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Spirit at Work and the South African public health workers' organisational commitment

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Abstract: This study makes an empirical examination of the relationship between spirit at work and organisational commitment. It examines the organisational factors that foster spirit at work in individuals. A cross-sectional survey design was used to answer three research questions. The sample consisted of medical professionals. A mail survey was administered at three public hospitals. A positive correlation was found between spirit at work and organizational commitment. Sense of community emerged as central to fostering spirit at work.

Keywords: Spirit at work; Spirituality in the workplace, organisational commitment in public health institutions

Declaration

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry out this research.

NAME:

Signature:

Date: 10 November 2010

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**Trust in the Lord with all your heart, and lean not on your own understanding;
in all your ways acknowledge Him, and He will direct your paths**

Proverbs 3: 5-6

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CHAPTER 1

1.1 INTRODUCTION TO THE RESEARCH PROBLEM

For centuries, health professionals have been guided in the execution of their duties and their behaviour, by the Hippocratic Oath. This covenant emphasises the awesome responsibility that accompanies the power to save and take a life, and warns that such responsibility should be faced with humility. It further commits the professional to treating patients as human beings, rather than as a ‘fever chart’ or a ‘cancerous growth’. It reminds healthcare workers that they remain members of society, with special obligations to all fellow human beings.

In 2009, the Health Professions Council of South Africa released a press statement that suggested that over 22 000 doctors had left South Africa in the previous six years. This statement, as well as the public sector doctor strikes and protest marches at the time, highlighted growing discontent amongst health workers in the country. At the time of the press statement doctors were asking for a 50% increase in pay. Commenting on these events, the then acting chairperson of the South African Medical Association, Dr N Mabasa stated that “this is a unique problem requiring a unique solution. It’s not as easy as uttering statements and dismissing doctors. It’s about saving lives” (Bateman, 2009).

The uniqueness of the predicament referred to emanates from a trend that has developed in recent years among South African health professionals. This problem seems to undermine the basic tenets of the Hippocratic Oath. It manifests itself in the form of public protests, strikes and at times the neglect of patient care in the bid to demand better working conditions and better pay. Commenting on these events in more recent strike activity that lead to neglect of patient care, President Jacob Zuma stated that ‘even during the dark days of [the] liberation [struggle], this never happened...this will taint our history and legacy’ (Malala, 2010, August 23)

This new phenomenon raises important questions about ethics, morality and the balance between patient care and fulfilling one’s own material needs. It questions

the role that the societal culture of materialism and consumerism may have potentially played in fuelling a shift from the basic tenants of the Oath.

Huitt (2007) states that Maslow's hierarchy of human needs can be separated into two groupings: deficiency needs and growth needs. The deficiency needs, which peak with attainment of esteem, must be met before graduating to the higher growth needs which peak with transcendence. Tischeler (1999) applies Maslow's theory at a social rather than the individual level. In this context, the theory is viewed as 'a theory of social consciousness and motivation' (p. 274), and spirituality is identified as a higher order need. Basing their analysis on this view, Gotsis and Kortezi (2008) refer to a tendency in the workplace to seek more than material reward, due to a pursuit for higher order needs. This reportedly occurs once the workplace has satisfied the basic lower needs of survival and security. They refer to this pursuit as a 'spiritual dimension of employment relationships.'(p. 580)

Viewing the recent unprecedented behaviour of health professionals through this lens highlights the possibility that the basic survival needs of many healthcare workers in South Africa not have been met. It is possible that such perceived neglect has resulted in a preoccupation with the inequity in pay between healthcare professionals and senior officers in the public service, rather than a focus on work (Benson & Dundis, 2003), and the pursuit for higher order needs such as meaningful and purposeful work, where work is viewed as a vocation and a calling (Moore, 1992 in Milliman, Czaplewski and Ferguson, 2003). It also highlights the challenges that the South African government faces in achieving its aim of creating an environment in which quality health care will flourish and in building capacity to improve quality within the public health system (National Department of Health, 2007).

Garcia-Zamor (2003) and the theory of respectful pluralism emphasize that people come to work with more than their bodies and minds; they bring their humanness

and unique spirits. Fostering a humanistic work environment therefore will result in congruence resulting in fulfilment of the requirements of both the individual and the organization. The theory of work adjustment which belongs to a class of theories called person environment (PE) fit theory (Dawis & Lofquist, 1984) has such notion of compatibility in a work environment. It refers to a fit and an interaction between the employee and the work environment.

The present government has stated its intentions to rebuild the public health sector to a point where it becomes a service provider of choice (Mooney & McIntyre, 2008). This idea of changing the system is encompassed in a call for equitable quality health through the establishment of a National Health Insurance. A survey conducted by a private insurer, Old Mutual in 2005 on 100 employers, revealed that all the corporations surveyed wanted to play a role in the transformation of the healthcare industry. The result of the survey suggests that commitment to a changed health system is not only a political matter, but also a business imperative as it influences the socioeconomic, political and regulatory landscape of the country.

A discussion of the macro sociological conditions impacting the South African health system is beyond the scope of this research. However, it is important to note that external factors such as the high HIV disease burden and the crisis in retaining doctors and nurses- the so called 'brain drain', exacerbates the constraints within the South African health system.

This study concurs with the view of the National Department of Health that transforming the current Public Health system of South Africa is in part dependant on the deliverer of healthcare - the healthcare worker (National Department of Health, 2007). Therefore, the contention of this research is that in order to improve the public health system, a concerted effort should be made to highlight, focus and engage all healthcare worker issues. The intention in adopting such a policy should be to formulate intervention strategies that will remedy the ailing health system and

ensure positive outcomes. These strategies must, in addition, present innovative, unique solutions that will result in a fit between the organization's and health workers' needs and promote retention of staff in the face of internal organizational resource constraints and globalization - factors which have been reported to make health workers exhibit less organizational commitment, thus leading to high turnover rates.

In this study, the author posits that where individuals are intrinsically motivated, it is possible to have lower order concerns while still developing and growing higher order needs. It hypothesizes that strategies that encourage this intrinsic motivation by increasing a positive spirit at work will compel employees to transcend their self interests for the sake of the mission (Dehler & Welsh, 1994). This intangible (Kinjerski & Skrypnek, 2006), illusive and idiosyncratic (Duchon & Plowman, 2005) force may be the unique solution that, will foster interconnectedness between the patient, the healthcare worker, the healthcare administrator. This recognition in the workplace, of the social nature of human beings, may in turn reinforce fit amongst these human elements within the health system (Dawis & Lofquist, 1984). Such an outcome may hold benefit for the patient, the healthcare worker and the public health system as a whole. This field of workplace spirituality is however 'full of obscurity and imprecision for the researcher, the practitioner, the organizational analyst and whoever attempts to systematically approach this relatively new inquiry field' (Gotsis & Kortezi, 2008, p.575).

1.2 DEFINITION OF CONSTRUCTS

1.2.1 Workplace Spirituality

Spirituality has been defined in various ways. It is said to be a universal phenomenon (Greenwald & Harder, 2003) and a resource to draw upon for finding ultimate purpose in life (Young, 2002). Heaton *et al* (2004) define two constructs: pure spirituality which refers to an inner experience of self awareness; and applied spirituality which refers to practical applications and measureable outcomes arising from the experience of pure spirituality. Milliman *et al* (2003) echo the personal and

abstract nature of the construct, adding that it is complex and multifaceted. Spirituality is a necessary precondition for religion but religion is not necessary for spirituality (Giacolone, Jurkiewicz & Fry, 2005 in Stevison, Dent & White, 2009). While religion is a series of prescribed practices and rituals, spirituality refers to values, actions and feelings (Lips-Wiersma, 2003) which transcend involvement in a particular religion (Gotsis & Kortezi, 2008).

In the context of work, spirituality provides a more rounded, complete understanding of human work and the organizational reality that employees, in addition to being employees are also human beings (Gotsis & Kortezi, 2008). For purposes of this research, the author has adopted Gotsi & Kortezi's conceptualization of workplace spirituality as being founded in universal ethical traditions of deontology and virtue ethics which enable fulfillment of human potentials.

1.2.2 Spirit at Work (SAW)

Spirit at work is an intangible force (Kinjerski & Skrypnek, 2006) that leads to more fulfilling lives for individuals and positive outcomes for organizations (Milliman *et al.*, 2003; Mitroff and Denton, 1999). It is about finding meaning and fulfilment beyond self through work (Ashmos & Dachon, 2000; Kinjerski & Skrypnek, 2008). At an organizational level spirit at work defines 'an organizational culture that fosters autonomy, trust, cohesiveness, support, recognition, innovation and fairness through leadership and work processes' (Kinjerski & Skrypnek, 2004, p. 27). It is a framework of organizational values evidenced in a culture that promotes employees' experience of transcendence through the work process (Giacalone & Jurkiewicz, 2004) and is not necessarily religiously driven (Marques, 2008; Gotsis & Kortezi, 2008).

Ashmos and Duchon (2000) define three dimensions of workplace spirituality that are found at individual, work unit and organizational levels. They were the first to conduct an empirical study measuring spirituality in the work context and found that

it became more difficult to capture and assess spirituality at work the further away the evaluation moved from an individual level to a work unit and organizational level analysis. Milliman *et al* (2003) although assessing workplace spirituality at an individual level, did not address its transcendent nature. They focused more on the individual's relationship with the organization and its values rather than the experience of work. They argued that this facet of spirituality was more likely to impact an individual's personal life. This view appears to differ from that which accepts that the human nature of employees cannot be compartmentalized, stating that employees experience transcendence through the work process (Giacalone & Jurkiewicz, 2004). From this perspective individuals bring their whole selves to work (Garcia-Zamor, 2003; Duchon & Plowman, 2005). Sheep, (2004) also provides an individual level definition, focusing however, on the facilitation of expectations between the individual and the workplace.

These varied definition perspectives, while providing useful insights, are not suitable for purposes of this study as they provide a focus external to the experience of workplace spirituality as a state of being. They are not congruent with that of Ashford and Pratt (2003, in Rego & e Cunha, 2008, p. 68) that experiencing spirituality at work means the individual feels part of something bigger than himself; the self is integrated and is able to reconcile in an authentic way the several dimensions of the self at work; the individual feels himself to be on a developmental path toward self-actualisation and the achievement of inner potential.

Gotsis and Kortezi (2008) warn that the workplace spirituality discourse is complex and conceptually rich; and that when carried out in a specific theoretical framework or from a utilitarian perspective that seeks organizational productivity rather than as an end in itself, may inhibit full understanding of the nature of the construct. It is perhaps this complexity that has hindered the formulation of a universally accepted definition of the term. Nevertheless, the selection of an empirically based construct, however limiting and fragmenting of the workplace spirituality discourse, is

necessary to aid understanding in a world that emphasizes the tangible and measurable workplace outcomes through scientific scrutiny- what Gotsis and Kortezi (2008) term a Cartesian-Newtonian orientation of modern organisations.

Kinjerski and Skrypnek (2006) provide an empirically based individual level definition of the Spirit-At-Work (SAW). The construct allows systematic exploration and measurement of the multifaceted and complex concept of spirituality in the workplace. It accommodates the three parts of spirituality at work defined by Ashmos & Duchon (2000): inner life, meaningful work, and community and in addition encompasses transcendence and views the phenomenon as a state of being. This phenomenon is described as being characterized by cognitive, interpersonal, spiritual and mystical dimensions that let employees find meaning and make a contribution through work, serving others, connectedness and authenticity at work. The definition follows:

Spirit at work involves: engaging work characterized by a profound feeling of well-being, a belief that one is engaged in meaningful work that has a higher purpose, an awareness of alignment between one's values and beliefs and one's work, and a sense of being authentic; a spiritual connection characterized by a sense of connection to something larger than self; a sense of community characterized by a feeling of connectedness to others and common purpose; and a mystical or unitive experience characterized by a positive state of energy or vitality, a sense of perfection, transcendence and experiences of joy and bliss. (p.12)

Stevison, Dent & White (2009) operationalised the SAW construct and provided support for it as a higher order latent construct. They demonstrated conceptual and empirical support for its measurement scale, the SAWS. This is important given the assertion by Gotsis and Kortezi (2008) that there currently is no universally accepted definition of spirituality in the workplace. Furthermore, Stevison *et al*

(2009) provided empirical support for an antecedent relationship of SAW to beneficial workplace outcomes.

