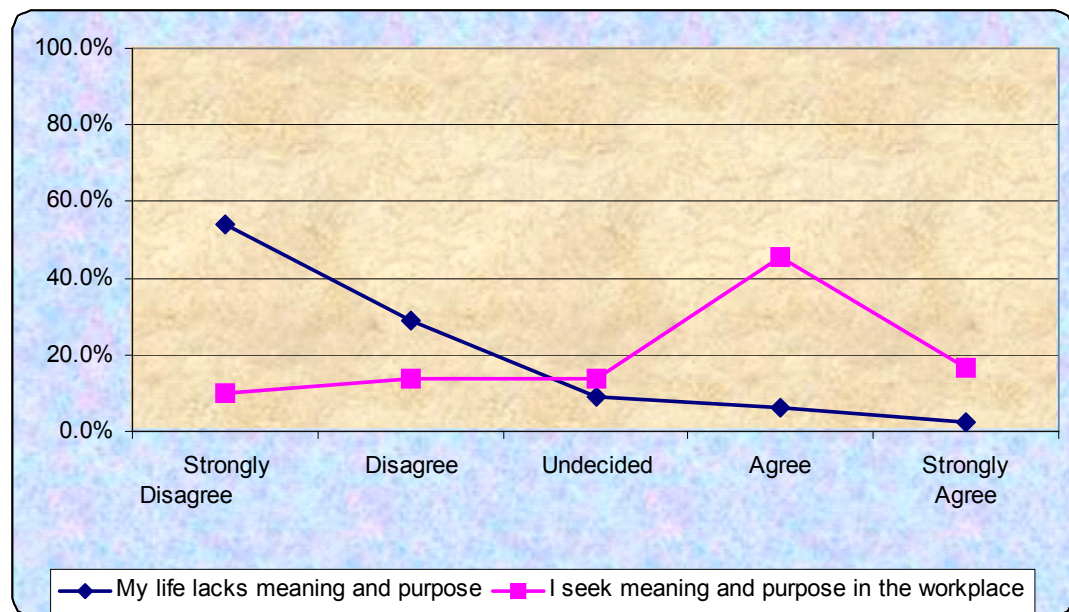
**Figure 5.7: Spirituality element: connectedness**

The majority (56.1%) and (66.5%) of respondents strongly agreed that they felt connected to a “higher power”.



**Figure 5.8: Spirituality element: higher power**

As indicated below, the majority (53.9%) of respondents strongly disagreed that their life lacks meaning and purpose and the majority (45.6%) agreed that they seek “meaning and purpose” in the workplace.



**Figure 5.9: Spirituality element: meaning and purpose**

Overall, the results indicated that a representative sample of the demographics of the population was extracted. A majority of Coloured, Christian, male employees responded to the questionnaire. The respondents viewed themselves as spiritual in that spirituality is an inner experience for them, they felt connected to others at work and in the world, they felt connected and believed in a higher power and their life has meaning and purpose.

#### 5.4.6 Company values

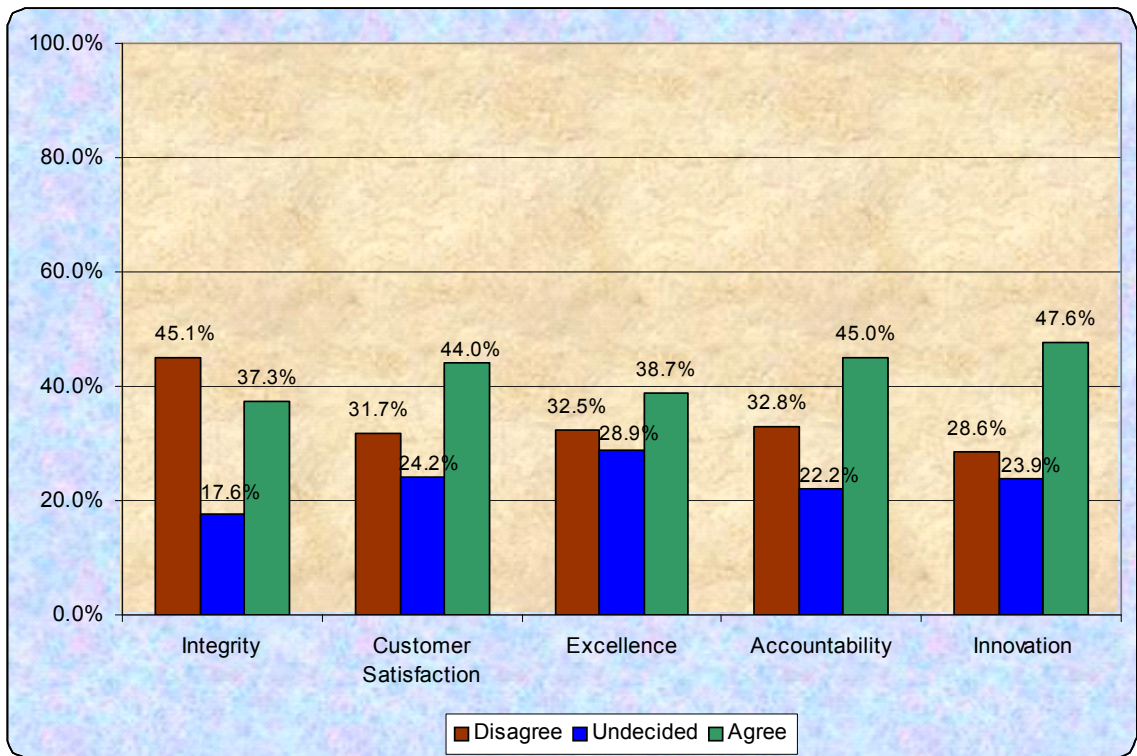
The following responses determined whether the positive behaviours relating to the company values are lived out in the organisation. As displayed in the table below, the results indicated that a majority of respondents, believed the company values of Customer Satisfaction, Excellence, Innovation and Accountability are lived out, however strong competing views are evident throughout. The significant percentage of respondents that remained uncertain is also noticed.

**Table 5.2: Company values: positive behaviours**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<b>Integrity</b>					
Delivering on promises made	11.0%	30.9%	20.4%	27.6%	9.9%
Rules apply equally to all	24.6%	36.6%	12.6%	16.9%	9.3%
Challenging dishonest behaviour	9.4%	22.7%	19.9%	36.5%	11.6%
<b>Customer Satisfaction</b>					
Consistent and reliable quality delivery	7.1%	28.6%	23.1%	33.5%	7.7%
Always keeping customers informed	4.4%	29.8%	21.5%	32.0%	12.2%
Being open and honest with customers	5.5%	19.8%	28.0%	35.2%	11.5%
<b>Excellence</b>					
Exceeding expectations by beating set targets	4.5%	30.7%	35.2%	26.3%	3.4%
Effective application of policies and procedures	4.4%	25.3%	22.5%	36.3%	11.5%
<b>Accountability</b>					
The ability to admit mistakes	8.4%	24.6%	24.0%	34.1%	8.9%
Taking accountability and responsibility for own actions	8.3%	24.3%	20.4%	37.0%	9.9%
<b>Innovation</b>					
Create solutions for customers through improving ways of doing things	2.8%	14.5%	21.2%	51.4%	10.1%
Having an open-mind; creating a culture where innovation is rewarded	7.1%	25.8%	25.3%	31.9%	9.9%
Allow people to constructively challenge the status quo	7.1%	28.4%	25.1%	32.8%	6.6%



The following gives a graphical representation of the cumulative percentages divided by the number of items under each value. As indicated in the figure below, respondents felt that the value not lived out fully was that of Integrity.



**Figure 5.10: Company values: living values: cumulative responses**

The following responses determined whether the negative behaviours were observed in the organisation. The results displayed in the table below indicated that a majority of these behaviours were evident in the organisation, however a significant percentage of respondents remained uncertain.

**Table 5.3: Company values: negative behaviours**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Micro-management	5.2%	8.6%	33.3%	42.0%	10.9%
Failure to give credit	7.2%	18.9%	20.6%	40.0%	13.3%
Hidden agendas	7.2%	16.7%	23.9%	40.6%	11.7%
Dictatorial management	6.2%	21.6%	19.9%	37.5%	14.8%
Lack of accountability	7.7%	21.4%	16.5%	41.8%	12.6%
Unequal treatment of employees	7.8%	15.6%	15.0%	40.6%	21.1%
Lying by employees	8.3%	22.2%	33.9%	31.1%	4.4%
Distortion of facts to customers	11.1%	23.9%	35.0%	27.2%	2.8%
Lying to employees	7.3%	21.3%	33.7%	32.6%	5.1%

#### 5.4.7 Personal/Spiritual values

The following table indicated the personal or spiritual values explicitly mentioned by employees. The values were grouped and labelled according to commonality. Upon further examination the researcher acknowledges that the values listed could have been structured and labelled more appropriately resulting in a more accurate breakdown particularly the values listed under Work Ethic and Other.

**Table 5.4 Personal/Spiritual values: breakdown of employee inputs**

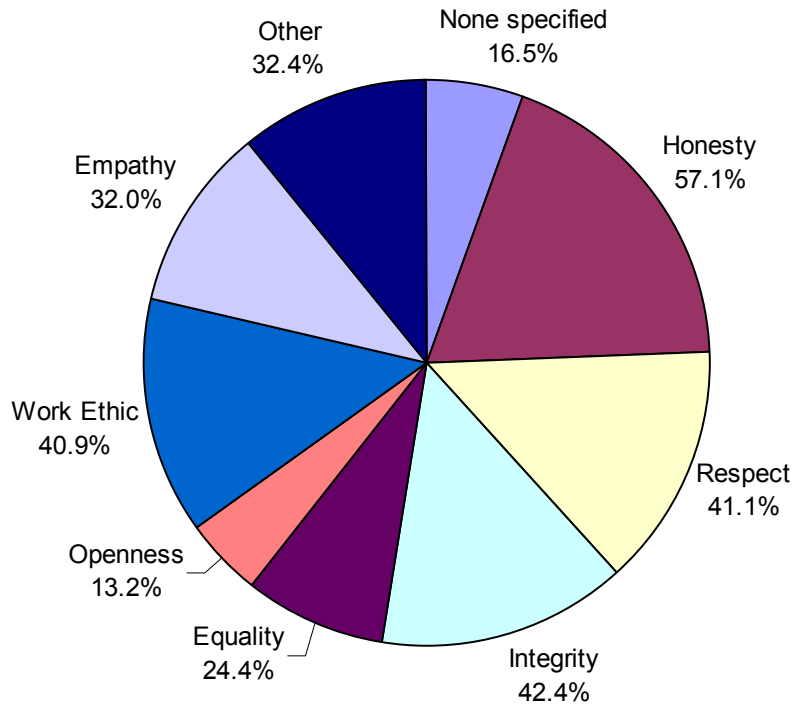
<b>Code</b>	<b>Values</b>
Honesty	Honesty, don't steal, truth, truthful
Respect	Respect, self respect, respect for others, tolerance, tolerance of differences
Integrity	Integrity, loyalty, trust, actions speak louder than words, your word is your pride, ethics & morals, ethical behaviour
Equality	Equal treatment, fairness, equality, consistency, judge by results
Openness	Openness, open-minded, open communication, willing to learn, liberty to speak up, transparency, no hidden agenda
Work Ethic	Accountability, accountable, professionalism, hardworking, high standards, pride, teamwork, commitment, positive attitude, improvement, excellence, goal orientated, reliable, continuous improvement, innovation, reward good work
Empathy	Empathy, caring, compassionate, concern for each other, encourage, appreciate, help, understanding, believing in others, patience, love, sincere, friendly, gratitude, humble, putting others' needs before your own, look out for each other, consider others feelings, support
Other	Fearing God, loving God, believe in a higher power, environment & social responsibility, believe, personal devotion, self-confidence, don't keep people down, realise limitations, spiritual maturity, live by faith, basic human decency, unity