1.2.3 Organisational Commitment

Modern organizations operate in a frame that requires utilitarian levers that lead to tangible organizational outcomes (Gotsis & Kortezi, 2008). Such outcomes include improved organizational efficiency, productivity and customer service. Milliman *et al* (2003) provided empirical support for the relationship between workplace spirituality and five job attitude variables that included organisational commitment. Their research supported the hypothesis that the spirituality of an individual is positively related to the individual's organizational commitment. However, since their conceptualization of organizational commitment was based on that of Mowday *et al* (1979 in Milliman *et al*, 2003), their analysis considered only the affective component. Their focus differed from that of Stevison *et al* (2009) in that the observed benefits were linked to the employees' relationship with organizational values rather than the individual's experience of spirit at work.

Muthueloo and Rose (2005) define organizational commitment as a subset of employee commitment comprised of work commitment, career commitment and organizational commitment. Allen and Meyers (1990) emphasised that not all forms of organizational commitment are necessarily useful. They stated that what matters is what employees do in the job rather than the fact that they remain with the organisation. Stevison *et al* (2009) used the empirically supported SAW Scale (Kinjerski & Skrypnek, 2006) and found that affective organizational commitment mediated SAW and helping/voice behaviour associations. That is, SAW has a positive effect on affective commitment which leads to employee behaviour that benefits the organization.

Given the multitude of conceptualizations and measurement of organizational commitment in literature, it is important to identify all the dimensions of

organisational commitment that yield these benefits. This study will utilize the Allen and Meyer (1990) three dimension definition of organizational commitment as a psychological state reflecting the employee's relationship to the organization. This broad definition is particularly important in investigating the SAW phenomenon in a non-Western context that may different cultural and contextual factors that influence the relationship between SAW and organizational commitment. The definition follows:

“Employees with strong affective commitment remain because they want to, those with strong continuance commitment because they need to, and those with strong normative commitment because they feel they ought to do so.” (p.3)

1.3 RESEARCH OBJECTIVES

The health care industry has in recent times shifted focus from a biomedical to a more holistic person approach to care. This shift is evidenced by the inclusion of spirituality in the curriculum of some medical schools. Such an approach accepts the multidimensional nature of human beings: the physical, psychosocial, emotional and spiritual dimensions. The Medical School Objectives Project conducted by the Association of American Colleges in 1999 recognizes that spirituality contributes to the health of individuals. The project also asserts that medical practitioners understand how spirituality affects patient views on health and illness. Spirituality is recognized as contributing to the healing process. Koenig, Cohen, George & Hays (1997) found that spirituality improved immune system functioning, while in their study of 108 women undergoing treatment for cancers, Roberts, Brown, Elkins & Larson (1997) found that 93% of the women used their spiritual beliefs as a means of coping with the cancers. The American Pain Society found that personal prayer was the most commonly used non drug method for pain management in hospitalized patients (McNeil, Sherwood, Starck & Thompson, 1998).

Perhaps this continued positive reinforcement on the benefits of spirituality, and the altruistic orientation of a public hospital environment make this workplace more primed for spirituality than other workplaces referred to by Gotsis and Kortezi (2008) as encouraging economic egoism. Healthcare workers are themselves frequently perceived as entering the profession due to a sense of vocation and are expected by society to show compassion in their interaction with patients. Much as this is a valid expectation, health workers also enter the profession with an expectation to be fairly rewarded for their service in order for them to fulfil their own human needs. The prevalence of strikes in the public health sector and the emigration of health workers in South Africa in recent times necessitate better understanding of the particular forces that influence healthcare worker commitment to their organization. Therefore this research will investigate what strategies would be most suitable to ensure the expression of this intangible force among healthcare workers.

Milliman *et al* (2003) draw attention to the fact that much of the research on workplace spirituality has focused on personal experience rather than testing the impact of this phenomenon in the workplace. Ashmosh and Duchon (2000) operationalised this construct and were the first to empirically explore the relationship between workplace spirituality and commitment. Milliman *et al* (2003) in testing this relationship, extracted only three dimensions of workplace spirituality (meaningful work, sense of community, and value alignment) from the seven identified by Ashmos and Duchon (2000), excluded the transcendence dimension and explored its relationship to affective commitment. They found that all the three dimensions of workplace spirituality explained affective organizational commitment. Rego and e Cunha (2008), noting the differing psychological orientations that lead to organizational commitment, and the different patterns of behavioural consequences in the workplace that result from these paradigms, argued that to improve performance, organizations must develop affective and normative bonds with their employees and discourage continuance commitment. They defined spirituality at work using four dimensions: meaningful work, sense of community,

alignment between organizational and individual values, and inner life. The study supported that spirituality at work, leads to higher affective and normative commitment and lower continuance commitment. This outcome is achieved through the mediating effect of positive emotions. They did however also note that individual characteristics and leader behaviours can moderate this outcome.

Using the empirically tested construct Spirit at Work (Kinjerski and Skrypnek, 2006), the present research aims to build on the work of Kinjerski and Skrypnek, (2006), Rego and e Cunha (2008) and Stevison *et al* (2009). The Human Ecological Model of Spirit at Work (Kinjerski and Skrypnek, 2006) which defines the components of SAW will be used to frame and guide the research. In particular, understanding of the organizational factors fostering SAW will be sought. The study further investigates the relationship between SAW and organisational commitment in the context of a resource constrained environment, exploring whether such a context can result in intrinsically motivated individuals that while having lower order concerns, still develop and grow the higher order need of spirit at work; and whether this results in a different expression of the different facets of organisational commitment. It provides empirical research in the South African public health sector.

CHAPTER 2

2.1 LITERATURE REVIEW

A changing work environment is resulting in people searching for new sources of energy and meaning beyond pay checks and task performance (Harrington, Preziosi & Gooden, 2001). Employers are seeking to formulate a new employee contract with full expression of self and engagement in meaningful work (Kinjerski & Skrypnek, 2006). As global competition increases, executives and consultants in the West are looking for new management paradigms in the East which differ in that they include a spiritual dimension (Ashmos & Duchon, 2000). The conventional organizational change models that adopt an 'outside-in' approach to change organizational systems to align employees with desired behaviour require monumental effort and persistence; the recognition of spirituality as a fundamental aspect of human personality offers an alternative where change can be approached from an 'inside-out' perspective (Heaton, Schmidt-Wilk and Travis, 2004).

Ashmos and Duchon (2000) provide a three part definition to workplace spirituality: inner life, meaningful work and community. Researchers in this field often refer to this sense of community as an 'interconnectedness' amongst workers that is engendered by a sense of meaning inherent in their work (Marques, Dhiman & King, 2007 in Tevichapong, 2009). This sense of meaning has a self-transcendent quality (De Klerk, 2005) where employees are intrinsically motivated, believe they are making a difference, focusing on the plight of others and achieving a higher purpose. This may enable them to tolerate what they would otherwise consider to be toxic workplace environments (Kinjerski & Skrypnek, 2004); it may result in a psychological state that increases their commitment, and result in them remaining with the organisation and contributing positively to its effectiveness (Allen & Meyer, 1990). To achieve this, work environments need to create what Izzo and Klein (1998, in Kinjerski & Skrypnek, 2004) define as a 'corporate soul'. But what are the elements of this soul?

2.1.1 Researching workplace spirituality

Spirituality in the work context has in recent years gained much interest in literature (Krishnakumar & Neck, 2002; Rego and e Cunha, 2008). The extent of interest in spirituality in the workplace by practitioners was initially not mirrored in academia; organisational behaviour literature examined the emotional and cognitive aspects of organizational life giving little attention to the spiritual aspects (Duchon & Plowman, 2005; De Klerk, 2005). This may have reflected a degree of intellectual bias (Mohamed, Wisnieski, Askar & Syed, 2004), concerns about the subjectivity of the topic (Slife, Hope & Nebeker, 1999; Lips-Wiersma, 2003), and the absence of accepted empiricist models that do justice to the research of workplace spirituality (Dean, Fornaciari & McGee, 2003).

There is however a growing empirical examination of the field of workplace spirituality in academia (Milliman *et al*, 2003; Duchon & Plowman, 2005). Terms such as workplace spirituality, spirituality at work have been used interchangeably, with different emphasis but overlapping in conceptualization (Kinjerski & Skrypnek, 2006). Gotsis and Kortezi (2008) assert that the field is obscure and vague due to a lack of a universally accepted definition of workplace spirituality. They echo the call of Rego and e Cunha (2008), to encourage further research efforts despite the existing definitional difficulties, highlighting that the low degree of precision is part of the phenomenon, and that its study should not be rejected by virtue of this characteristic. Lips-Wiersma (2003) concurs with this view of the importance of conducting research in this field, even if at the end it is decided that spirituality has no role in the workplace. Dean, *et al* (2003) provide further support to this approach stating that the complexity within behavioural sciences may be limited by a reliance on model building and statistical significance resulting in closure of discussion of a concept that requires further elucidation.

2.1.2 The complexity of workplace spirituality

Gotsis and Kortezi (2008) provide a unique approach to understanding the complex and multidimensional phenomenon of workplace spirituality. They frame this phenomenon in ethical traditions of virtue ethics and Kantian deontology and define two models of understanding the main trends in the current discourse of spirit at work. The models are defined as exploratory and consequential and are said to overlap depending on the area of research focus. Having defined the models, they provide a critique of each and proceed to argue that respectful pluralism, a theoretical model proposed by Douglas Hicks, is 'the most well-defined, elaborated, systematic, well founded, consistent and coherent model regarding workplace spirituality'. (p. 584)

A discussion on the theory of respectful pluralism is beyond the scope of this research. Importantly, at its core, Hicks (2002, 2003 in Gotsis and Kortezi, 2008) bases the theory on a moral code of dignity and equality, viewing workplace spirituality as an end in itself rather than tool for organizational productivity.

In the exploratory model, the spirit at work discourse is contextual. The context can for example be religious doctrines and traditions. A religion based context is however only but one of the frameworks that can be utilized to ground the discussion. Other paradigms can be scientific, philosophical or theoretical. Lips Wiersma (2001) anchors her work on philosophy and psychology. The present study mentions multiple frames that are relevant to the context of the public health system in South Africa: the Hippocratic Oath which is code of conduct, Maslow's Hierarchy of needs which is a theoretical model and the person environment fit theory. This provides a context within which a focus on a consequential approach to the research of spirit at work can take place. Dean *et al* (2003) state that such eclecticism when researching the field of spirituality at work brings colour to research and is both strength and a research challenge.

Gotsis and Kortezi (2008) describe the consequential model as centering on providing empirical research on the beneficial effects of this phenomenon on organizational outcomes. Milliman *et al* (2003) provided empirical support for the relationship between workplace spirituality and five job attitude variables: organizational commitment, intention to quit, intrinsic work satisfaction, job involvement and organization-based self-esteem. Stevison, Dent & White (2009) using a sample of aerospace professionals operationalised the SAW construct and provided support for its positive association with helping and voice behaviours, job satisfaction and affective organizational commitment. The present study investigates the relationship between SAW and organisational commitment in the context of a resource constrained environment. It explores whether such a context can result in intrinsically motivated individuals that, while having lower order concerns, still develop and grow the higher order need of spirit at work; and whether this results in a different expression of the different facets of organisational commitment.

2.1.3 The challenge of research in spirituality at work

Lips-Wiersma (2003) states that the experience of spirit at work is subjective, and the researcher is not immune to this subjectivity; research in this field is thus influenced to a significant extent by the researcher's worldview. She elucidates this with an example that meaning or purpose could be to be in touch with the transcendent, or to transform society as a whole, or perhaps the process of striving rather than particular outcomes. These different departure points influence the discourse and research methodology. She further highlights how, because the researcher and the subject are closely aligned (Dean *et al*, 2003), the researcher can introduce bias through the research process. Heaton *et al* (2004) support this assertion and posit that the subjective aspect of the research is for the sake of personal development and organizational development, while the effects of spirituality on organizational outcomes must be objectively assessed. They clarify further, stating that in the subjective method, the research is through self referral with the researcher participating as an instrument, while in the objective approach,

quantitative and qualitative approaches are adopted. Harrington *et al* (2001) emphasise the importance of making a distinction between spirituality and religion. Lips-Wiersma (2003) defines religion as a series of prescribes practices, and spirituality as values, actions and feelings. The distinction is important as it influences the focus of the research, assumptions, methodology and the formulation of interventions in the workplace (Harrington *et al*, 2001; Lips-Wiersma, 2003).

In measuring and quantifying the organizational outcomes of workplace spirituality, Gotsis and Kortezi (2008, p. 583) warn against 'an instrumentalist, utilitarian approach', and the assumption of a 'panacea to all organizational problems'. They argue that the construct is multidimensional and highly personal, and in addition question the adoption a non materialistic concern for materialistic benefits. Harrington *et al* (2001) provide further caution, highlighting the variability of human beings. They state that when reengineering organizations to improve fit with spiritual values, care must be taken to identify and mitigate the cost to individuals that do not share spiritual aspirations and have different sources of energy that yield positive workplace outcomes. This view is congruent with the theory of work adjustment (Dawis & Lofquist, 1984) which places emphasis on human variability and the importance of finding a fit between the employee needs and the work requirements.

Analysis of the practical application of spirituality varies from organizational level (Milliman *et al*, 2003) to spirituality and leadership (Korac-Kakabadse, Kouzmin & Kakabadse, 2002), to individual level spirituality in the workplace (Ashmos & Duchon 2000; Kinjerski & Skrypnek, 2006) and all three levels (Harrington *et al*, 2001). The bulk of the research in this field has focused at organizational level spirit at work (Kinjerski & Skrypnek, 2004). Understanding the role that spirituality plays in the lives of people and how it contributes to workplace human development will refine the congruence between employees' values and spiritual aspirations and the organization (Harrington *et al*, 2001) and allow individuals to

bring their whole selves to work. Harrington *et al* (2001) further argue that this will enable employees to find true meaning in work, increase output and sustain organizational goals. Stevison *et al* (2009) support this view, stating that spirit at work is a positive task related characteristic that positively affects workplace attitudes resulting in positive behavioural outcomes.

2.1.4 Spirit at Work (SAW) and Organisational Commitment

Ambrose and Kulik (1999) assert that there is no need for organizational behaviour research. They believe that the existing basic theories provide understanding that is unlikely to experience a major paradigm shift. However, in light of the observation by Duchon and Plowman (2005) that organisational behaviour literature has examined the emotional and cognitive aspects of organizational life giving little attention to spiritual aspects; and the understanding that spirituality is an integral part of being human that cannot be fragmented (Hicks, 2002 in Gotsis & Kortezi, 2008), investigation of spirit at work may result in a major paradigm shift in the understanding of organizational behaviour. There needs to be a better understanding of the intangible (Kinjerski & Skrypnek, 2006), illusive and idiosyncratic (Duchon & Plowman, 2005) force that results in good attitudinal outcomes in workplaces (Milliman *et al*, 2003; Stevison *et al*, 2009).

If researchers are to learn about the nature of spirit at work and its impact on employees and organizations, well researched theories and constructs need to be revisited (Dean *et al*, 2003). The interdisciplinary nature of the field (Dean *et al*, 2003; Gotsis & Kortezi, 2008) necessitates integrated research from a variety of other disciplines dating back millennia to gain insights. In heeding the call for integrated, interdisciplinary research, the present study investigates the relationship of spirit at work with a well researched construct of organizational commitment. The study selects multiple frames that are relevant to the context of the public health system in South Africa: the Hippocratic Oath which is code of conduct dating back millennia; Maslow's Hierarchy of needs which is a theoretical

model that has been well researched; and the theory of person organisation fit which has multiple conceptualizations (Morley, 2007).

‘Spirit at work’ (SAW) (Kinjerski & Skrypnek, 2006) is to the author’s knowledge currently the only empirically based definition of overlapping spirituality constructs which also contextualises spirituality to the workplace. It is supported by a psychometrically sound SAWS (Kinjerski & Skrypnek, 2006) measure. Stevison *et al* (2009) demonstrated conceptual and empirical support for the SAWS scale, and Tevichapong (2009) was the first to use the construct in a non western setting.

Studying the relationship of SAW and organizational commitment in a resource constrained environment may yield interesting insights into the role of cultural influences and working conditions on the SAW construct. Tevichapong (2009) in his investigation in Thai public, for profit and non-profit organizations found ‘a strong organizational foundation that includes an intention to contribute to the overall good of society’ and ‘a positive workplace culture’ to be the most required organizational features fostering SAW. The extent to which dimensions of organisational factors foster SAW therefore appear to also be influenced by cultural orientations. This study will investigate the impact of the work environment on SAW in a resource constrained non western cultural setting.

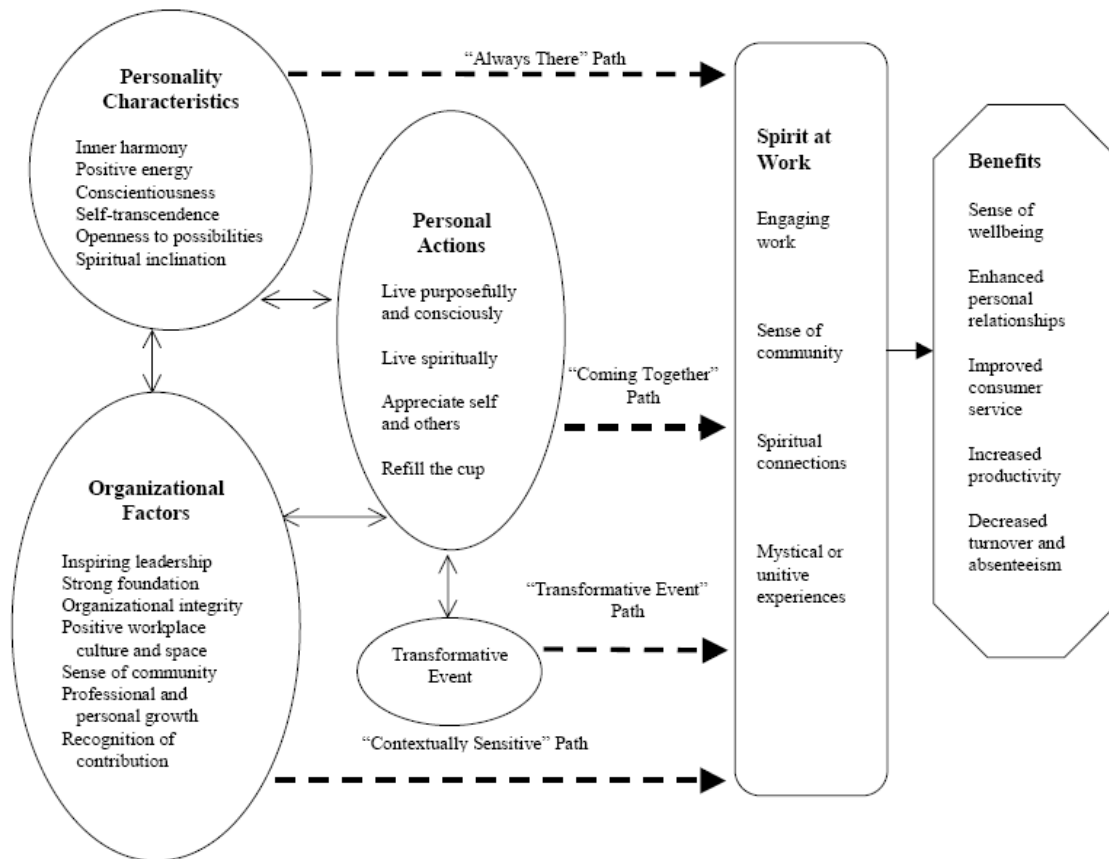
Kinjerski and Skrypnek, (2006) developed the Human Ecological Model of Spirit at Work. The model highlights the interaction of organizational, personal behavioural and personality factors in the development of this spirit at work. It also highlights that there is an interaction between the individual characteristic and organizational conditions in fostering SAW through four paths. Its authors assert that the primary value of the organizational conditions is to facilitate personal actions and personality characteristics that foster SAW. The four paths identified as fostering SAW are the ‘always there’ path; the ‘coming together’ path; the ‘transformative event’ path; and the ‘contextually sensitive’ path.

In the 'Always There' path SAW is always present and is sustained over time. In this case, the experience of SAW is present even when working under negative working conditions. In the 'Coming Together' path values, abilities, passions and life experiences converge, and SAW tends to emerge during midlife. These individuals constantly work at attaining SAW. In the 'Transformative Event' path, a personal transformation occurs as a result of a spiritual crisis or spiritual growth. This transformation can take place at any age and with any personality. In the 'Contextually Sensitive' path, the experience of SAW waxes and wanes depending on the context within which the individual finds himself. These SAW individuals are most dependent on corporate culture and organizational leadership. Figure 1 provides a diagrammatic description of the model.

Kinjerski and Skrypnek, (2006) define a distinctive personality of individuals with SAW which is characterized by inner harmony, positive energy, conscientiousness, self transcendence, openness to possibilities and a spiritual inclination. The spiritual inclination dimension is said to be key in fostering spirit at work. This personality profile fits the Five Factor Model of personality except for the spiritual inclination (McCrae & Costa, 1999 in Kinjerski and Skrypnek, 2006). This aligns with the notion of spirituality being the sixth facet of personality (Piedmont, 1999 in Kinjerski and Skrypnek, 2006). The personal actions of individuals with SAW demonstrate mindfulness and conscious intention to making choices. The key organisational factor identified as contributing to SAW is inspired leadership.

The model further postulates that employees with SAW experience a sense of well being, and have enhanced personal relationships. Of benefit to organizations is the assertion that SAW leads to improved customer service, increased productivity, and decreased turnover and absenteeism.

Figure 1: An Ecological Model of Spirit at Work (Kinjerski & Skrypnek, 2006)



SAW is an antecedent of positive behaviours through its effect on organizational commitment (Stevison *et al*, 2009). In their study however, Stevison *et al* (2009) investigated the expression of positive behaviours only through the affective commitment component. This study will extend their model by examining the relationship of SAW to three organizational commitment components defined by Allen and Meyer (1990) in a resource constrained environment public health environment where knowledge workers embark on strike action, signifying a psychological contract that needs repair. Perhaps in such a context, the continuance facet of organizational commitment had greater expression than the affective commitment facet. It may also be that the social orientation of a public health facility where the leaders are perceived to lack leadership qualities engenders the expression of normative commitment more so than affective

commitment. These associations are made in light of the finding by Rego and e Cunha (2008) that more aged and tenured employees tend to be more instrumentally attached to organizations.

CHAPTER 3

RESEARCH QUESTIONS

The study investigates the relationship between SAW and attitudinal outcomes, where the variable is attitudinal organisational commitment. The research questions that must be answered are:

1. Is spirit at work affected by biographic and demographic variables?
2. Is there a the relationship between spirit at work and organizational commitment as measured through the following components:
 - a. Affective commitment
 - b. Continuance commitment
 - c. Normative commitment
3. What organizational factors foster spirit at work?

Milliman *et al* (2003) observed that much of the work on spirituality has focused on describing personal spiritual experiences rather than the impact that dimensions of spirituality have on the workplace. They also declare that many of the studies simplistically assume that spirituality at work always has a positive impact rather than empirically testing these relationships. The current study will test the relationship of SAW to the three components of attitudinal organizational commitment, thus addressing these concerns.

The organizational commitment facets that will be investigated are affective commitment, continuance commitment and normative commitment. The investigation of the relationship with continuance and normative commitment will expand on the findings by Stevison *et al* (2009). They provided support for a positive association of SAW with helping and voice behaviours, job satisfaction and affective organizational commitment. Empirically investigating the dimensions of SAW further and their relationship with outcomes in the work environment will validate and increase understanding of the construct. This will enable its practical application as a 'positively oriented human resource strengths and psychological

capacities that can be measured, developed and effectively managed for the performance improvement in today's workplace' (Luthans, 2002, p. 59).

Conducting this study in a non western South African context, in a resource constrained setting may, in addition to validation testing, provide useful insights for further development of current models and advance the understanding of conditions that influence this construct in individuals and the workplace. Kinjerski and Skrypnek (2006) for instance found certain relationships between spirit at work and biographical and demographic variables. It is thus important to assess whether these variables had any influence on the manifestation and relationships of constructs in the population under study.