The following inputs displayed the percentages per value as mentioned by the respondents and coded by the researcher. As shown below, results indicated a majority response (32.8%) for Honesty as the first value, Integrity (18.9%) as the second value and Work Ethic (18.2%) as the third value. These values may hold a significant correlation at 0.01 and 0.05 with that of the organisations' values of Integrity and Excellence (see Appendix 3).

**Table 5.5: Personal/Spiritual values: categories**

	<b>Personal Value 1</b>	<b>Personal Value 2</b>	<b>Personal Value 3</b>
None specified	5.0%	5.4%	6.1%
Honesty	32.8%	16.2%	8.1%
Respect	20.2%	10.8%	10.1%
Integrity	13.4%	18.9%	10.1%
Equality	7.6%	2.7%	14.1%
Openness	0.0%	8.1%	5.1%
Work Ethic	9.2%	13.5%	18.2%
Empathy	4.2%	12.6%	15.2%
Other	7.6%	11.7%	13.1%

The following results represent the cumulative response of values mentioned by respondents. Overall, according to the results displayed in the figure below the top five values that were indicated the most were Honesty, Integrity, Respect, Work Ethic and Empathy. Other is overlooked due to the inappropriate labelling and structuring thereof as well as the percentage difference (.4%) between Other and Empathy is insignificant.



**Figure 5.11: Personal/Spiritual values: cumulative responses**

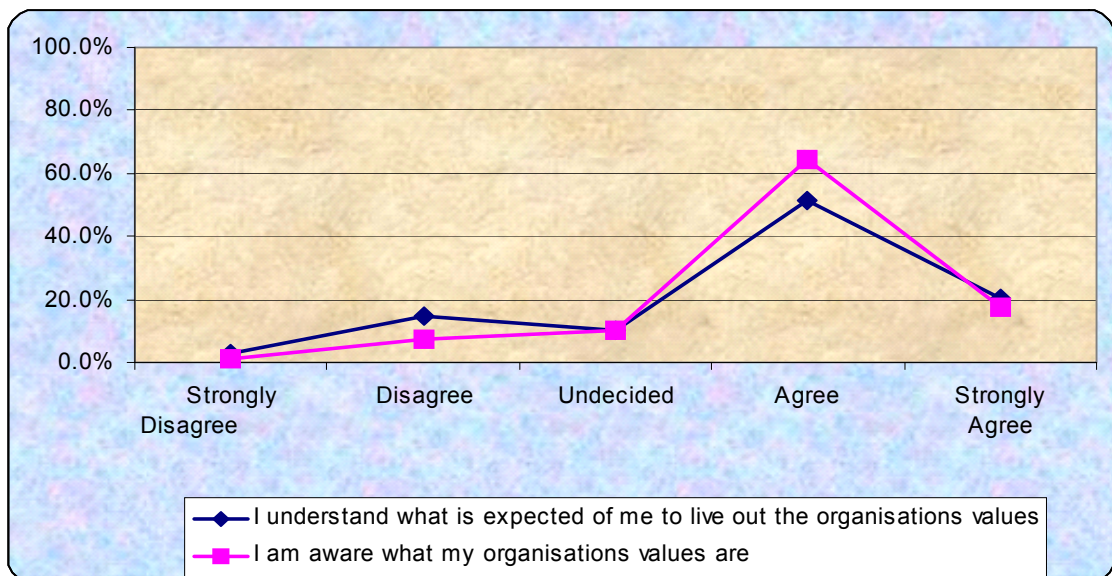
### 5.4.8 Spiritual influence and integration

The following table of results determined whether employees understood the company values, whether they bring their spiritual values to work, whether there is alignment between their values and the company values and whether spirituality can help the organisation to live out its values.

**Table 5.6: Spirituality: influence and integration**

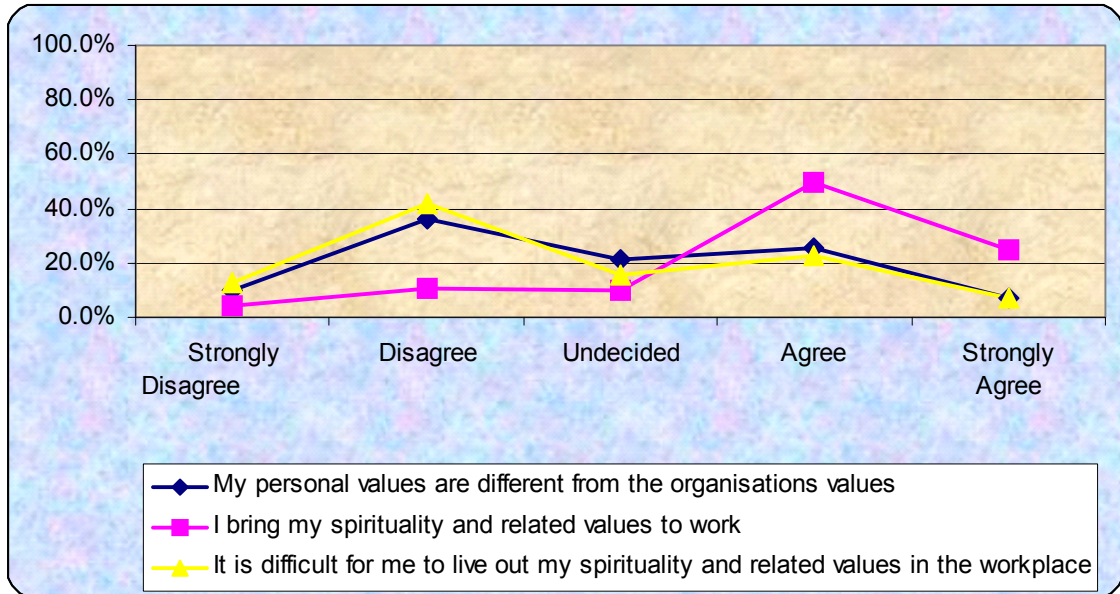
	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I understand what is expected of me to live out the organisations values	2.7%	14.8%	10.4%	51.6%	20.3%
I am aware what my organisations values are	1.1%	7.1%	9.9%	64.3%	17.6%
My personal values are different from the organisations values	9.9%	36.5%	21.0%	25.4%	7.2%
I bring my spirituality and related values to work	4.4%	10.9%	9.8%	49.7%	25.1%
It is difficult for me to live out my spirituality and related values in the workplace	13.1%	41.5%	15.8%	22.4%	7.1%
Spirituality can help the organisation live out its values	3.9%	2.8%	19.3%	42.0%	32.0%

The following figure depicts a breakdown of the above table of results. According to the results a majority (51.6%) and (64.3%) of respondents agreed that they were aware what the company's values are and what is expected to live it out. The results also indicated that a majority (36.5%) of respondents disagreed that their personal values are different from the organisations' values.



**Figure 5.12: Spiritual influence and integration: company values**

Further, as shown below results indicated that a majority (49.7%) of respondents bring their spiritual values to work. In agreement, the majority (41.5%) of respondents disagreed that it is difficult for them to live out their spiritual values at work. There were also no significant differences ( $>0.05$ ) between the responses for gender and level/category on “I bring my spirituality and related values to work”. The  $p$ -value for males and females was .300 and .210 for employees and management (see Appendix 3).



**Figure 5.13: Spiritual influence and integration: employee values**

#### 5.4.9 Spiritual help for living company values

As displayed in the figure below, the rest of the results indicated that the majority of respondents (42%) agreed and (32%) strongly agreed that spirituality can assist the organisation to live out its values. There were also no significant differences ( $>0.05$ ) between the responses for gender and level/category on this item. The p-value for males and females was .266 and .092 for employees and management (see Appendix 3).

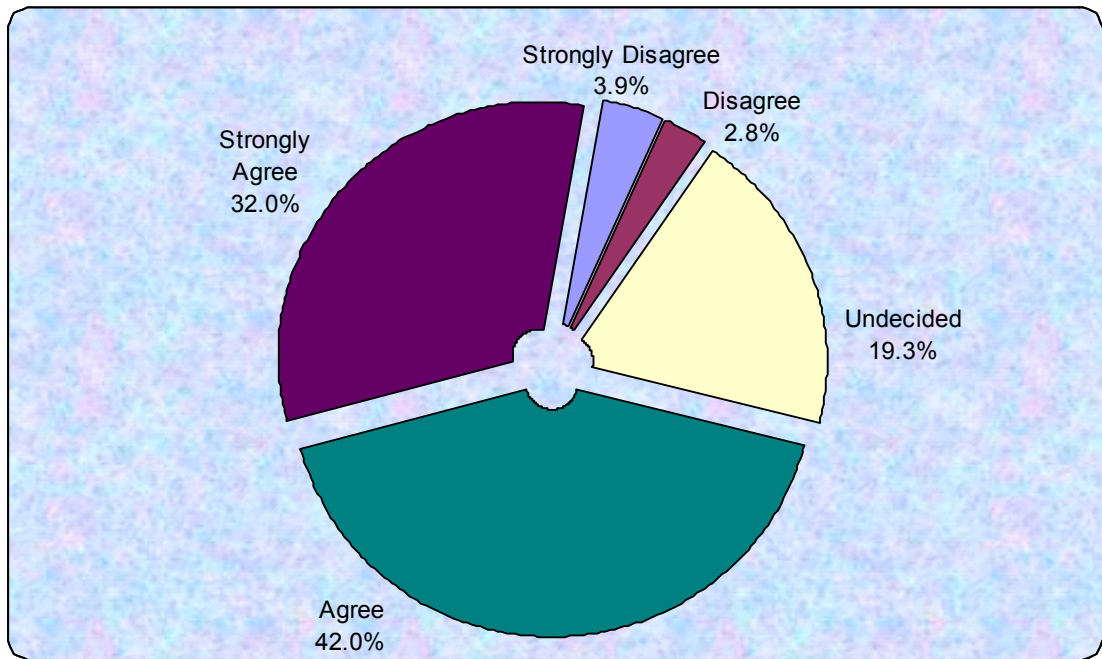


Figure 5.14: Spiritual help for living company values

#### 5.5 Summary

The quantitative results of the research indicated a representative sample of a majority response from Christian, Coloured, male employees. Overall the majority of respondents viewed themselves as spiritual. They agreed that the organisations' values were lived out, however strong challenging viewpoints were noticed throughout the responses as well as the significant number of respondents that remained undecided. Respondents also agreed that the negative behaviours were observed in the organisation and again the significant number of respondents that remained undecided were evident.