The study will investigate whether employees that find meaning and make a contribution through work, serving others, and have connectedness and authenticity at work (Kinjerski & Skrypnek, 2006b) have higher organizational commitment than those that show relatively low levels of spirit at work. This will be investigated in healthcare workers where employees by virtue of the work they perform are assumed to receive continued positive reinforcement on the benefits of spirituality, and where the altruistic orientation of a public hospital environment is assumed to make this workplace more primed for spirituality than other workplaces (Duchon & Plowman, 2005).

CHAPTER 4

4.1 RESEARCH METHODOLOGY

The research design was quantitative and descriptive in nature. A cross sectional survey was adopted, allowing for collection of primary data. Zikmund (2003) comments that survey investigations are useful in identifying characteristics of groups and in measuring attitudes. Stevison, Dent and White (2009) state that quantitative work on the effects of the SAW and attitudinal outcomes relationship is sparse. It was in part against this backdrop that a quantitative descriptive paradigm was thought most appropriate for collection of data that would describe SAW and organisational commitment in the population studied. The precision of numbers was important in order to provide useful information for application in practice.

A mail survey was considered most suitable for purposes of this study. It accommodated the nature of work of respondents who may not have immediate access to internet, and work under pressure where a telephonic interview would be intrusive. This method had additional benefits of anonymity, allowing the respondent time to reflect on answers and minimising the degree of researcher influence on answers.

4.2 SAMPLE AND PARTICIPANTS

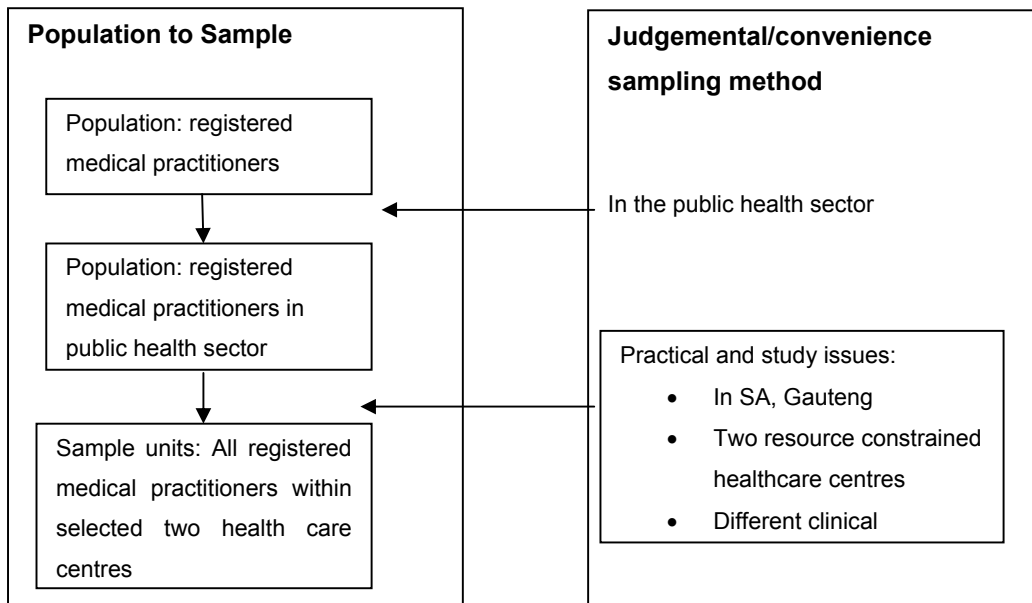
Sampling enables a researcher to study a portion of a population to come to conclusions about the whole population (Zikmund, 2003). This requires that the population be defined. The population was medical practitioners employed in the public health sector. In this study, a medical practitioner was defined as an individual that is accredited, registered or licenced by a legally recognised registering body as a health professional upon meeting certain standards and requirements. It included but was not limited to nurses, psychologists and medical doctors. The unit of analysis was the individual. Non probability sampling techniques were applied, thus bias was inherent in the sampling procedure. Figure 2 details the logical flow of the sampling procedure.

Since the characteristics of the potential respondents were specific, judgmental sampling was applied. The primary sampling unit for practical reasons, was three public health hospitals/clinics (healthcare centres) in the Gauteng region. This had cost benefits but also the limitation of not being able to project the data beyond the particular centres. The selected health centres were required to be resource constrained. Such a context was assumed to provide a percolating effect on the experience of spirit at work as a state of being, while also presenting a 'controlled' environment for assessing attitudinal outcomes.

The secondary sampling unit was a convenience sample of medical practitioners in the selected healthcare centres. Due to the pressured nature of work in the public health sector, and in particular the sampled healthcare centres, non response error was expected.

The groups that were to be included were those registered with legally recognised registering bodies in South Africa as health practitioners. These professionals have specialised education and training and are highly skilled. The degree of skill and education increases with specialisation. They work individually and collaboratively in attaining the objectives of the organisation. In particular, the perception of the quality of service they deliver is dependent on a sense of connectedness through the application of a holistic, whole person approach to care. They were therefore an appropriate sample for analysis of individual Spirit at Work. This rationale had further support from Kinjerski & Skrypnik (2006) who found that management and professional employees reported higher levels of spirit at work than administrative staff.

Figure 2: The logic followed in selecting the sample- Modified from De Klerk (2005)



4.3 MEASURING INSTRUMENTS

The aim of the present study was to investigate the relationship between SAW and attitudinal outcomes, where the variable is attitudinal organisational commitment. Two measurement instruments from literature were selected. The scales were selected based on their previous use in studies of a similar nature and their ability to measure the variables to be investigated. The scales that were identified were: The Spirit at Work Scale (SAWS) (Kinjerski & Skrypnek, 2006) and The Affective (ACS), Continuance (CCS) and Normative Scales (NCS) (Allen & Meyer 1990)

4.3.1 The Spirit at Work Scale (SAWS)(Kinjerski & Skrypnek, 2006)

The SAWS is an 18 item Likert type ordinal scale assessing the experience of spirit at work using the four distinctive factors of engaging work, sense of community, spiritual connection and mystical experience.

Other instruments that measure spirit at work include those of Ashmos and Duchon's (2000) Sheep (2004) and Milliman *et al* (2003). These measures, although overlapping with some SAWS items, were considered unsuitable for this study as they either measure spirit at work at different levels- individual, work unit and organizational levels, or have dimensions that are directed at the expectation of work, rather than the experience of work. Milliman's measure, although assessing the relationship between workplace spirituality and employee attitudes, was not suitable for this study as it lacks the transcendence dimensions included in SAWS. When interviewing professionals whose work involves researching or promoting spirit at work, Kinjerski and Skrypnek (2006) found that this dimension was consistently reported in the individual's experience of spirit at work. It is therefore considered by the researcher to be important in investigating this phenomenon.

The SAWS is short, relatively new, psychometrically sound and easy to administer. It has been validated in western (Stevison, Dent and White, 2009) and eastern countries (Tevichapong, 2009). It has high internal consistency for both the total scale and the four subscales. The unit of analysis in the scale is the individual, not the organization and therefore an appropriate referent for the analysis.

Development of the scale was guided by DeVelli's work (1991, in Kinjerski & Skrypnek, 2006). Six factors were initially specified in the factor analysis. The final four factors, which identify the conceptual definition of spirit at work, were retained in the scale as they accounted for 62% of the variance. The final items were selected from 102 original items which were subjected to factor analyses. Only items that loaded on one factor and items with a factor loading greater than .40 were considered, resulting in seven items for the engaging work subscale, five for the mystical experience subscale, and three for each of the sense of community and spiritual connection subscales. The reliability of the factors was then confirmed through a second unweighted least squares factor analysis with promax rotation on the selected 18 items.

Cronbach alphas for the total scale ($\alpha = .93$) and four subscales (α 's from .86 to .91) show acceptable internal consistency reliability. Measures of dispersion showed sensitivity to measuring wide ranges in variability of spirit at work and its four dimensions. The details of the ranges, means, standard deviations and internal consistency reliabilities of the total scale and each of the four subscales are captured in Table 1. The correlations among individual subscales (range from .23 to .72; $p < .01$) indicated related but meaningfully distinct factors. The intercorrelations between the total scale and the subscales are detailed in Table 2. The SAWS scale items are attached in Appendix A.

Interestingly, Stevison, Dent and White (2009) in their study in the aerospace community where they applied structural equation methodology modelling, found that when conducting common factor analysis, the four factor structure of the SAW construct reduced to three with the sense of community and engaging work factors reducing to a single factor. They explained this as resulting from the definition of the dimensions of SAW, where the alignment of values, beliefs and work in the aerospace community, is intuitively related to a sense of community. Despite this finding, they highlighted that the scale demonstrated statistical reliability and validity and a fit with the overall SAW measurement model.

In order to determine the antecedent conditions for spirit at work from organizational factors, the questionnaire will include the seven organizational factors identified by Kinjerski and Skrypnek (2006) to foster spirit at work. These are inspiring leadership, appreciation and regard, strong organizational foundation, organizational integrity, positive workplace culture, sense of community, personal fulfilment through continuous learning and development. The questionnaire is attached Appendix B.

Table 1: Psychometric Properties of the SAWS and Subscales

Subscale	Min	Max	M	SD	Alpha
Total Scale	18	105	65.91	17.86	.93
Engaging work	7	42	28.03	8.01	.91
Mystical experience	5	30	16.74	6.09	.86
Spiritual Connection	3	18	8.93	4.50	.88
Sense of Community	3	18	12.30	3.50	.87

Table 2. Intercorrelations between total SAWS scores and subscale scores

Subscale	1	2	3	4	5
1. Total Scale	–				
2. Engaging Work	.92	–			
3. Sense of Community	.76	.68	–		
4. Spiritual Connection	.58	.36	.23	–	
5. Mystical Experience	.87	.72	.60	.36	–

Kinjerski and Skrypnek (2006) found that two subscales of spirit at work, engaging work and spiritual connection, were related to occupation. Furthermore, individuals who were separated, widowed or divorced showed higher spirit at work than those that were single. No gender differences were found on the total SAWS scores or their subscales. Age was found to not relate to the total SAWS score; however there was a statistically significant correlation between age and the engaging work subscale, the scores increasing with age. Biographical and lifestyle information

therefore formed part of the questionnaire in order to elucidate these relationships in the population under study.

4.3.2 The Affective (ACS), Continuance (CCS) and Normative Scales (NCS) (Allen & Meyer 1990)

The ACS, CCS and NCS are short Likert type ordinal scale questionnaires that measure three components of attitudinal organizational commitment, a psychological state reflecting the employee's relationship to the organization (Allen & Meyer 1990). This commitment relationship makes turnover less likely, but the antecedents for the different components of commitment are different.

Each component of the commitment scale- affective, continuance and normative, has eight items, and coefficient alphas of .87; .75; .79 respectively, showing reliable measures for the different commitment components. Both negatively and positively keyed items have been included in the scales. The correlations amongst the ACS and NCS (.51; $p < .001$) show a significant relationship, while CCS is independent of these measures. This suggests that feelings to want to stay in an organization are related to feelings of an obligation to remain. Table 3 details the means, standard deviations and intercorrelations of the commitment measures. The relationship among the three commitment measures was investigated using canonical correlation analysis to determine a linear combination between the commitment measures and their antecedent measures. The relationship determined for the different scales was mirrored for their antecedent measures. The components of commitment therefore develop as a function of different work experiences.

Table 3: Intercorrelations of Commitment Measures

Scale	\bar{X}	SD	ACS	CCS	NCS
ACS	4.63	1.33	-		
CCS	4.51	1.16	.06		
NCS	3.77	1.13	.51	.14	-

The factor structure of the three component scale has been examined in several studies with different areas of focus on the components (Noor Harun & Noor Hasrul, 2006). There is empirical support that the components are distinguishable from each other measure (Dunham, Grube & Castaneda, 1994) and the studies have been conducted to highlight the global applicability of the measure (Noor Harun & Noor Hasrul, 2006). The Affective (ACS), Continuance (CCS) and Normative Scales (NCS) are attached in Appendix C.

Demographic information such as age, gender and marital status, were included in the questionnaires. These were detailed in the final part of the questionnaire to minimise bias. The purpose of this section was to assess whether these factors had any influence on the manifestation and relationships of constructs. The draft questions are attached in Appendix D.

4.4 PROCEDURES

4.4.1 Questionnaire administration

Zikmund (2003) holds that where the interviewer's presence is not essential, self administered questionnaires are suitable. Mail surveys have the benefit of geographic flexibility however, the speed of collection of data is slow. He states that in order to increase the response rate, the questionnaire must be clear and not too complex, and the researcher should provide a cover letter that induces the reader to complete and return the questionnaire. A copy of this letter is attached as Appendix E. An advance letter approximately three days before the survey arrives that informs the potential respondents that the questionnaire will be arriving is also said to increase the response rates (Zikmund, 2003). A copy of this letter is

attached as Appendix F. This guidance was applied for the purposes of the current study, and particular consideration was paid to the professional nature of the audience. General instructions were provided at the beginning of each section in order to orientate the respondent and give clarity. Where possible, the original instructions of the instruments were repeated verbatim.

Although the use of both the proposed instruments has been extended to international settings, the cross cultural application of the instrumentation in a South African population is unknown and may pose a limitation. There was no need to translate the measures as the sample population was well educated in the English language. Mitroff and Denton (1999) caution that research on spirituality in the workplace requires that there be detailed informed consent for respondents in order to avoid incomplete questionnaires and poor response rates. Lips-Wiersma (2001) adds that in this field, the process of enquiry is deeply connected to the researcher, which introduces a degree of interviewer bias. Dean *et al* (2003) further warns that confidentiality and anonymity be discussed as some respondents may wish to add authenticity to the study by requesting that their names be used. This would violate a well established research norm of confidentiality and anonymity. Zikmund (2003) also advises that where questions are highly confidential, interviewer bias should be avoided. A mail survey was therefore considered most suitable for purposes of this study as it addressed these concerns.

The presentation of the questionnaire was started with the Commitment Scale, followed by the SAWS instrument and lastly biographical and lifestyle questions. This flow was adopted in order to introduce the less threatening questions before probing into spiritual orientations. It was also thought that keeping the scales separate, would reduce the likelihood of confusing the respondent through mixing items from the different scales. The themes were thus introduced in a logical flow that tapered into more personal items.

The questionnaires used Likert type scales. The original instruments utilised 6 and 7 point scales. Five point scales were introduced for simplicity and standardisation of responses. This may possibly have compromised the validity and reliability of the instruments. Zikmud (2003) recommends that questionnaires be pretested in a group similar to the one to be sampled. This allows the researcher to assess any difficulty in understanding the questionnaire or highlight any bias. This approach was adopted using a group of eight medical practitioners.

The questionnaires were placed in envelopes labelled with each medical practitioner's details, and marked 'Confidential'. Each questionnaire was allocated a number that would track it to a response rate monitoring sheet. The envelopes were distributed to respondents from the central personnel administrative office of the health centres, using the internal mail distribution system. An empty return envelope marked confidential was included. The instructions informed the respondents to drop the completed surveys in a sealed box placed at the recreational common room. In order to accommodate work schedules and also allow the respondent to reflect on answers and answer questions at a convenient time, the respondents were given 10 days within which to have responded. Reminder letters were distributed five days later. A copy of the reminder letter is included as Appendix E.

4.4.2 Handling of data and return questionnaires

The sealed box placed in the recreational common room was emptied at two day intervals. The response rate was monitored and reminder letters distributed five days after the initial distribution. The data collected from the pre-test group provided useful information on the data collection for the main study. It enabled the refining of the process of editing, coding and analysing the data. The data was edited, coded and entered into a computer. The coding had to compensate for items in the scales that contained reverse scores.

The analytical technique for data analysis was informed by the data collected. Likert scale responses are ordinal, and therefore non parametric testing was utilised. In practice, non purist statisticians also utilise tests such as the ANOVA and t-tests for ordinal data, particularly in the social sciences but caution must then be applied in making interpretations. Assistance from a statistician with a purist orientation was thus sought for this process. Factor analysis and rotation to reduce the variables in the complete questionnaire to few dimensions and discover new solutions was conducted. This confirmatory factor analysis approach was informed by, Stevison, Dent and White (2009) who in their study in the aerospace community found that when conducting common factor analysis, the four factor structure of the SAW construct reduced to three with the sense of community and engaging work factors reducing to a single factor.

The portability of the two instruments to a South African context was also a concern. The sample in the study was however thought to have had sufficient exposure to the western norms for this to not have a negative influence on results. The advice on whether to conduct factor analysis and rotation for each instrument was sought from the statistician. This would require removal of items that showed unacceptable loadings.

On applying this approach of using factor analysis to describe the variables in the questionnaire in terms of fewer factors, it was found that it was possible to explain a high percentage, about 80%, of the variation in the original variables by using seven factors for the SAW variables, four factors for the affective commitment scale, four factors for the continuance commitment scale, five factors for the normative commitment scale and two factors for the antecedent conditions. The seven factors for the SAW scale are different to the four factors suggested by Kinjerski and Skrypnek (2006) and the three suggested by Stevison et al (2009). So the factors obtained from the data in this study do not support their findings. A further problem that arose when using the reduced number of factors was it became difficult to describe relationships between these factors in a way that could

be readily understood. It was therefore decided to describe the relationships between the original variables in the questionnaire. The variables were analysed individually, such that instead of looking at the overall SAW variable, the SAW variables were analysed individually. The same approach was adopted for analysing the Affective, Normative and Continuance variables.

Means, standard deviations and correlations were analysed. Relationships between variables were determined. The intercorrelation between spirit at work dimensions organisational commitment were evaluated, in particular the relation to the affective and normative components. Regression analyses to elucidate how spirit at work dimensions explain the three components of organisational commitment were not conducted since the analysis was at individual variable level. Regression analyses would have required working with grouped variables. Rego & e Cunha (2008) in their study of workplace spirituality and organisational commitment found that clustering groups according to levels of spirituality and its dimensions produced interesting subtleties in the results. This approach was not followed in the analysis of results as the sample size was too small for cluster analysis.

4.5 RESEARCH LIMITATIONS

Limitations in the study include the inability to project data beyond the sample, item order effects of the sequence of questions in the scale, leading questions in the scale, manual capturing error from questionnaire, missing values introducing errors during capturing and refusal to participate due to work schedules. Despite a conscious effort to put in measures to improve the response rate, it remained low. This may in part have been as a result of the fieldwork being conducted three days after a national public health strike. This may have introduced a further limitation as respondents may not be typical of all people in the sample, with only those that are interested or have strong opinions in the topic responding (Zikmund, 2003).

The simultaneous collection of information on the dependant and independent variable from the same population may result in common method variance which

can inflate statistical relationships (Rego & e Cunha, 2008). They recommend that future studies use a longitudinal research design or a double source method. The results of the factor analysis determined the individual variable approach to the analysis. This resulted in limited flexibility in testing, and posed challenges in the comparison with other studies that have investigated the SAW construct in its aggregated form. The small sample size also limited the testing. The lack of a universally acceptable definition and numerous conceptualisations of this multifaceted construct posed challenges in making comparisons across multiple studies. As Milliman et al (2003) noted using a single self-report survey to measure a personal and abstract phenomenon posed challenges in that it was difficult to capture its nature.

Table 4: Consistency Matrix

Research Questions	Literature Review	Data Collection Tool	Analysis
Is spirit at work affected by biographic and demographic variables?	Kinjerski & Skrypnik, 2006	Questions 1-6 section IV of questionnaire	Fixed analysis on fixed sum scale to determine categories and rank order them
Is there a the relationship between spirit at work and organizational commitment as measured through the following components: Affective, Continuance, Normative commitment	Kinjerski & Skrypnik, 2006 The Affective (ACS), Continuance (CCS) and Normative Scales (NCS) (Allen & Meyer 1990)	SAWS Scale: Items 1 -18 Affective Scale: Items 1-8 Continuance Scale: Items 1-8 Normative Scale: Items 1-8	Fixed analysis on fixed sum scale to determine categories and rank order them
What organizational factors foster spirit at work?	Kinjerski & Skrypnik, 2006 Tevichapong (2009)	Questions 1-8 section III of questionnaire	Fixed analysis on fixed sum scale to determine categories and rank order them

CHAPTER 5

RESULTS

5.1 SAMPLE AND PARTICIPANTS

A cross-sectional survey design was used to answer the research questions. The sample consisted of medical professionals. A mail survey was administered at three public hospitals. Sixty surveys were administered in each of the three public hospitals in Gauteng. A total of 79 surveys were returned yielding an overall return rate of 44%.

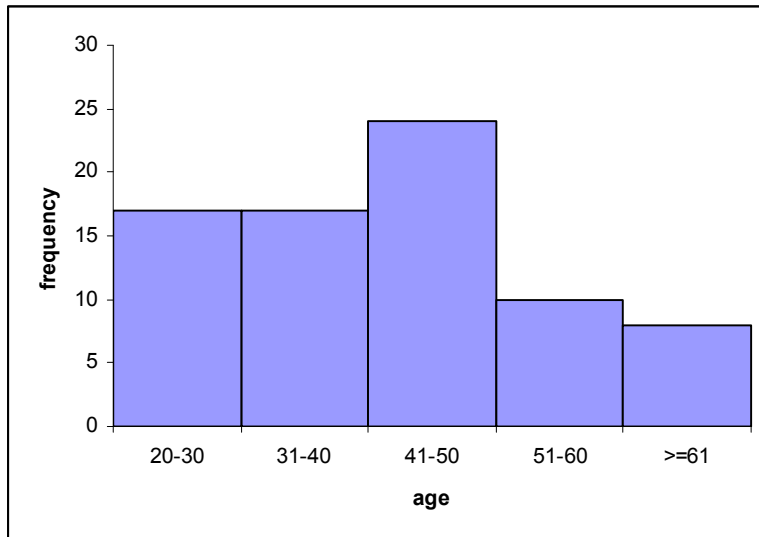
Each of 79 respondents was asked to complete a questionnaire that consisted of 4 sections. The first section consisted of questions that measure work attitudes on 3 different scales: the affective, continuance and normative scales. The second section consisted of 18 “Spirit at Work” questions. Section 3 had questions on antecedent conditions for “Spirit at Work” and section 4 on biographical questions. The measures were based on a 5 point scale from 1 (“Strongly agree”) to 5 (“Strongly disagree”) except for the *Spirit at Work* variables which were on a scale from 1 (“Completely untrue”) to 5 (“Completely true”). The purpose of the data analysis was to investigate the relationship between “Spirit at Work” and attitudinal organizational commitment.

The biographical and lifestyle characteristics of the sample are described as they have bearing on the results of the relationship under investigation. Missing responses were considered insignificant if measured at less than 5%.

The age distribution of the sample is shown in Figure 3. The mean age of the respondents (N=76) is 41.45 years (SD=12.11). The largest group of respondents (31.6%) was in the 41-50 years age cohort, and the smallest group (10.5%) was in the >61 years age cohort. The 20-30 and 31-40 years age cohorts each contained 22.4% of the members of the sample, while the 51-60 years cohort represented 23.7% of the respondents. Most of the respondents were forty years or older.

Figure 3

The age distribution of respondents (N=76)

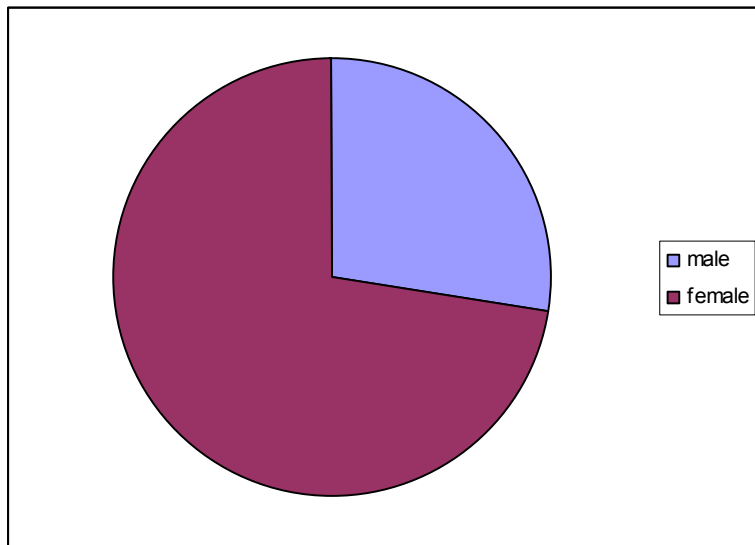


The gender distribution is contained in Figure 4. More than 70% of the respondents that provided information on their gender were female. The male respondents (N=21) formed 27.6% of the total sample. The low representation from the males was expected as the largest occupational category that responded as detailed in Figure 5 was nurses. Females were expected to make up the larger proportion in nursing and therefore the sample. There was an almost equal distribution of respondents (N=74) between those that were married (51.4%) and those that were unmarried (48.6%).