The top five personal or spiritual values as indicated by the respondents were that of Honesty, Integrity, Respect, Work Ethic and Empathy. These values may correlate with the organisations' values of Integrity and Excellence. The majority of respondents agreed that their values are aligned with the organisations' values in the

case that it is not different from the organisations' values and that they bring their spiritual values to work. The majority of respondents further agreed that spirituality can help the organisation to live out its values. No significant differences were found between the views of males and females or employee and management on whether they bring their spiritual values to work and whether spirituality can help the organisation to live out its values. All the groups were in agreement on these items.



## **CHAPTER SIX DISCUSSION OF RESULTS**

### **6.1 Introduction**

The main objective of this research was to determine whether a relationship existed between the personal or spiritual values of employees and the company's values. Furthermore, it set out to determine whether employees viewed themselves as spiritual, whether they bring their spirituality and related values to work and whether spirituality can help the company to live out its values. This chapter discusses the results of the quantitative research of the sample size of 183 respondents out of a population size of 1388.

### **6.2 Validity and reliability**

The reliability of the scales for spirituality and values were tested by using coefficient alpha. Niederman (1999) as summarised from Spector (1992), states that "a rule of thumb is that alpha should be at least .70 for a scale to demonstrate internal consistency". The first section of the questionnaire started with 11 items on whether employees viewed themselves as spiritual. The second section contained 22 items on whether the values are lived out in the organisation. The results indicated internal consistency of these scales with an alpha of .864 (see Appendix 1-1a) for the spirituality scale and alpha of .708 (see Appendix 1-1b) for the company values scale.

However, the score of the 6-item scale on whether there is an integration or influence of spirituality on the company values resulted in a low alpha of .350 (see Appendix 2-2a). A possible reason for the low internal consistency could lie in the incorrect grouping of these items and a lack of conducting a confirmatory factor analysis test. The score for the 3-item scale on personal values of employees also resulted in a low alpha of .263 (see Appendix 2-2b). A possible reason for the low internal consistency could be the difference in responses to the open-ended question where respondents had to list three personal values.

### **6.3 Sample**

The results indicated that the sample was representative of the demographics of the population. The population consists of the majority (48%) of Coloureds and the majority (75%) of males employed at the employee (82%) level. It is uncertain as to what the religion or faith is of the majority of the population as these statistics were not available. An assumption could be made that since the majority of the population consists of Coloureds, the mainstream religion of this cultural group could be either Christian and/or Muslim.

Firstly, results indicated that a majority (57.7%) of males responded to the questionnaire with a significant percentage (39%) of females as well. Females make out 25% of the total population. Apart from the fact that the population consists mainly of males, it is surprising to note that more males than females responded to a topic such as “spirituality in the workplace”. A general assumption is that males do not normally share the same sentiments as females when it comes to the “softer” types of issues. However, based on the results a further assumption can be made that this is not the general case here, as the majority of males indicated an interest in the topic of spirituality.

Secondly, results further indicated that an overwhelming majority (86%) of Christians responded to the questionnaire. Based on these results an assumption can be made that spirituality would be a topic of interest to most Christians of this population. The percentage of Muslims that responded was 6.9%. Furthermore, a minor 3.5% response came from Atheist, Hindu, Ushembe, Divine and Bantu religions. A further 3.5% did not indicate any religion. Based on these low responses a possible conclusion could be drawn that these groups did not show a direct interest in the topic of spirituality in the workplace or did not wish to participate in any form or share their opinions about it.

Thirdly, results indicated a majority (41%) of Coloureds responded to the questionnaire. A significant percentage (36%) of Whites also responded together with a moderate (15%) response from Africans and a further minor (4%) response from Asians. A 3.6% did not indicate any race. Based on these results an assumption can be made that the majority of Coloureds and Whites showed an interest in the topic of spirituality in the workplace. The response rate for these two race groups could be seen as representative of the population where Coloureds make out 48% and Whites make out 27% of the total population. The 15% response rate from Africans could also be seen as representative of the percentage (22%) Africans of the population as well as the 4% response rate from Asians that are in a minority (4%) of the population.

Lastly, the results indicated a majority (77%) response from employees and a significant response (19%) from management. In relation to the total population these response rates could be seen as representative of the total population consisting of 82% employees and 18% management. A further 3.8% did not indicate any level or category. Based on the results an assumption can be made that most employees showed an interest or a level of curiosity in the topic of spirituality in the workplace. It

is appreciative to have received a significant response from management given the time demands placed on this level of employees. A possible conclusion can be drawn that management also showed a significant interest or curiosity in the topic of spirituality in the workplace.

Overall, results indicated that a positive response of the interest or curiosity in the topic of spirituality in the workplace existed. Results also indicated that a representative sample responded to the research which provides confidence in the views expressed in relation to the population.

#### **6.4 Spirituality of employees**

The results indicated that the majority of respondents strongly agreed on the items relating to whether employees viewed themselves as spiritual. A breakdown of this view resulted in a strong correlation with the elements highlighted in the definition of spirituality.

The majority (56%) of respondents strongly agreed that they find strength in their faith and spiritual beliefs. A further majority (54%) strongly agreed that they believe there is a spiritual part of them that will exist forever. As stated in the literature review these beliefs correlate with the element noted by Krishnakumar and Neck (2002) that spirituality originates “inside the individual”. Spirituality then can be seen as an inner experience given that an individuals’ faith and beliefs are personal elements. The cumulative percentage of respondents that both agreed and strongly agreed that they find strength in their faith and spiritual beliefs was 86%. The cumulative percentage for respondents that both agreed and strongly agreed that there is a spiritual part of them that will exist forever was 82%. These results prove an overwhelming majority of employees hold personal beliefs and seek strength and answers in their spirituality.

The majority (51%) of respondents agreed that they feel connected to other people in the workplace. A further majority (48%) of respondents agreed that it is important for them to feel a sense of connection with the world. As stated in the literature review these beliefs correspond with the view of Kale and Shrivastava (2003) that spirituality deals with the element of “connectedness”. Krishnakumar and Neck (2002) in agreement noted in their interpretation that spirituality is “that inexplicable feeling of connectedness with others and the universe”. The cumulative percentage of respondents that both agreed and strongly agreed they feel connected to other people in the workplace was 67%. The cumulative percentage of respondents that both agreed and strongly agreed that it is important for them to feel a sense of

connection with the world was 71%. These results indicated the importance to establish networks and positive connections with colleagues both internal and external to the workplace. Furthermore, it also showed the importance for organisations to provide the means for employees, through their daily work activities, to be connected to the society or community.

The majority (54%) of respondents strongly disagreed that their life lacks meaning and purpose. As stated in the literature review Graber's (2001) definition of spirituality as cited by Krishnakumar and Neck (2002) is that it "implies an inner search for meaning and fulfillment". The results indicated this definition holds true as respondents showed a strong opinion that their life has meaning and purpose. A further majority (46%) agreed that they seek meaning and purpose in the workplace. Milliman, Czaplewski and Ferguson (2003) noted that it is foundational to spirituality in the workplace to be involved with work that gives meaning and purpose. The cumulative percentage of respondents that both disagreed and strongly disagreed that their life lacks meaning and purpose was 83%. The cumulative percentage of respondents that both agreed and strongly agreed they seek meaning and purpose in the workplace was 62%. These results indicated the importance for organisations to provide work that is meaningful for employees as it is in the nature of human beings to seek meaning in what they do and experience (Zohar & Marshall, 2000). An assumption can also be made that the reason why these respondents' life had meaning and purpose is as a result of the inner experience of their spirituality.

The majority (56%) of respondents strongly agreed that they feel connected to a higher power. A further majority (66%) of respondents strongly agreed that they believe in a higher power. As stated in the literature review Kale and Shrivastava (2003) noted that spirituality involves a connection with a "higher power". In agreement, Niederman (1999) also noted various definitions of spirituality involved a "relationship with an Ultimate Other [or Reality]". The cumulative percentage of respondents that both agreed and strongly agreed they feel connected to a higher power was 84%. The cumulative percentage of respondents that both agreed and strongly agreed they believe in a higher power was 91%. These results prove to hold a strong connection with the majority of respondents' expression of their religion or faith which is Christian. Murray's (1980) definition of spirituality as cited by Niederman (1999) stated that it is a "transcendental relationship between the person and a Higher Being". Green's (1987) definition of spirituality also cited by Niederman (1999) directly bases this relationship as "a striving for the presence of God ...". Since a general assumption can be made that Christians believe in God, the Christian

respondents' interpretation of a higher power related directly to their belief and connection to God.

As noted from these results it becomes evident that the respondents viewed themselves as spiritual beings in that they experience spirituality as an inner experience, that they feel a sense of connection to others and to the world, that they feel connected to a higher power and that they experience meaning and purpose in their life. The view that the majority of respondents identified themselves as spiritual may have been strengthened significantly by the Christian responses. The results however, irrespective of the religion or faith that respondents proclaimed, indicated that the elements mentioned in the definition of spirituality confirmed the views of various authors on what the concept entails.