The occupation distribution indicates that about 60% of the respondents were nurses, and about 27% were doctors. The smallest representation (11.9%) came from the group with social workers, pharmacists and physiotherapists.

Figure 4

The gender distribution of the sample (N=76)



The high frequency of missing responses on the measure of work experience (N=33) was not expected and is concerning. This is thought to have resulted from the design of the questionnaire that may not have provided sufficient clarity on the requirement for numerical quantification of the work experience. Of those that provided the required level of detail, 51.5% had work experience of less than 20 years, and 48.5% with more than 20 years work experience. The mean work experience was 17.76 years (SD=12.68).

Figure 5

The occupational distribution of the respondents (N=76)

Other includes: social workers, pharmacists and physiotherapists

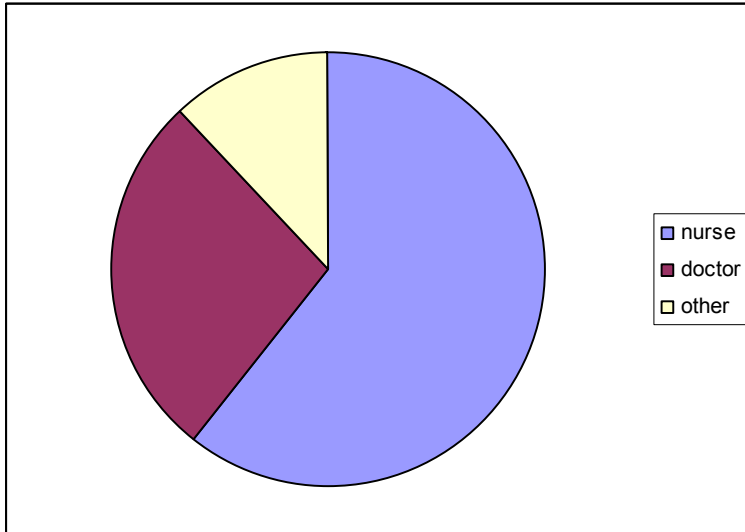
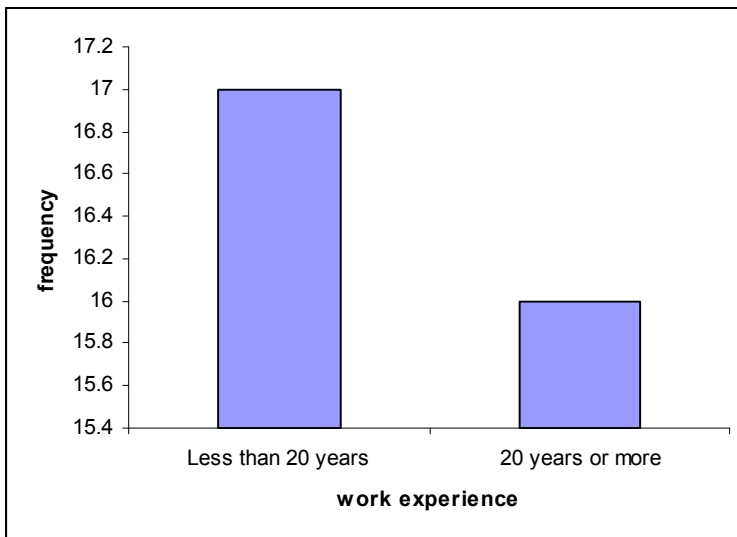


Figure 6

The work experience of respondents (N=33)



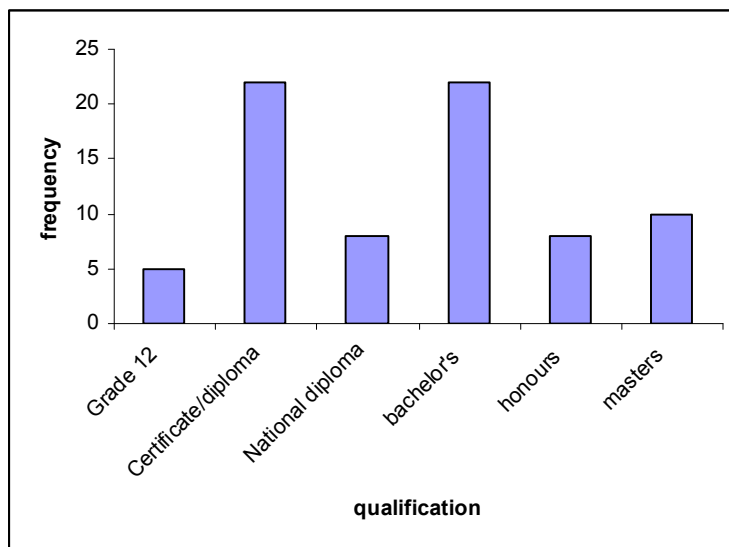
The distribution of highest qualifications is detailed in Figure 7. Most of the respondents, 53.3% (N=75) have a Bachelors Degree or higher qualification, while

40

46.7% have a qualification less than a Bachelors Degree. The lowest qualification, a Grade 12 constituted about 6% of the sample. Over 90% of the respondents have attained a tertiary level qualification.

Figure 7

Highest qualifications of the respondents (N=75).



5.2 THE MEASURES

The measures were based on a 5 point scale from 1 (“Strongly agree”) to 5 (“Strongly disagree”) except for the Spirit at Work (SAW) variables which were on a scale from 1 (“Completely untrue”) to 5 (“Completely true”) The measures as well as the Cronbach’s alpha coefficients are listed in Table X below. The Cronbach’s Alpha is a measure of internal-consistency reliability in terms of items ability to measure the intended underlying construct. Cronbach’s Alpha statistic ranges from 0 to 1. The closer to 0, the poorer the level of consistency reliability, or degree of agreement within the set of questions, the closer to 1 the higher the level of consistency.

The affective commitment scale is comprised of 8 items. Its Cronbach's alpha coefficient was 0.270. This low score is attributed to the reverse scaled scale questions. The continuance commitment scale is comprised of 8 items. Its Cronbach's alpha coefficient was 0.702. The normative commitment scale is comprised of 8 items. Its Cronbach's alpha coefficient was 0.409. This low score is attributed to the reverse scaled scale questions. This view is supported by Noor Harun & Noor Hasrul (2006) who stated that the factor structure of this three component scale has been examined in several studies with different areas of focus on the components. There is empirical support that the components are distinguishable from each other measure (Dunham, Grube & Castaneda, 1994) and the studies have been conducted to highlight the global applicability of the measure (Noor Harun & Noor Hasrul, 2006). The Cronbach coefficients of the continuance, spirit at work and antecedent conditions scales are all above 0.6. These show fair to strong reliability is demonstrated with Cronbach alpha values ranging from 0.6 to 0.940.

The Spirit at Work scale is comprised of 18 items. Its Cronbach's alpha coefficient is 0.916. The antecedent conditions for SAW are comprised of seven items and have a Cronbach's alpha coefficient of 0.940.

Table 5

The Cronbach's alpha coefficients of the measures

Variables	coefficient
Affective commitment scale	0.270
Continuance commitment scale	0.702
Normative commitment scale	0.409
Spirit at work scale (SAW)	0.916
Antecedent conditions for SAW	0.940

5.3 SPIRIT AT WORK

The Spirit at Work (Kinjerski & Skrypnik, 2006) variables have four categories: engaging work (EW); mystical experience (ME); spiritual connection (SPC) and sense of community (SOC).

In order to analyse the relationship between spirit at work and organizational commitment, it is important to determine the level of SAW in the present sample. This assessment highlights the role that SAW plays in the context of a resource constrained environment in a non western setting. Table 6 has the mean scores of the SAW variables. The 18 variables of Spirit at Work are categorised into the 4 dimensions and ranked accordingly.

There are seven variables in the EW category; five variables in the ME category; three variables in the SPC category; and three variables in the SOC category. In the engaging work category, 'passionate about work' ranked highest (mean 4.22). In the mystical experience category, 'I experience complete joy at work' ranked highest (mean 3.73). In the spiritual connection category, 'Spiritual beliefs important in decisions' ranked highest (mean 3.86). In the sense of community category, 'Feel part of community at work' ranked highest (mean 3.85). The lowest mean score is 3.25, and the highest is 4.22. There is strong SAW on variables greater than 4.00. Overall, there appears to be moderate SAW in the present sample.

Table 6

Means and rankings Spirit at work variable

Engaging work variables			
variable	statement	mean	rank
saw1	Match between work requirements and values	3.54	6
saw4	Find meaning and purpose at work	4.00	3
saw7	Passionate about work	4.22	1
saw9	Work fulfils calling	4.05	2
saw11	Work fulfils sense of personal mission	3.81	5
saw14	Grateful to be involved in work	3.86	4
saw18	Right where I want to be	3.46	7
Mystical Experience variables			
variable	Statement	mean	rank
saw2	Experience “high” at work	3.59	2
saw5	I experience complete joy at work	3.73	1
saw8	Experience energy at work	3.51	3
saw12	Sometimes no sense of time/space at work	3.34	4
saw16	Experience blissful moments at work	3.25	5
Spiritual Connection variables			
variable	Statement	mean	rank
saw6	Experience connection with greater source	3.67	2
saw10	Spiritual beliefs important in decisions	3.86	1
saw15	Inspiration/guidance from higher power	3.64	3
Sense of Community variables			
variable	Statement	mean	rank
saw3	Trust and personal connection with co-workers	3.58	2
saw13	Sharing sense of purpose with co-workers	3.57	3
saw17	Feel part of community at work	3.85	1

The SAW variables were then grouped into EW, ME, SPC and SOC. The level of agreement differs amongst these groupings. The chi-square test output in Table 7 shows that the mean ratings for the ME variables are smaller than that for the other 3 variables. The level of agreement is lowest in the ME grouping. The mean ratings for the EW variables are the highest, followed by SPC, then SOC. The level of agreement is strongest in the EW grouping. The Chi-square = 59.873 with p-value = 0.000, which is highly significant.

Table 7

Frequency table for comparing responses of spirit at work groups

Response/group	EW	ME	SPC	SOC	Total
Completely untrue	41	27	17	12	97
Mostly untrue	30	46	12	21	109
Neutral	89	93	54	43	279
Mostly true	198	156	87	108	549
Completely true	188	66	64	45	363
Total	546	388	234	229	1397
mean	3.85	3.48	3.72	3.67	

5.4 ORGANISATIONAL COMMITMENT

The organizational commitment (Allen & Meyer, 2000) variables have three facets: affective commitment, continuance commitment, and normative commitment.

In order to analyse the relationship between spirit at work and organizational commitment, it is important to determine the level of organizational commitment in the present sample. Table 8 has the mean scores and rankings of the variables of the three facets of organizational commitment. There are eight variables in the affective commitment facet; eight variables in the continuance commitment facet; and eight variables in the normative commitment facet. In the affective commitment

facet, 'Organization has great deal of personal meaning' ranked highest (mean 3.28). In the continuance commitment facet, 'Staying is necessity and desire' ranked highest (mean 3.37). In the normative commitment facet, 'People move between companies too often' ranked highest (mean 3.92).

The lowest mean score for affective commitment is 2.29, and the highest is 3.28. The mean ratings are lowest for 3 items that are negative towards the organization (a5, a6, a8). This means that the respondents disagree with the negative statements. The lowest mean score for continuance commitment is 2.67, and the highest is 3.37. There were some inconsistencies in the answers to c1 and c7. These items are opposites. Five respondents rated both c1 and c7 as 4 (agree) and one respondent rated both c1 and c7 as 5 (strongly agree). This could have been due to respondents not answering properly, or not giving the questions serious consideration and randomly circling numbers. This may indicate that the questionnaire was long and the respondents became tired and disinterested.

The lowest mean score for normative commitment is 2.35, and the highest is 3.92. The mean ratings that are lowest are for the two items that are negative towards the organization. This means that the respondents disagree with the two negative statements. This is not inconsistent because when respondents agree with statements that are positive one would expect them to disagree with statements that are negative, hence the low mean scores for negative statements.

Table 8

Organisational Commitment mean scores and rankings

Affective Commitment			
variable	statement	mean	rank
a1	Happy to spend rest of career at organization	2.94	5
a2	Enjoy discussing organization with outside people	3.18	4
a3	Feel organization's problems are my own	3.22	3
a4	Could easily become attached to another organization	3.23	2
a5	Do not feel part of family	2.44	7
a6	Do not feel emotionally attached to organization	2.29	8
a7	Organization has great deal of personal meaning	3.28	1
a8	Do not feel strong sense of belonging to organization	2.59	6
variable	statement	mean	rank
Continuance Commitment			
c1	Not afraid of consequences of quitting job	2.68	7
c2	Hard to leave organization right now	2.90	4
c3	Disrupt life if I leave job now	3.15	2
c4	Not too costly to leave now	2.82	6
c5	Staying is necessity and desire	3.37	1
c6	Too few options to consider leaving	3.08	3
c7	Consequence of leaving – scarcity of alternatives	2.67	8
c8	Leaving would require personal sacrifice	2.90	4
variable	statement	mean	rank
Normative Commitment			
n1	People move between companies too often	3.92	1
n2	Person should not always be loyal to company	2.35	8
n3	Moving between companies not unethical	3.08	3
n4	Loyalty/moral obligation to stay is important	3.18	2
n5	Better job elsewhere – not feel it right to leave	2.46	7
n6	Taught to believe in loyalty to one organization	3.05	4
n7	Better when staying with one organization for career	2.92	6
n8	Company person not sensible	3.05	4

5.5 THE RELATIONSHIP BETWEEN SPIRIT AT WORK AND BIOGRAPHIC VARIABLES

This section presents the results of the analysis to answer the first research question. The relationship between spirit at work and the following variables was considered: age (with categories 20-30, 31-40, 41-50, ≥ 51); gender; marital status (with categories married, not married); qualifications (with categories diploma or less, bachelor's degree or more); work experience; and occupation (with categories nurse, doctor, other).

For the investigations involving gender, marital status and qualifications the Mann-Whitney U test was used. It is a nonparametric test that allows for testing group differences when normal distribution cannot be assumed (Zikmund, 2003). For work experience a nonparametric correlation technique, the Kendall coefficient of correlation was utilised. The analysis for age and occupation was performed using the Kruskal-Wallis test. This test is an appropriate statistical technique to compare three or more groups with ordinal data.

On analyzing the significance of the spirit at work relationship with age, three of the 18 SAW variables showed statistically significant relationships. The variables are saw10 (Spiritual beliefs important in decisions), saw16 (Experience blissful moments at work) and saw18 (Right where I want to be). For each of these variables there is evidence that the mean truth rating for people 41-50 is greater than that for those in the other age categories. In this category saw10 had the highest mean truth rating, followed by saw18 and sa16. For all the different age categories, saw10 had the highest mean truth rating within the category. Spiritual beliefs are important in the decision making for the different age groups. The spirit at work relationship with age is summarized in Table 9. The mean truth ratings of the variables that were not statistically significant were not determined. Chi-square is denoted as χ^2 .

Table 9

The means of significant spirit at work variables with age (Kruskal-Wallis test)

Age	Saw10	Saw16	Saw18
	χ^2 : 6.534 p-value: 0.088 mean saw10	χ^2 : 6.797 p-value: 0.079 mean saw16	χ^2 : 8.48 p-value: 0.037 mean saw18
20-30	3.71	3.31	3.06
31-40	3.71	2.76	2.94
41-50	4.29	3.70	4.04
>=51	3.88	3.17	3.44

On analyzing the significance of the spirit at work relationship with gender, two of the 18 SAW variables showed statistically significance at the level of 5%. The variables are saw3 (trust and personal connection with co-workers), saw9 (work fulfils calling). For each of these variables there is evidence that the mean truth rating for female is greater than the male mean truth rating. The spirit at work relationship with gender is summarized in Table 10. The mean truth ratings of the variables that were not statistically significant were not determined. There was no significant relationship between spirit at work and marital status.

Table 10

The means of significant spirit at work variables with gender (Mann-Whitney U test)

** Significant at the 5% level of significance.

Gender	saw3 Z: -2.117 **p-value: 0.034 mean saw3	saw9 Z: -2.271 **p-value: 0.023 mean saw9
male	3.20	3.65
female	3.73	4.20

On analyzing the significance of the spirit at work relationship with qualifications, eight of the 18 SAW variables showed statistical significance. The variables are saw2 (experience “high” at work), saw3 (trust and personal connection with co-workers), saw4 (find meaning and purpose at work), saw9 (work fulfils calling), saw10 (spiritual beliefs important in decisions), saw13 (sharing sense of purpose with co-workers), saw17(feel part of community at work), saw18(right where I want to be). For each of these variables there is evidence that the mean truth rating for people with a diploma or less qualification is greater than that for people with a bachelor degree or more. The spirit at work relationship with qualifications is summarized in Table 11. The mean truth ratings of the variables that were not statistically significant were not determined.

Table 11

The means of significant spirit at work variables with qualifications (Mann-Whitney U test)

* Significant at the 10% level of significance.

** Significant at the 5% level of significance.

*** Significant at the 1% level of significance.

Variable/qualification		Diploma or less	Bachelor degree or more
saw2	*** Z: -3.229 p-value:0.001	Mean saw2= 4.09	Mean saw2= 3.23
saw3	** Z:-2.51 p-value:0.012	Mean saw3= 3.89	Mean saw3= 3.31
saw4	* Z: -1.798 p-value:0.072	Mean saw4= 4.24	Mean saw4= 3.80
saw9	*** Z: -3.398 p-value: 0.001	Mean saw9= 4.49	Mean saw9= 3.67
saw10	* Z: -1.715 p-value: 0.086	Mean saw10= 4.17	Mean saw10= 3.72
saw13	* Z: -2.128 p-value:0.033	Mean saw13= 3.85	Mean saw13= 3.31
saw17	*** Z: -2.676 p-value: 0.007	Mean saw 17= 4.17	Mean saw17= 3.55
saw18	*** Z: -1.77 p-value: 0.077	Mean saw18= 3.74	Mean saw18= 3.15

On analyzing the significance of the spirit at work relationship with work experience, only one of the 18 SAW variables showed statistical significance. The Kendall's tau: -0.295 and the p-value: 0.096. Significance was at a level of 10%, that is there was a 10% probability of error. The variable is saw11 (work fulfils sense of personal mission). Work experience is negatively correlated with saw11, that is the truth rating for this variable decreases with an increase in work experience.

On analyzing the significance of the spirit at work relationship with occupation, eight of the 18 SAW variables showed statistical significance. The variables are saw2 (experience "high" at work), saw3 (trust and personal connection with co-workers), saw4 (find meaning and purpose at work), saw7 (Passionate about work), saw9 (work fulfils calling), saw13 (sharing sense of purpose with co-workers), saw17 (feel part of community at work), saw18 (right where I want to be). For each of these variables there is evidence that the mean truth rating for nurses is greater than for the other two occupation categories. The spirit at work relationship with occupation is summarized in Table 12. The mean truth ratings of the variables that were not statistically significant were not determined.

Table 12

The means of significant spirit at work variables with occupation (Kruskal-Wallis test)

* Significant at the 10% level of significance.

** Significant at the 5% level of significance.

*** Significant at the 1% level of significance.

Chi-square is denoted as χ^2 .

Variable/occupation		Doctor	nurse	other
saw2	** χ^2 : 8.553 p-value:0.014	Mean saw2= 3.10	Mean saw2= 3.91	3.50
saw3	*** χ^2 :11.763 p-value:0.003	Mean saw3= 3.19	Mean saw3= 3.93	Mean saw3= 2.75
saw4	** χ^2 : 7.943 p-value:0.019	Mean saw4= 3.62	Mean saw4= 4.24	Mean saw4= 3.44
saw7	** χ^2 : 6.145 p-value: 0.046	Mean saw7= 3.86	Mean saw7= 4.46	Mean saw7= 3.75
saw9	*** χ^2 : 10.06 p-value: 0.007	Mean saw9= 3.48	Mean saw9= 4.35	Mean saw9= 3.75
saw13	* χ^2 : 5.773 p-value:0.056	Mean saw13= 3.16	Mean saw13= 3.85	Meansaw13= 3.33
saw17	** χ^2 : 7.134 p-value: 0.028	Mean saw 17= 3.52	Mean saw17= 4.13	Mean saw17= 3.11
saw18	** χ^2 : 7.114 p-value: 0.029	Mean saw18= 3.19	Mean saw18= 3.76	Mean saw18= 2.33

5.7 THE RELATIONSHIP BETWEEN SPIRIT AT WORK AND ORGANISATIONAL COMMITMENT

This section presents the results of the analysis to answer the second research question. The relationship between spirit at work and organizational commitment was considered. The different facets of organizational commitment: affective, continuance and normative commitment were analysed. To determine the relationships between the SAW variables and those of the three facets of organizational commitment, a nonparametric correlation technique, Kendall's tau correlation coefficient was used for the ordinal data.

On analyzing correlations of the spirit at work with affective organizational commitment, continuance organizational commitment and normative organizational commitment, the correlations were either close to 0, weak or moderate in absolute value. There are no strong linear relationships between the spirit at work and organizational commitment variables. There appears to be a moderate relationship. The relationship between spirit at work and affective organizational commitment is detailed in Table 13. The relationship between spirit at work and continuance organizational commitment is detailed in Table 14. The relationship between spirit at work and normative organizational commitment is detailed in Table 15.

Table 13

The relationship between spirit at work and affective organizational commitment variables (Kendall's tau correlation coefficient)

*** Significant at the 1% level of significance

variable/affective	a1	a2	a3	a4	a5	a6	a7	a8
saw1	0.273***	0.203	0.152	-0.067	0.226	-0.19	0.254***	-0.194
saw2	0.225	0.163	0.124	-0.165	-0.061	-0.159	0.162	-0.151
saw3	0.273***	0.301***	0.095	-0.048	-0.155	-0.174	0.313***	-0.338***
saw4	0.327***	0.214	0.236	-0.143	-0.31***	-0.309***	0.378***	-0.283***
saw5	0.387***	0.333***	0.385***	-0.17	-0.31***	-0.211	0.354***	-0.253***
saw6	0.325***	0.352***	0.193	-0.157	-0.22	-0.13	0.332***	-0.146
saw7	0.181	0.167	0.099	-0.213	-0.069	-0.169	0.261***	-0.117
saw8	0.148	0.24	0.126	-0.108	-0.124	0.073	0.25***	-0.101
saw9	0.272***	0.159	0.117	-0.193	-0.115	-0.352***	0.246	-0.187
saw10	0.123	0.057	0.014	-0.103	0.081	0.051	0.214	-0.063
saw11	0.209	0.2	0.212	-0.209	-0.102	-0.044	0.258***	-0.126
saw12	-0.022	-0.04	0.075	-0.239	-0.073	-0.151	0.019	0.008
saw13	0.289***	0.312***	0.177	-0.175	-0.061	-0.03	0.279***	-0.104
saw14	0.264***	0.327***	0.222	-0.164	-0.16	-0.221	0.441***	-0.232
saw15	0.369***	0.366***	0.25***	-0.068	-0.205	-0.181	0.338***	-0.099
saw16	0.234	0.171	0.131	-0.145	-0.266***	-0.138	0.165	-0.147
saw17	0.453***	0.339***	0.268***	-0.24	-0.197**	-0.181	0.373***	-0.123
saw18	0.373***	0.22	0.174	-0.383***	-0.267***	-0.153	0.318***	-0.208