Significant responses were noted of the respondents' deep sense of a life of meaning and purpose. Given that employees spend most of their time at work, it can be assumed that many employees are looking to the workplace to provide in this essential need. Zohar and Marshall (2000) stated that human beings are essentially "spiritual creatures" because they are driven by a need to ask "fundamental" or "ultimate" questions as to the meaning and purpose of life. Therefore, to assist spiritual employees to find meaning and purpose in their work is to provide them with activities that can make a difference in their own life and in those of others (Milliman, Czaplewski & Ferguson, 2003).

Zohar and Marshall (2000) affirmed that finding meaning in life is one of the main factors that people think about. They further stated that humans have a desire to be involved in something that is greater than their own self and something that can help them to experience feelings of worth. Therefore, the ability of organisations to provide activities that give meaning and purpose to spiritual employees becomes even more important in today's fast-paced world with its increasing demands on employees.

## **6.5 Living the company values**

At the unit in Company X where the research was conducted, it seemed that the actions of employees from all levels of the company were misaligned to the company's values of Excellence, Innovation, Integrity, Customer Satisfaction and Accountability. The saying goes that actions speak louder than words and although these values are made visible and are talked about, the problem seemed that the behaviours linked to these values are not evident in the day-to-day actions of employees. However, in reviewing the results of the positive behaviours linked to the

company's values, the cumulative percentages for these elements indicated that the majority of respondents disagreed with the view that the values are not lived out. Respondents indicated that the values of Customer Satisfaction (44%), Excellence (39%), Accountability (45%) and Innovation (48%) are indeed lived out in the company. However, results also indicated that the majority (45%) of respondents felt that the value of Integrity was not lived out.

Results indicated that respondents agreed that the negative behaviours of micro-management (42%), failure to give credit (40%), hidden agendas (41%), dictatorial management (37%), lack of accountability (42%) and unequal treatment of employees (40%) were observed in the company which could be seen as counter-productive to living out the company's values. Interestingly, the majority of respondents, though slight in relation to those that agreed, remained undecided that the negative behaviours of lying by employees (34%), distortion of facts to customers (35%) and lying to employees (34%) are evident in the company. The reasons for this indecision is uncertain, however one can only assume that respondents did not have "evidence" to agree or disagree that these behaviours were evident in the company or that respondents did not want to give a bad reflection of themselves or the company.

A number of interpretations can be drawn from these results:

Firstly, although respondents agreed that the value of Accountability (45%) was lived out in the company, compared to the results from the negative behaviours, a significant percentage of respondents (42%) still indicated a concern with a lack of accountability in the company.

Secondly, the negative behaviours of unequal treatment of employees, lying by employees, distortion of facts to customers and lying to employees could all be related to management and employees behaving with a lack of integrity. Similarly, the negative behaviours of micro-management, failure to give credit, hidden agendas and dictatorial management could all be related to operating in an environment where there is a lack of trust. Trust can be assumed as one of the key elements necessary for a company and its employees to behave with integrity.

Thirdly, the fact that the majority of responses indicated that these negative behaviours were evident leads to a direct correlation with the results that indicated the value of Integrity was not lived out in the company.

Overall, the impact that a lack of integrity can have on the company should be a cause for concern. One should also note the significant percentage of respondents that remained undecided throughout the values section of the questionnaire. The possible reasons for this indecision could be assumed, as stated previously, that the respondents did not want to give a bad reflection of themselves and the company; or that they were unsure how to answer as they may have observed isolated cases of these behaviours and did not want to give a skewed reflection; or that they viewed this information as sensitive and did not want to disclose their views.

## **6.6 Relationship and alignment of employee and company values**

The main aim of this research was to determine whether a relationship existed between the values of employees and the values of the company. Chapter Five offered a breakdown of the values explicitly mentioned by employees which was categorised into eight broad categories. These eight categories represented the personal or spiritual values of employees which are Honesty, Respect, Integrity, Equality, Openness, Work Ethic, Empathy and Other. Upon further examination the researcher acknowledged that the values could have been structured and labelled more appropriately which could have resulted in a more accurate breakdown particularly the values that were mentioned under Work Ethic and Other. The values mentioned under Other mostly dealt with elements relating to one's spirituality. It is interesting to note that a number of negative behaviours that were observed in the company related to respondents "choice" of personal values, for example, results indicated that the majority (40%) of respondents indicated to have observed the negative behaviour of unequal treatment of employees. This correlates with employees' personal value of Equality (24%).

Results indicated that amongst all the other responses grouped under Personal Value 1, the majority of respondents (33%) mentioned Honesty as Value 1. The majority of respondents (19%) mentioned Integrity as Value 2 amongst all the other responses grouped under Personal Value 2. The majority (18%) of respondents further mentioned Work Ethic as Value 3 amongst all the other responses grouped under Personal Value 3. However, when looking at the cumulative responses for each value mentioned under Personal Value 1, Personal Value 2 and Personal Value 3 the picture changed slightly to reflect the following:

- Honesty (57%);
- Integrity (42%);
- Respect (41%);

- Work Ethic (41%);
- Empathy (32%);
- Other (32%);
- Equality (24%); and
- Openness (13%).

Honesty, Integrity and Respect can be grouped together under the single value of Integrity but will be left separately to demonstrate the strong views of the respondents in relation to these personal values.

The values of the company, on the other hand, are those of:

- Integrity;
- Excellence;
- Customer Satisfaction;
- Innovation; and
- Accountability.

A number of interpretations can be made by just looking at the personal values mentioned by employees and the values of the company:

Firstly, the value of Integrity was explicitly mentioned by employees as a personal value which correlates with the company's value of Integrity.

Secondly, the personal values of Honesty and Respect are also directly related to Integrity which again correlates with the company's value of Integrity.

Thirdly, employees' personal value of Work Ethic could be correlated to the company's value of Excellence as the breakdown of the Work Ethic value contained several inputs of the explicit mentioning of excellence as one of employees personal values.

The correlation table in Appendix 4 gives a detailed breakdown of the number of correlations found between employees' personal values and the values of the company which were directly linked to the observed behaviours in the company. Results showed that significant correlations were found at levels 0.01 and 0.05 between employees' personal values and the positive and negative behaviours which described the company's values.



Correlations were found at the 0.01 level for employees' personal values with the following positive and negative behaviours:

- Rules apply equally to all (Integrity);
- Challenging dishonest behaviour (Integrity);
- Hidden agendas (Integrity);
- Exceeding expectations by beating set targets (Excellence); and
- Lying to employees (Integrity).

These results indicated that the correlation was significant at the 0.01 level between employees' personal values and the company's values of Integrity and Excellence.

Correlations were also found at the 0.05 level for employees' personal values with the following positive and negative behaviours:

- Failure to give credit (Integrity);
- Consistent and reliable quality delivery (Customer Satisfaction);
- Dictatorial management (Integrity);
- Effective application of policies and procedures (Excellence);
- Unequal treatment of employees (Integrity);
- Lying by employees (Integrity);
- Lying to employees (Integrity);
- Having an open-mind; creating a culture where innovation is rewarded (Innovation); and
- Allow people to constructively challenge the status quo (Innovation).

These results indicated that the correlation was significant between employees' personal values and the company's values of Integrity, Customer Satisfaction, Excellence and Innovation.

The results further indicated that the majority (52%) of respondents agreed that they understood what was expected of them to live out the company's values. A further majority (64%) agreed that they were aware what the company values are. These results indicated that the company where the research was conducted certainly did the right thing of making its employees aware and educating them on the behaviours necessary to live out the company values. Although negative behaviours that could be seen as counter-productive to the company's values were observed, one could reason that although employees ascribed to the company's values, their interpretation

of how these values should be acted out was different (Udovičič & Mulej, 2006) to that of the company's expectation.

Marques (2005b) noted the view of Giacalone and Jurkiewicz (2003) that employees have a "growing desire to merge their personal and professional values, viewing their career as an avenue through which to express themselves". Giacalone and Jurkiewicz (2003) further confirmed that spirituality in the workplace at the "individual level refers to a personal set of values" and at the company level it is "a framework of organizational values evidenced in the culture [of the company]" (Giacalone, Jurkiewicz & Fry, 2003). Subsequently, as noted by Milliman, Czaplewski and Ferguson (2003) various authors are of the opinion that spirituality in the workplace is mostly related with the alignment of employees' personal values with the company's values (Mitroff & Denton, 1999). According to Milliman, Czaplewski and Ferguson (2003) such values alignment could mean that "employees desire to work in an organisation whose goal is to not just be a good corporate citizen, but an organisation that seeks to have a high sense of ethics or integrity ...".

Overall, even though the personal value scale resulted in a low alpha of .263, these results indicated that a significant relationship exists mainly between the company value of Integrity and the employees' personal value of Integrity. This correlation is also evident as the majority of respondents indicated that the value of Integrity was not lived out fully in the company, hence the majority response for Honesty, Integrity and Respect as employees' cumulative top three personal values.

## **6.7 Spiritual influence and integration of employee and company values**

Research also attempted to establish whether employees integrate their spirituality at work. This was addressed by the following items: whether their personal values were different from the company values, whether employees bring their spiritual values to work and whether it is difficult for them to live out their spirituality and related values. It is important for organisations to first establish what its employees' personal or spiritual values are. The organisation should then have an understanding and appreciation of these values and further endeavour to bring about an alignment between employees' personal values and the company values.

Results indicated that the majority (37%) of respondents disagreed that their values were different from the company's values. A majority (50%) agreed that they bring their spirituality and related values to work. A further majority (42%) disagreed that it is difficult for them to live out their spirituality and related values in the workplace. It

can be seen from these results that respondents claimed to share the same values of the company, that they bring their spiritual values to work and that it is not difficult for them to live out their spirituality in the workplace.

It could be assumed from these responses that some relationship exists that employees integrate their spirituality in the workplace even though this scale resulted in a low alpha of .350. It could be assumed that the reason why employees did not find it difficult to integrate their spiritual values was because it is an integral part of who they are and it drives them to act accordingly. It could also be assumed that the reason that these respondents found it easy to integrate their spiritual values was because of the relationship or alignment that existed between the company's values and the employees' personal values.

### **6.8 Spiritual help for living company values**

The results indicated that a majority (42%) of respondents agreed and a further (32%) strongly agreed that spirituality can help the company to live out its values. If one considers that the value that was not lived out in the company, according to the majority of respondents (45%), was that of Integrity, an assumption can be made that spirituality can help the company to live out its value of Integrity.

Various authors agree that one of the benefits of integrating spirituality in the workplace is the view that it improves honesty and trust in the workplace (Wagner-Marsh & Conley, 1999; Kriger & Hanson, 1999 and Burack, 1999). The impact that spirituality could have on employees is noted by Marques (2005) who cited the view of Sangster (2003) that spiritual employees consistently display integrity and trust. This is evident in the results of the research that indicated a majority of respondents viewed themselves as spiritual and advocated personal values of Honesty, Respect and Integrity. According to Marques (2005) this benefit of spirituality can also be coupled with Maclagans' (1991) view of improved ethical behaviour. In support, Giacalone and Jurkiewicz (2003) are also of the opinion that the assumption can be made that spiritual workers would be more in tune into doing the right things for the right reasons. They further made the conclusion that the "degree of individual spirituality influences whether an individual perceives a questionable business practice as ethical or unethical" (Giacalone & Jurkiewicz, 2003).

It should be noted that no significance difference where found between the views expressed by males and females or employees and management on the items of whether they bring their spirituality to work and whether they believe spirituality can

help the company to live out its values. It could therefore be assumed that these groups mentioned shared a common viewpoint on these items which could assist the company with integrating spirituality in the workplace.

## **6.9 Summary**

The results of the quantitative research indicated that the majority of respondents viewed themselves as spiritual. They agreed that the company values of Excellence, Customer Satisfaction, Innovation and Accountability were lived out in the company. However, the majority indicated that the value that was not lived out was that of Integrity. Coupled with this response were also the negative behaviours observed by respondents which could be seen as counter-productive to living out the company values. Employees identified their personal values as Honesty, Integrity, Respect, Work Ethic, Empathy, Equality, Openness and values that related mainly to individual spirituality, labelled as Other. The results indicated a correlation between the personal values of employees and the company's values of mainly Integrity and furthermore Excellence, Innovation and Customer Satisfaction. Research further indicated that employees' values were aligned to the company's values. Respondents indicated that their values were not different from the company values, that they understood the company values and what was expected of them to live out the company's values. The majority of respondents further expressed their belief that spirituality can help the company to live out its values, in particular the value of Integrity. The other company values are being lived out. Therefore, the problem statement that the behaviours of employees indicated that the company values of Integrity, Excellence, Customer Satisfaction, Innovation and Accountability were not lived out should be replaced with a more accurate reflection of "the behaviours of employees indicated that the company value of Integrity was not lived out".

Overall, in relation to the objectives of the research the following can be said:

- Firstly, the results indicated a relationship between employees' personal or spiritual values and the values of the company;
- Secondly, the results indicated that employees viewed themselves as spiritual;
- Thirdly, the results indicated that employees bring their spiritual values to work (integration); and
- Lastly, the results indicated that respondents believed spirituality can help the company to live out its values.

In conclusion, the premise of this research was that if a link can be established between the personal values of employees and the company values, the company should stimulate awareness of spirituality in the workplace. Since results determined this link between employee and company values was established, it can therefore be proposed that the company should endeavour to stimulate awareness of spirituality in the workplace with relevance to improving the company value of Integrity.

## **CHAPTER SEVEN CONCLUSIONS AND RECOMMENDATIONS**

### **7.1 Introduction**

The final conclusions and recommendations of this research are briefly discussed in relation to the main focus of the research, the research objectives, the recommendations to organisations, the significance of this research, the limitations of the research and recommendations for further research.

### **7.2 Research focus**

The focus of this research was to establish whether the company values of Integrity, Excellence, Customer Satisfaction, Innovation and Accountability were lived out as it did not seem evident in the actions and behaviour of employees. This led to the main objective of the research, to determine whether a relationship existed between the company values and the personal values of employees. Linked to the main objective was the question whether spirituality can help the company to live out its values. The premise was that if a positive relationship could be established, then the company should endeavour to stimulate awareness of spirituality in the workplace.

### **7.3 Research objectives**

In relation to the main objective and subsequent question, the following sub-objectives had to be determined:

- Whether employees viewed themselves as spiritual;
- Whether employees bring their spiritual values to work (integration); and
- Whether employees believed that spirituality can help the company live out its values.

Research determined that the company values were indeed lived out, except the value of Integrity. The results further indicated that employees understood the company values and that they were aware what was expected of them to live out the values. Research then determined that a positive relationship existed between the personal values of employees and the company values, in particular the value of Integrity.

The results further determined that employees viewed themselves as spiritual. Firstly, spirituality is an inner experience for them. Secondly, they felt a sense of connection to others and the world. Thirdly, their life had meaning and purpose and lastly, that they felt connected and believed in a higher power. Research also determined that

employees integrate their spirituality and related values at work. Respondents indicated that they bring their spiritual values to work, their spiritual or personal values were not different from the company's values and it is not difficult for them to live out their spirituality and related values at work.

Furthermore, the results determined that employees believed that spirituality can help the company to live out its values. Based on these results, a proposal to the company where the research was conducted can be made to endeavour to stimulate awareness of spirituality with relevance to improving and assisting employees to live out the value of Integrity. This awareness should first be established in the Human Resources Department before doing a company wide exercise. The strategies best suited to stimulate awareness in the company should be determined by Management and HR in participation with employees.

#### **7.4 Recommendations to organisations**

On the basis of this research, a number of recommendations can be made to organisations:

Firstly, organisations should note that spiritual employees will strive to integrate their spiritual beliefs and values in their daily activities at work as it is fundamental to their being. Such employees regard their spiritual beliefs and values as their moral compass which guides factors such as their decision making, attitude at work and overall their mission and purpose in life. Organisations should therefore endeavour to assist employees to integrate their spiritual dimension in the workplace. This can be done through integration strategies as proposed by researchers Chamiec-Case and Sherr (2005):

- Process integration: this refers to organisation leaders asking themselves key questions in order to determine whether their actions and decisions are consistent with their ultimate life and work goals and purposes (Alford & Naughton, 2001). An example of such a key question would be: "When I go home at the end of the day, will I feel comfortable telling my wife and children what I did at work today?" (Maglitta, 1996). The use of such questions has helped leaders to review their actions in order to stay in alignment with integrating their spiritual beliefs in their work (Chamiec-Case & Sherr, 2005).
- Awareness integration: this focuses on the constant awareness of the organisation leaders' core spiritual beliefs and values that it informs and shape

all decisions at an almost unreflective level. This degree of awareness is cultivated by the continuous awareness of the presence of the divine through example prayer and meditation (Alford & Naughton, 2001). According to Augustine Pierce (1999) this helps to heighten a persons' spiritual awareness throughout their working day.

- Content integration: this involves the use of content-rich principles, guidelines or rules to guide leaders in their decisions. An example of this is the use of scriptures or written traditions of a religious community (Chamiec-Case & Sherr, 2005). This strategy may be difficult to integrate because of the religious connotation. Organisations can however incorporate the idea of principles and guidelines into a Code of Ethics.

Secondly, organisations should note that spiritual employees are concerned with values relating to moral or ethical conduct such as Integrity, Honesty, Respect, Equality, Empathy, Trust and Openness. Organisations that employ spiritual employees should note that when the moral or ethical values of spiritual employees are perceived to be degraded, such employees may become distressed and discouraged. Such employees would in time opt to leave the organisations' employ. Given that employees spend most of their time at work it becomes paramount for organisations to implement a spiritual values-based culture where the values of employees are respected. Previous research (Wagner-Marsh & Conley, 1999) has determined that organisations' that endeavour to instil a spiritually based culture have observed the changes in the attitudes and practices of its leaders and employees as follows:

- Honesty with self  
As noted by Wagner-Marsh and Conley (1999) the leaders' personal development and self-awareness are critical to the success of the organisation. Leaders ascribe to Robert Greenleaf's servant-leadership philosophy where leaders first look inside themselves for answers or solutions before looking outside. Coupled with self-awareness and servant leadership is also the attitude of humility in leaders (Wagner-Marsh & Conley, 1999).
- Articulation of the organisation's spiritually-based philosophy  
As observed by Wagner-Marsh and Conley (1999) this involves the extent to which spiritually-based organisations make their philosophical commitment known to all stakeholders. This can be done through advertising of the



organisations' products and services or anything that signifies the organisation's goal and purpose.

- **Mutual trust and honesty with others**  
As noted by Wagner-Marsh and Conley (1999) spiritually-based organisations place a high value on mutual trust and honesty. These organisations are very outright in their dealings and make it clear that "honesty is not only the best policy, it is the only policy" (Wagner-Marsh & Conley, 1999).
- **Commitment to quality and service**  
As presented by Wagner-Marsh and Conley (1999) spiritually-based organisations put quality and service ahead of profits. These organisations have a very strong customer-focused orientation and regard it the most important factor for the organisations' existence.
- **Commitment to employees**  
As found by Wagner-Marsh and Conley (1999) spiritually-based organisations are committed to both the professional and personal development and care of its employees. This is articulated in a variety of ways i.e. in programs and value statements of the organisation, mentoring and coaching programs, paying competitive salaries and offering family-friendly benefit packages.
- **Selection of personnel to match the corporation's spiritually-based philosophy**  
As identified by Wagner-Marsh and Conley (1999) it is crucial for spiritually-based organisations to select potential staff that will most likely fit easily and productively into the spiritual organisational culture. According to these companies, the technical competence aspect of potential employees is not the only determinant factor but the right attitude and the ability of people to contribute to the whole of the organisation are very important factors in the selection process.

Thirdly, organisations should note that it is important for the leadership of the organisation to act with integrity, honesty, respect and trust towards employees. Leaders should set an example in living the organisations' values to the fullest. When this alignment in the leaders conduct is perceived by employees, it builds employees' confidence in leadership and the organisation as a whole. This could also assist employees to develop trust in the organisation.

Fourthly, organisations should develop its leaders and employees not only on a professional level but also on a personal level, meaning the emotional and the spiritual facets. Wagner-Marsh and Conley (1999) pointed out that a number of spiritually based organisations incorporate spiritual values into the development and training programs of their employees and management.

Lastly, in order to achieve success many organisations attempt to align their employees' actions to the expectations of the organisation. These attempts are mainly seen in the overt actions of organisations, for example through re-organisation, leadership shuffles, technology and equipment, etc. These attempts could be considered as an outside-in approach. Organisations may need to now consider taking an inside-out approach whereby the conduct of employees is addressed at the core, which is the spirit.

## **7.5 Implications of the research**

Organisations constantly seek to engage the hearts and minds of its employees. Many organisations are prepared not to let a single stone unturned to find an answer, a way of enabling their employees to connect to the company's vision and values, its policies and procedures, its mission and goals. Employers want their employees to be committed to the bottom line and to come to work with enthusiasm to give their best each day. However, as determined by the results of this research many negative practices and behaviours are observed in the workplace. This may indicate that many employees come to work for their own interest and do not always have the company's interest at heart. By integrating spirituality into the workplace employers and employees may learn to move beyond self-interest and aspire for greater things that can make a meaningful contribution in life.

This research established the link between the personal values of employees and the company values. As an organisations' values system is assumed to be a set of beliefs, the company can endeavour to align their values with that of their employees' spiritual values in order to achieve better commitment and engagement towards the overall goals of the company.

An avenue that should be explored is the involvement of HR. As stated in this research, one of the new perspectives for HR strategies is the implementation of spirituality in the workplace (Marques, 2005). The Human Resources Department can play an important role in assisting management to create strategies that encompass spirituality in order to create a culture that is geared towards the successful

achievement of both business and personal goals. These strategies may benefit the whole organisation and may assist HR professionals to gain strategic ground.

## **7.6 Limitations of the research**

The limitations in this research are firstly the reliability of the measuring instrument. The scales of “integration and spirituality influences the company values” and the “personal values” of employees both received very low coefficient alpha scores. This lead to subjective interpretations based on the responses received for these scales.

Secondly, spirituality is a unique and personal construct with multiple definitions which makes measurement of the construct very difficult. Spirituality may also have been a new construct for many participants who had to rely on their own interpretation of the construct. This lead to subjective interpretations based on the responses received.

Thirdly, the quantitative approach of this research limited the richness and uniqueness of the construct of spirituality. Conclusions were made based on a single self-reported measuring instrument.

Fourthly, the breakdown of the personal values of employees should have been structured more thoroughly and labelled more accurately. It would have been to the benefit of the research if it was done by an independent party.

## **7.7 Recommendations for further research**

For further research, it is recommended to supplement the quantitative approach with a qualitative approach in order to substantiate the results of the survey.

A confirmatory factor analysis should be conducted to determine employees’ spirituality and related values as well as how these values influence the company values on a different sample.

Further research should determine the best ways of stimulating awareness of spirituality in organisations today.

The significance and involvement of the Human Resources Department as a key role player in spirituality at work should be determined.

Further research should determine whether spiritual values such as Honesty, Integrity, Respect, etc. can improve the bottom line of the organisation.

Spirituality has also been linked to retention. Further research should determine if a relationship exist between spirituality and what makes people stay in an organisation.

### **7.8 Closing note**

Integrating spirituality in the workplace must be done with authenticity. Organisations should be careful not to abuse the use of spirituality to mainly gain financial success. As such, it loses its intent. People are very perceptive and easily detect when things are not done with genuine motives. The true intent of spirituality is having people functioning as “whole” persons in the workplace. Financial success would in all likelihood be a spin-off as a result of having employees who are integrating all of themselves into their work.

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## APPENDICES

### APPENDIX A: RELIABILITY OF SPIRITUALITY AND COMPANY VALUES SCALES

#### 1a) Scale: Spirituality

##### Case Processing Summary

		N	%
Cases	Valid	173	94.5
	Excluded <sup>a</sup>	10	5.5
	Total	183	100.0

a. Listwise deletion based on all variables in the procedure.

##### Reliability Statistics

Cronbach's Alpha	N of Items
.864	11

#### 1b) Scale: SharedValues

##### Case Processing Summary

		N	%
Cases	Valid	152	83.1
	Excluded <sup>a</sup>	31	16.9
	Total	183	100.0

a. Listwise deletion based on all variables in the procedure.

##### Reliability Statistics

Cronbach's Alpha	N of Items
.708	22

## APPENDIX B: RELIABILITY OF SPIRITUALITY INFLUENCE AND PERSONAL VALUES SCALES

### 2a) Scale: SPInfluValues

**Case Processing Summary**

		N	%
Cases	Valid	177	96.7
	Excluded <sup>a</sup>	6	3.3
	Total	183	100.0

a. Listwise deletion based on all variables in the procedure.

**Reliability Statistics**

Cronbach's Alpha	N of Items
.350	6

### 2b) Scale: PersValues

**Case Processing Summary**

		N	%
Cases	Valid	93	50.8
	Excluded <sup>a</sup>	90	49.2
	Total	183	100.0

a. Listwise deletion based on all variables in the procedure.

**Reliability Statistics**

Cronbach's Alpha	N of Items
.263	3

## APPENDIX C: T-TESTS FOR GENDER AND LEVEL/CATEGORY ON ITEMS 16 AND 18

### Gender

#### Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
I bring my spirituality and related values to work	Male	105	3.76	1.033	.101
	Female	71	3.93	1.073	.127
Spirituality can help the organisation live out its values	Male	105	3.92	1.016	.099
	Female	69	4.09	.818	.098

#### Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	p-value. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
I bring my spirituality and related values to work	Equal variances assumed	.009	.923	-1.040	174	.300	-.168	.161	-.486	.151
Spirituality can help the organisation live out its values	Equal variances assumed	1.779	.184	-1.117	172	.266	-.163	.146	-.452	.125

### Level/Category

#### Group Statistics

	EmployeeLevel	N	Mean	Std. Deviation	Std. Error Mean
I bring my spirituality and related values to work	Employee	141	3.79	1.101	.093
	Management	34	4.00	.816	.140
Spirituality can help the organisation live out its values	Employee	139	3.94	1.006	.085
	Management	34	4.18	.626	.107

#### Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	p-value. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
I bring my spirituality and related values to work	Equal variances not assumed	8.086	.005	-1.267	65.304	.210	-.213	.168	-.548	.123
Spirituality can help the organisation live out its values	Equal variances not assumed	4.693	.032	-1.706	80.131	.092	-.234	.137	-.507	.039

## APPENDIX D: CORRELATION BETWEEN COMPANY VALUES AND PERSONAL OR SPIRITUAL VALUES OF EMPLOYEES

		Personal Value 1	Personal Value 2	Personal Value 3
Delivering on promises made	Correlation Coefficient	.132	-.014	.179
	p-value (2-tailed)	.163	.886	.087
	N	113	105	93
Rules apply equally to all	Correlation Coefficient	.128	.073	.281**
	p-value (2-tailed)	.177	.462	.006
	N	113	105	93
Challenging dishonest behaviour	Correlation Coefficient	.159	-.050	.308**
	p-value (2-tailed)	.093	.615	.003
	N	112	104	92
Micro-management	Correlation Coefficient	-.055	-.145	.111
	p-value (2-tailed)	.575	.150	.301
	N	108	100	88
Failure to give credit	Correlation Coefficient	-.053	.030	-.214*
	p-value (2-tailed)	.583	.761	.041
	N	110	102	91
Consistent and reliable quality delivery	Correlation Coefficient	.144	.095	.233*
	p-value (2-tailed)	.129	.339	.026
	N	112	104	92
Always keeping customers informed	Correlation Coefficient	.168	.063	.157
	p-value (2-tailed)	.079	.525	.136
	N	111	103	91
Being open and honest with customers	Correlation Coefficient	.137	-.047	.091
	p-value (2-tailed)	.148	.638	.387
	N	112	104	92
Hidden agendas	Correlation Coefficient	-.086	-.116	-.329**
	p-value (2-tailed)	.370	.243	.001
	N	111	103	91
Dictatorial management	Correlation Coefficient	-.145	-.208*	-.228*
	p-value (2-tailed)	.131	.036	.030
	N	110	102	91
Exceeding expectations by beating set targets	Correlation Coefficient	.179	-.100	.297**
	p-value (2-tailed)	.062	.316	.005
	N	110	102	90
Effective application of policies and procedures	Correlation Coefficient	.208*	-.005	.157
	p-value (2-tailed)	.028	.963	.134
	N	112	104	92
Lack of accountability	Correlation Coefficient	-.005	-.072	.058
	p-value (2-tailed)	.958	.465	.583
	N	112	104	92
Unequal treatment of employees	Correlation Coefficient	.012	-.044	-.209*
	p-value (2-tailed)	.898	.663	.048
	N	110	102	90
The ability to admit mistakes	Correlation Coefficient	.030	.051	.175
	p-value (2-tailed)	.754	.610	.098
	N	110	103	91
Taking accountability and responsibility for own actions	Correlation Coefficient	.015	.020	.106
	p-value (2-tailed)	.873	.843	.314
	N	111	103	92

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## APPENDIX D (CONTINUED): CORRELATION BETWEEN COMPANY VALUES AND PERSONAL OR SPIRITUAL VALUES OF EMPLOYEES

Lying by employees	Correlation Coefficient	-0.037	-0.004	-0.221*
	p-value (2-tailed)	.702	.972	.036
	N	110	102	90
Distortion of facts to customers	Correlation Coefficient	-.156	-.116	-.111
	p-value (2-tailed)	.104	.246	.296
	N	110	102	91
Lying to employees	Correlation Coefficient	-.303**	-.016	-.261*
	p-value (2-tailed)	.001	.870	.013
	N	110	102	90
Create solutions for customers through improving ways of doing things	Correlation Coefficient	.072	-.007	.119
	p-value (2-tailed)	.452	.947	.263
	N	110	102	91
Having an open-mind; creating a culture where innovation is rewarded	Correlation Coefficient	.190*	-.082	.233*
	p-value (2-tailed)	.045	.410	.025
	N	112	104	92
Allow people to constructively challenge the status quo	Correlation Coefficient	.176	.007	.209*
	p-value (2-tailed)	.062	.945	.045
	N	113	105	93
Personal Value 1	Correlation Coefficient	1.000	-.062	.302**
	p-value (2-tailed)	.	.530	.003
	N	113	105	93
Personal Value 2	Correlation Coefficient	-.062	1.000	.020
	p-value (2-tailed)	.530	.	.847
	N	105	105	93
Personal Value 3	Correlation Coefficient	.302**	.020	1.000
	p-value (2-tailed)	.003	.847	.
	N	93	93	93

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## APPENDIX E: FREQUENCIES

I feel connected to a higher power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.9	5.0	5.0
	Disagree	8	4.4	4.4	9.4
	Undecided	12	6.6	6.7	16.1
	Agree	50	27.3	27.8	43.9
	Strongly Agree	101	55.2	56.1	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

I feel connected to other people in the workplace

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	3.3	3.3	3.3
	Disagree	16	8.7	8.8	12.2
	Undecided	37	20.2	20.4	32.6
	Agree	92	50.3	50.8	83.4
	Strongly Agree	30	16.4	16.6	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		



## APPENDIX E (CONTINUED): FREQUENCIES

### My life lacks meaning and purpose

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	97	53.0	53.9	53.9
	Disagree	52	28.4	28.9	82.8
	Undecided	16	8.7	8.9	91.7
	Agree	11	6.0	6.1	97.8
	Strongly Agree	4	2.2	2.2	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

### I find strength in my faith or spiritual beliefs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	2.7	2.7	2.7
	Disagree	6	3.3	3.3	6.0
	Undecided	15	8.2	8.2	14.3
	Agree	54	29.5	29.7	44.0
	Strongly Agree	102	55.7	56.0	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### I seek meaning and purpose in the workplace

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	18	9.8	10.0	10.0
	Disagree	25	13.7	13.9	23.9
	Undecided	25	13.7	13.9	37.8
	Agree	82	44.8	45.6	83.3
	Strongly Agree	30	16.4	16.7	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### It is important for me to feel a sense of connection with the world

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.9	5.0	5.0
	Disagree	14	7.7	7.8	12.8
	Undecided	29	15.8	16.1	28.9
	Agree	87	47.5	48.3	77.2
	Strongly Agree	41	22.4	22.8	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

### I believe there is a spiritual part of me that will exist forever

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.4	4.4
	Disagree	6	3.3	3.3	7.7
	Undecided	18	9.8	9.9	17.6
	Agree	52	28.4	28.6	46.2
	Strongly Agree	98	53.6	53.8	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### I believe in a higher power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	2.2	2.2	2.2
	Disagree	5	2.7	2.7	4.9
	Undecided	8	4.4	4.4	9.3
	Agree	44	24.0	24.2	33.5
	Strongly Agree	121	66.1	66.5	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### I believe there is a connection between my spirit and the higher power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	2.7	2.8	2.8
	Disagree	5	2.7	2.8	5.5
	Undecided	15	8.2	8.3	13.8
	Agree	59	32.2	32.6	46.4
	Strongly Agree	97	53.0	53.6	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

### I do activities in order to connect with a higher power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.4	4.4
	Disagree	15	8.2	8.2	12.6
	Undecided	19	10.4	10.4	23.1
	Agree	66	36.1	36.3	59.3
	Strongly Agree	74	40.4	40.7	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### It is important for me to receive guidance from a higher power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.9	5.0	5.0
	Disagree	9	4.9	5.0	9.9
	Undecided	16	8.7	8.8	18.8
	Agree	61	33.3	33.7	52.5
	Strongly Agree	86	47.0	47.5	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Delivering on promises made

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	10.9	11.0	11.0
	Disagree	56	30.6	30.9	42.0
	Undecided	37	20.2	20.4	62.4
	Agree	50	27.3	27.6	90.1
	Strongly Agree	18	9.8	9.9	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

### Rules apply equally to all

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	45	24.6	24.6	24.6
	Disagree	67	36.6	36.6	61.2
	Undecided	23	12.6	12.6	73.8
	Agree	31	16.9	16.9	90.7
	Strongly Agree	17	9.3	9.3	100.0
	Total	183	100.0	100.0	

### Challenging dishonest behaviour

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	17	9.3	9.4	9.4
	Disagree	41	22.4	22.7	32.0
	Undecided	36	19.7	19.9	51.9
	Agree	66	36.1	36.5	88.4
	Strongly Agree	21	11.5	11.6	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Micro-management

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.9	5.2	5.2
	Disagree	15	8.2	8.6	13.8
	Undecided	58	31.7	33.3	47.1
	Agree	73	39.9	42.0	89.1
	Strongly Agree	19	10.4	10.9	100.0
	Total	174	95.1	100.0	
Missing	System	9	4.9		
Total		183	100.0		

### Failure to give credit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.2	7.2
	Disagree	34	18.6	18.9	26.1
	Undecided	37	20.2	20.6	46.7
	Agree	72	39.3	40.0	86.7
	Strongly Agree	24	13.1	13.3	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

### Consistent and reliable quality delivery

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.1	7.1
	Disagree	52	28.4	28.6	35.7
	Undecided	42	23.0	23.1	58.8
	Agree	61	33.3	33.5	92.3
	Strongly Agree	14	7.7	7.7	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Always keeping customers informed

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.4	4.4
	Disagree	54	29.5	29.8	34.3
	Undecided	39	21.3	21.5	55.8
	Agree	58	31.7	32.0	87.8
	Strongly Agree	22	12.0	12.2	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

### Being open and honest with customers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	10	5.5	5.5	5.5
	Disagree	36	19.7	19.8	25.3
	Undecided	51	27.9	28.0	53.3
	Agree	64	35.0	35.2	88.5
	Strongly Agree	21	11.5	11.5	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### Hidden agendas

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.2	7.2
	Disagree	30	16.4	16.7	23.9
	Undecided	43	23.5	23.9	47.8
	Agree	73	39.9	40.6	88.3
	Strongly Agree	21	11.5	11.7	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Dictatorial management

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	6.0	6.2	6.2
	Disagree	38	20.8	21.6	27.8
	Undecided	35	19.1	19.9	47.7
	Agree	66	36.1	37.5	85.2
	Strongly Agree	26	14.2	14.8	100.0
	Total	176	96.2	100.0	
Missing	System	7	3.8		
Total		183	100.0		

### Exceeding expectations by beating set targets

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.5	4.5
	Disagree	55	30.1	30.7	35.2
	Undecided	63	34.4	35.2	70.4
	Agree	47	25.7	26.3	96.6
	Strongly Agree	6	3.3	3.4	100.0
	Total	179	97.8	100.0	
Missing	System	4	2.2		
Total		183	100.0		

### Effective application of policies and procedures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.4	4.4
	Disagree	46	25.1	25.3	29.7
	Undecided	41	22.4	22.5	52.2
	Agree	66	36.1	36.3	88.5
	Strongly Agree	21	11.5	11.5	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Lack of accountability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	7.7	7.7	7.7
	Disagree	39	21.3	21.4	29.1
	Undecided	30	16.4	16.5	45.6
	Agree	76	41.5	41.8	87.4
	Strongly Agree	23	12.6	12.6	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### Unequal treatment of employees

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	7.7	7.8	7.8
	Disagree	28	15.3	15.6	23.3
	Undecided	27	14.8	15.0	38.3
	Agree	73	39.9	40.6	78.9
	Strongly Agree	38	20.8	21.1	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

### The ability to admit mistakes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	8.2	8.4	8.4
	Disagree	44	24.0	24.6	33.0
	Undecided	43	23.5	24.0	57.0
	Agree	61	33.3	34.1	91.1
	Strongly Agree	16	8.7	8.9	100.0
	Total	179	97.8	100.0	
Missing	System	4	2.2		
Total		183	100.0		



## APPENDIX E (CONTINUED): FREQUENCIES

### Taking accountability and responsibility for own actions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	8.2	8.3	8.3
	Disagree	44	24.0	24.3	32.6
	Undecided	37	20.2	20.4	53.0
	Agree	67	36.6	37.0	90.1
	Strongly Agree	18	9.8	9.9	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

### Lying by employees

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	8.2	8.3	8.3
	Disagree	40	21.9	22.2	30.6
	Undecided	61	33.3	33.9	64.4
	Agree	56	30.6	31.1	95.6
	Strongly Agree	8	4.4	4.4	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

### Distortion of facts to customers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	10.9	11.1	11.1
	Disagree	43	23.5	23.9	35.0
	Undecided	63	34.4	35.0	70.0
	Agree	49	26.8	27.2	97.2
	Strongly Agree	5	2.7	2.8	100.0
	Total	180	98.4	100.0	
Missing	System	3	1.6		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Lying to employees

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.3	7.3
	Disagree	38	20.8	21.3	28.7
	Undecided	60	32.8	33.7	62.4
	Agree	58	31.7	32.6	94.9
	Strongly Agree	9	4.9	5.1	100.0
	Total	178	97.3	100.0	
Missing	System	5	2.7		
Total		183	100.0		

### Create solutions for customers through improving ways of doing things

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	2.7	2.8	2.8
	Disagree	26	14.2	14.5	17.3
	Undecided	38	20.8	21.2	38.5
	Agree	92	50.3	51.4	89.9
	Strongly Agree	18	9.8	10.1	100.0
	Total	179	97.8	100.0	
Missing	System	4	2.2		
Total		183	100.0		

### Having an open-mind; creating a culture where innovation is rewarded

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.1	7.1
	Disagree	47	25.7	25.8	33.0
	Undecided	46	25.1	25.3	58.2
	Agree	58	31.7	31.9	90.1
	Strongly Agree	18	9.8	9.9	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Allow people to constructively challenge the status quo

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	7.1	7.1	7.1
	Disagree	52	28.4	28.4	35.5
	Undecided	46	25.1	25.1	60.7
	Agree	60	32.8	32.8	93.4
	Strongly Agree	12	6.6	6.6	100.0
	Total	183	100.0	100.0	

### I understand what is expected of me to live out the organisations values

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	2.7	2.7	2.7
	Disagree	27	14.8	14.8	17.6
	Undecided	19	10.4	10.4	28.0
	Agree	94	51.4	51.6	79.7
	Strongly Agree	37	20.2	20.3	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### I am aware what my organisations values are

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.1	1.1	1.1
	Disagree	13	7.1	7.1	8.2
	Undecided	18	9.8	9.9	18.1
	Agree	117	63.9	64.3	82.4
	Strongly Agree	32	17.5	17.6	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### My personal values are different from the organisations values

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	18	9.8	9.9	9.9
	Disagree	66	36.1	36.5	46.4
	Undecided	38	20.8	21.0	67.4
	Agree	46	25.1	25.4	92.8
	Strongly Agree	13	7.1	7.2	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

### I bring my spirituality and related values to work

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	4.4	4.4	4.4
	Disagree	20	10.9	10.9	15.3
	Undecided	18	9.8	9.8	25.1
	Agree	91	49.7	49.7	74.9
	Strongly Agree	46	25.1	25.1	100.0
	Total	183	100.0	100.0	

### It is difficult for me to live out my spirituality and related values in the workplace

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	24	13.1	13.1	13.1
	Disagree	76	41.5	41.5	54.6
	Undecided	29	15.8	15.8	70.5
	Agree	41	22.4	22.4	92.9
	Strongly Agree	13	7.1	7.1	100.0
	Total	183	100.0	100.0	

## APPENDIX E (CONTINUED): FREQUENCIES

Spirituality can help the organisation live out its values

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	3.8	3.9	3.9
	Disagree	5	2.7	2.8	6.6
	Undecided	35	19.1	19.3	26.0
	Agree	76	41.5	42.0	68.0
	Strongly Agree	58	31.7	32.0	100.0
	Total	181	98.9	100.0	
Missing	System	2	1.1		
Total		183	100.0		

Personal Value 1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	5.0	5.0
	Honesty	39	21.3	32.8	37.8
	Respect	24	13.1	20.2	58.0
	Integrity	16	8.7	13.4	71.4
	Equality	9	4.9	7.6	79.0
	Work Ethic	11	6.0	9.2	88.2
	Empathy	5	2.7	4.2	92.4
	Other	9	4.9	7.6	100.0
	Total	119	65.0	100.0	
Missing	System	64	35.0		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

Personal Value 2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	5.4	5.4
	Honesty	18	9.8	16.2	21.6
	Respect	12	6.6	10.8	32.4
	Integrity	21	11.5	18.9	51.4
	Equality	3	1.6	2.7	54.1
	Openness	9	4.9	8.1	62.2
	Work Ethic	15	8.2	13.5	75.7
	Empathy	14	7.7	12.6	88.3
	Other	13	7.1	11.7	100.0
	Total	111	60.7	100.0	
Missing	System	72	39.3		
Total		183	100.0		

Personal Value 3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	6.1	6.1
	Honesty	8	4.4	8.1	14.1
	Respect	10	5.5	10.1	24.2
	Integrity	10	5.5	10.1	34.3
	Equality	14	7.7	14.1	48.5
	Openness	5	2.7	5.1	53.5
	Work Ethic	18	9.8	18.2	71.7
	Empathy	15	8.2	15.2	86.9
	Other	13	7.1	13.1	100.0
	Total	99	54.1	100.0	
Missing	System	84	45.9		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

### Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	3.3	3.3
	Male	105	57.4	57.7	61.0
	Female	71	38.8	39.0	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		

### Race

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	3.6	3.6
	Coloured	69	37.7	40.8	44.4
	African	26	14.2	15.4	59.8
	White	61	33.3	36.1	95.9
	Asian	7	3.8	4.1	100.0
	Total	169	92.3	100.0	
Missing	System	14	7.7		
Total		183	100.0		

### Faith

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	6	3.3	3.5	3.5
	Christian	149	81.4	86.1	89.6
	Muslim	12	6.6	6.9	96.5
	Other	6	3.3	3.5	100.0
	Total	173	94.5	100.0	
Missing	System	10	5.5		
Total		183	100.0		

## APPENDIX E (CONTINUED): FREQUENCIES

		EmployeeLevel			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None specified	7	3.8	3.8	3.8
	Employee	141	77.0	77.5	81.3
	Management	34	18.6	18.7	100.0
	Total	182	99.5	100.0	
Missing	System	1	.5		
Total		183	100.0		



## APPENDIX F: SPIRITUALITY IN THE WORKPLACE AND VALUES QUESTIONNAIRE

SPIRITUALITY IN THE WORKPLACE & VALUES QUESTIONNAIRE						
<p><b>THIS QUESTIONNAIRE IS DEVELOPED FOR THE PURPOSES OF RESEARCH AND SHOULD TAKE YOU APPROXIMATELY 8 MINUTES TO COMPLETE. NOTE THAT YOUR RESPONSE SHALL BE TREATED AS CONFIDENTIAL. SHOULD YOU HOWEVER FIND IT MORE CONVENIENT TO RETURN THE COMPLETED QUESTIONNAIRE VIA EMAIL, PLEASE FEEL FREE TO DO SO. BE ASSURED THAT YOUR IDENTITY SHALL REMAIN UNDISCLOSED AND NO REFERENCE SHALL BE MADE TO ANY INDIVIDUAL RESPONSES IN ANY RELATED WAY. YOU ALSO HAVE THE OPTION TO PRINT THE QUESTIONNAIRE, COMPLETE IT MANUALLY AND SEND IT VIA INTERNAL MAIL BEFORE THE DUE DATE BELOW.</b></p> <p><i>Definition: "Spirituality in the workplace involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organisation" (Mitroff and Denton, 1999).</i></p> <p><i>Although various definitions exist on the concept of spirituality, literature shows that most researchers agree that spirituality is an experience by the individual and it happens on basically three levels i.e. (a) individual level as it originates inside the individual, (b) on a group level through connection with others, and (c) on a universal level through connection with a higher power or the beyond.</i></p>						
<p><b>In relation to the definition of Spirituality above please answer the following questions by indicating the number in the corresponding column: e.g. if you strongly agree with the first question put a "5" in the column that says "Strongly Agree".</b></p>		<p><b>Strongly Disagree</b> [1]</p>	<p><b>Disagree</b> [2]</p>	<p><b>Undecided</b> [3]</p>	<p><b>Agree</b> [4]</p>	<p><b>Strongly Agree</b> [5]</p>
1	I feel connected to a higher power					
2	I feel connected to other people in the workplace					
3	My life lacks meaning and purpose					
4	I find strength in my faith or spiritual beliefs					
5	I seek meaning and purpose in the workplace					
6	It is important for me to feel a sense of connection with the world					
7	I believe there is a spiritual part of me that will exist forever					
8	I believe in a higher power					
9	I believe there is a connection between my spirit and the higher power					
10	I do activities in order to connect with a higher power					
11	It is important for me to receive guidance from a higher power					
<p><b>Please answer the following in relation to the organisations values.</b></p> <p><b>Within our organisation I have seen the following behaviours:</b></p>		<p><b>Strongly Disagree</b> [1]</p>	<p><b>Disagree</b> [2]</p>	<p><b>Undecided</b> [3]</p>	<p><b>Agree</b> [4]</p>	<p><b>Strongly Agree</b> [5]</p>
12						
a	Delivering on promises made					
b	Rules apply equally to all					
c	Challenging dishonest behaviour					
d	Micro-management					
e	Failure to give credit					
f	Consistent and reliable quality delivery					
g	Always keeping customers informed					
h	Being open and honest with customers					

i	Hidden agendas					
j	Dictatorial management					
k	Exceeding expectations by beating set targets					
l	Effective application of policies and procedures					
m	Lack of accountability					
n	Unequal treatment of employees					
o	The ability to admit mistakes					
p	Taking accountability and responsibility for own actions					
q	Lying by employees					
r	Distortion of facts to customers					
s	Lying to employees					
t	Create solutions for customers through improving ways of doing things					
u	Having an open-mind; creating a culture where innovation is rewarded					
v	Allow people to constructively challenge the status quo					
13	I understand what is expected of me to live out the organisations values					
14	I am aware what my organisations values are					
15	My personal values are different from the organisations values					
16	I bring my spirituality and related values to work					
17	It is difficult for me to live out my spirituality and related values in the workplace					
18	Spirituality can help the organisation live out its values					
19	<b>If integration of your spirituality and your work is important to you, list up to three (3) personal values that will make the largest contribution to the workplace in the space provided below:</b>					
20	<b>Please complete the following biographical information by inserting your answer in the space provided:</b>	<i>For researcher use only</i>				
a	Gender (e.g. Male) :					
b	Race (e.g. Asian) :					
c	Faith/Religion (e.g. Christian) :					
d	Category (e.g. Management or Employee) :					
<b>THANK YOU FOR YOUR VALUABLE TIME AND CONTRIBUTION</b>						
<b>PLEASE RETURN YOUR COMPLETED QUESTIONNAIRE BY 28 AUGUST 2008 VIA EMAIL OR INTERNAL MAIL FOR ATTENTION: CECILIA GABRIELS, HR DEPARTMENT.</b>						

**Note: Questionnaire was fitted to one page in MS Excel.**

## APPENDIX G: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

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### Memorandum

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To: HR Operations Manager

Date: 30 July 2008

#### REQUEST FOR PERMISSION TO CONDUCT RESEARCH

Dear Lionel

I am currently registered for the MTech Degree in Human Resources Management at the Cape Peninsula University of Technology. I have completed one year of coursework and have commenced work on my thesis, entitled: "**Spirituality in the Workplace: Raising HR Awareness**".

Spirituality in the workplace is a phenomenon that has crept into the business world for more than a decade now. While it is regarded a highly personal and philosophical construct, nearly all of the academic definitions acknowledge that spirituality involves a sense of wholeness, connectedness at work, and deeper values (Gibbons, 2000). It involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of the organisation (Mitroff and Denton, 1999).

The worldwide rapid growth of spirituality in the workplace has become an important factor for consideration to managers, HR professionals and employees. Therefore, awareness in the Human Resources Department should be encouraged as it is the part of the organisation that is more involved in the human factor and hence in human connection, work-life balance, personal growth and meaning at work. Role-players such as the HR Department can assist management to create strategies that include spirituality in order to create a culture that is geared towards the successful achievement of both business and employee goals. These strategies could hold benefits to the whole organisation and assist HR professionals in gaining strategic ground.

#### **My Request**

**I would like to conduct my research within the unit of 'Company X'. I am doing a quantitative study and would need to disseminate questionnaires to employees. The questionnaire will take approximately 8 minutes to complete and will cover aspects on employees' perception of spirituality, the influence of employees' spirituality on their actions at work and spirituality as an aid to live out the company values. Please note that employees' identity will remain confidential and questionnaires will only request distinction between employee and management category. Management will receive feedback on the results of the research.**

Please let me know if you require additional information.

Kind regards  
**Cecilia Gabriels**

## APPENDIX H: MOTIVATION TO APPLY FOR ONE MONTH'S LEAVE

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### Memorandum

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**To:** Acting HR Manager

**Date:** 01 August 2008

#### MOTIVATION TO APPLY FOR ONE MONTH'S LEAVE

Dear Christa

I am currently registered for the MTech Degree in Human Resources Management at the Cape Peninsula University of Technology. I have completed the coursework and have commenced work on my thesis, entitled: "**Spirituality in the Workplace: Raising HR Awareness**".

I am registered on the 'Company X' Further Study Bursary Scheme which has been granted on a part time basis for 2008 and I am conducting a quantitative study on my research topic.

I am using 'Company X' employees as my target population which will entail disseminating questionnaires as well as analyzing and interpreting the results. Generally, this stage of the research tends to be extremely labour-intensive and likewise requires the undivided focus of the researcher. In addition, I would also have to write up the final chapter of my research. In order to support the successful completion of my thesis it is for this reason that I would like to apply for leave from 01 September 2008 – 30 September 2008.

**Your positive response in reviewing my application is highly appreciated.**

Note: Results of my research will be fed back to the Management during October 2008 or as requested.

Kind regards  
**Cecilia Gabriels**