Table 14

The relationship between spirit at work and continuance organizational commitment variables (Kendall's tau correlation coefficient)

variable/continuance	c1	c2	c3	c4	c5	c6	c7	c8
saw1	-0.196	0.006	-0.046	-0.113	-0.023	0.026	0.185	0.162
saw2	-0.015	-0.132	-0.021	0.085	0.147	-0.034	0.144	0.086
saw3	0.067	0.04	0.071	0.091	0.032	0.103	0.016	-0.031
saw4	-0.059	-0.015	-0.036	0.01	0.135	0.086	-0.039	0.055
saw5	0.02	-0.018	0.131	-0.048	0.065	-0.011	0.051	0.126
saw6	0.024	-0.048	0.01	-0.095	0	-0.024	0.03	0.163
saw7	-0.069	0.019	0.11	0.072	0.137	0.142	0.221	0.216
saw8	0.091	0.068	0.197	-0.004	0.006	0.034	0.101	0.033
saw9	-0.043	0.022	0.002	0.104	0.046	0.108	-0.05	0.074
saw10	0.021	0.019	0.115	0.192	0.09	0.093	0.07	0.17
saw11	-0.027	-0.044	0.033	-0.047	0.161	0.069	0.063	0.204
saw12	-0.028	0.109	0.07	0.106	0.191	0.013	0.093	0.273
saw13	0.185	0.049	0.142	0.05	0.15	0.062	0.018	0.162
saw14	-0.044	0.027	0.179	-0.074	0.165	0.152	0.084	0.253
saw15	0.001	-0.176	-0.02	-0.044	0.013	-0.048	0.011	0.123
saw16	0.053	-0.103	-0.092	-0.12	-0.125	-0.121	0.026	0.075
saw17	0.048	-0.096	0.047	0.038	0.088	-0.066	0.146	0.211
saw18	0.146	0.095	0.123	0.02	0.037	-0.031	0.045	0.298

Table 15

The relationship between spirit at work and normative organizational commitment variables (Kendall's tau correlation coefficient)

*** Significant at the 1% level of significance

variable/normative	n1	n2	n3	n4	n5	n6	n7	n8
saw1	-0.004	0.153	0.016	0.133	0.204	0.1	-0.089	-0.168
saw2	0.062	-0.055	-0.035	0.189	-0.052	0.22	0.06	-0.233
saw3	0.235	-0.057	-0.251***	0.331	0.175	0.213	0.057	-0.274
saw4	0.238	0.054	-0.181	0.202	0.129	0.154	0.103	-0.42***
saw5	0.071	-0.057	-0.11	0.187	0.245	0.193	0.05	-0.206
saw6	-0.006	0.029	0.005	0.103	0.191	0.1	-0.171	-0.19
saw7	0.277***	-0.113	0.021	0.264***	0.17	0.208	0.025	-0.241
saw8	0.22	-0.046	0.068	0.169	0.147	0.096	-0.012	-0.153
saw9	0.281***	-0.124	-0.145	0.249***	0.144	0.111	-0.054	-0.2
saw10	0.099	-0.115	0.102	0.312***	0.018	0.146	-0.002	-0.008
saw11	0.038	-0.113	0.048	0.178	0.095	0.133	-0.144	-0.255***
saw12	-0.061	0.038	0.057	0.097	0.04	0.121	0.155	-0.053
saw13	0.228	0.083	0.011	0.39***	0.251	0.226	0.162	-0.264***
saw14	0.176	-0.104	0.002	0.241	0.268***	0.233	-0.075	-0.321***
saw15	0.038	0.017	-0.018	0.133	0.159	0.11	-0.26***	-0.22
saw16	-0.041	-0.021	0.029	0.081	0.143	0.147	-0.236	-0.092
saw17	0.21	-0.013	0.032	0.305***	0.255***	0.277***	-0.004	-0.195
saw18	0.122	0.022	0.025	0.387***	0.297***	0.306***	0.091	-0.103

A summary of the cases where there is a significant relationship between these two variables at the 1% level of significance is tabulated in Table 16. In the table a plus (+) sign refers to positive correlation. This means that the SAW and appropriate organizational commitment variable truth ratings move in the same direction. A minus sign (–) in the table refers to negative correlation. This means that the SAW and appropriate organizational commitment variable truth ratings move in opposite directions.

Table 16

Summary of significant correlations between spirit at work and organizational commitment variables

Spirit at work	affective	continuance	normative
Engaging work variables			
saw1	a1+,a7+	none	none
saw4	a1+,a5-,a6-,a7+,a8+	none	n8-
saw7	a7+	none	n1+,n4+
saw9	a1+,a6-	none	n1+,n4+
saw11	a7+	none	n8-
saw14	a1+,a2+,a7+	none	n5+,n8-
saw18	a1+,a4-,a5-,a7+	none	n4+,n5+,n6+
Spirit at work	affective	continuance	normative
Mystical experience variables			
saw2	none	none	none
saw5	a1+,a2+,a3+,a5-,a7+,a8-	none	none
saw8	a7+	none	none
saw12	none	none	none
saw16	a5-	none	none
Spirit at work	affective	continuance	normative
Spiritual connection variables			
saw6	a1+,a2+,a7+	none	none
saw10	none	none	n4+
saw15	a1+,a2+,a3+,a7+	none	n7-
Spirit at Work	affective	continuance	normative
Sense of community variables			
saw3	a1+,a2+,a7+,a8-	none	n3-,n8-
saw13	a1+,a2+,a7+,	none	n4+,n8-
saw17	a1+,a2+,a3+,a4-,a7+	none	n4+,n5+,n6+

Spirit at work seems to have a positive correlation with the affective commitment scale items and to a lesser extent on the normative commitment scale items. It is mainly the engaging work and sense of community categories that have the greatest influence on both affective and normative commitment. On the engaging work dimension fostering saw4 (Find meaning and purpose at work) has the strongest impact on influencing affective commitment while fostering saw18 (Right where I want to be) has the strongest impact on influencing normative commitment. On the sense of community dimension fostering saw17 (Feel part of community at work), has the strongest impact on influencing both affective commitment and normative commitment. The mystical experience variables have influence on affective commitment in particular saw5 (I experience complete joy at work) but no influence on continuance and normative commitment. Spirit at work does not seem to have a relationship with the continuance scale items. Verbal descriptions of the entries in the above table are shown in Table 17 which follows. An organizational commitment variable that appears with a plus (+) sign under a saw variable is perceived to have a positive effect on it, while one that appears with a minus sign (-) is perceived to have a negative effect on it.

Table 17

Verbal descriptions of significant correlations between spirit at work and organizational commitment variables

	Statement
Spirit at Work	
Engaging Work variables	
1	Match between work requirements and values
a1+	Happy to spend rest of career at organization
a7+	Organization has great deal of personal meaning
4	Find meaning and purpose at work
a1+	Happy to spend rest of career at organization
a5-	Do not feel part of family
a6-	Do not feel emotionally attached to organization
a7+	Organization has great deal of personal meaning
a8+	Do not feel strong sense of belonging to organization
n8-	Company person not sensible
7	Passionate about work
a7+	Organization has great deal of personal meaning
n1+	People move between companies too often
n4+	Loyalty/moral obligation to stay is important
9	Work fulfils calling
a1+	Happy to spend rest of career at organization
a6-	Do not feel emotionally attached to organization
n1+	People move between companies too often
n4+	Loyalty/moral obligation to stay is important
11	Work fulfils sense of personal mission
a7+	Organization has great deal of personal meaning
n1+	People move between companies too often
14	Grateful to be involved in work
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people

a7+	Organization has great deal of personal meaning
n5+	Better job elsewhere – not feel it right to leave
n8-	Company person not sensible
18	Right where I want to be
a1+	Happy to spend rest of career at organization
a4-	Could easily become attached to another organization
a5-	Do not feel part of family
a7+	Organization has great deal of personal meaning
n4+	Loyalty/moral obligation to stay is important
n5+	Better job elsewhere – not feel it right to leave
n6+	Taught to believe in loyalty to one organization
Mystical Experience variables	
Spirit at Work	Statement
2	Experience “high” at work
5	I experience complete joy at work
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a3+	Feel organization’s problems are my own
a5-	Do not feel part of family
a7+	Organization has great deal of personal meaning
a8-	Do not feel strong sense of belonging to organization
8	Experience energy at work
a7+	Organization has great deal of personal meaning
12	Sometimes no sense of time/space at work
16	Experience blissful moments at work
a5-	Do not feel part of family
Spiritual Connection variables	
Spirit at Work	Statement
6	Experience connection with greater source
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a7+	Organization has great deal of personal meaning
10	Spiritual beliefs important in decisions

15	Inspiration/guidance from higher power
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a3+	Feel organization's problems are my own
a7+	Organization has great deal of personal meaning
n7-	Better when staying with one organization for career
Sense of Community variables	
Spirit at Work	Statement
3	Trust and personal connection with co-workers
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a7+	Organization has great deal of personal meaning
a8-	Do not feel strong sense of belonging to organization
n3-	Moving between companies not unethical
n8-	Company person not sensible
13	Sharing sense of purpose with co-workers
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a7+	Organization has great deal of personal meaning
n4+	Loyalty/moral obligation to stay is important
n8-	Company person not sensible
17	Feel part of community at work
a1+	Happy to spend rest of career at organization
a2+	Enjoy discussing organization with outside people
a3+	Feel organization's problems are my own
a4-	Could easily become attached to another organization
a7+	Organization has great deal of personal meaning
n4+	Loyalty/moral obligation to stay is important
n5+	Better job elsewhere – not feel it right to leave
n6+	Taught to believe in loyalty to one organization

5.8 THE RELATIONSHIP BETWEEN SPIRIT AT WORK AND ANTECEDENT CONDITIONS

This section presents the results of the analysis to answer the third research question. The relationship between spirit at work and antecedent organizational conditions was considered. The antecedent conditions selected for analysis were determined using seven organizational factors identified by Kinjerski and Skrypnek (2006) to foster spirit at work. These are inspiring leadership, appreciation and regard, strong organizational foundation, organizational integrity, positive workplace culture, sense of community, personal fulfilment through continuous learning and development. To determine the relationships between the SAW variables and those of the three facets of organizational commitment, a nonparametric correlation technique, Kendall's tau correlation coefficient was used for the ordinal data.

On analyzing correlations of the spirit at work with antecedent conditions the correlations were either close to 0, weak or moderate in absolute value. There are no strong linear relationships between the spirit at work and antecedent conditions. The relationships between spirit at work and antecedent conditions is detailed in Table 18.

Table 18

Kendall's tau correlation coefficient between spirit at work and antecedent conditions

* * * Significant at the 1% level of significance.

saw/antecedent	acsaw1	acsaw2	acsaw3	acsaw4	acsaw5	acsaw6	acsaw7
saw1	0.147	0.193	0.133	0.169	0.202	0.246	0.2
saw2	0.125	0.122	0.191	0.197	0.206	0.297***	0.15
saw3	0.041	-0.031	0.108	0.065	0.089	0.191	0.066
saw4	0.061	0.094	0.14	0.168	0.095	0.259***	0.08
saw5	0.343***	0.278***	0.414***	0.311***	0.279***	0.355***	0.367***
saw6	0.205	0.177	0.263***	0.285***	0.186	0.377***	0.234
saw7	0.185	0.237	0.171	0.276***	0.216	0.375***	0.192
saw8	0.128	0.049	0.127	0.208	0.097	0.225	0.147
saw9	-0.059	-0.07	0.122	0.126	0.168	0.188	0.085
saw10	0.136	0.065	0.014	0.188	0.166	0.162	0.05
saw11	0.056	0.068	0.117	0.145	0.091	0.207	0.137
saw12	-0.01	-0.036	-0.067	-0.102	-0.167	-0.024	-0.089
saw13	0.208	0.043	0.124	0.191	0.147	0.307***	0.148
saw14	0.137	0.189	0.203	0.2	0.189	0.351***	0.161
saw15	0.082	0.197	0.206	0.243	0.177	0.386***	0.328***
saw16	0.138	0.169	0.232	0.201	0.194	0.285***	0.326***
saw17	0.18	0.138	0.14	0.172	0.111	0.357***	0.165
saw18	0.254***	0.208	0.206	0.21	0.17	0.339***	0.161

The table that follows is a summary of the cases where there is a significant relationship between these two types of variables. The significance is at the 1% level of significance. The variable saw5 (experience complete joy at work) depends most on antecedent conditions. This variable depends on all 7 of these conditions. The only other saw variables that depend on more than one antecedent condition are saw6 (experience connection with greater source), saw7 (passionate about work) and saw16 (experience blissful moments at work) and saw18 (right where I want to be). Experience connection with greater source depends on acsaw3 (strong organizational foundation), acsaw4 (organizational integrity) and acsaw6

(sense of community); Passionate about work depends on acsaw4 (organizational integrity) and acsaw6 (sense of community). Experience blissful moments at work depends on acsaw6 (sense of community) and acsaw7 (personal fulfilment by learning and development). Right where I want to be depends on acsaw1 (inspiring leadership) and acsaw6 (sense of community). The antecedent condition that has the biggest influence on spirit at work is acsaw6 (sense of community). The antecedent conditions with a plus (+) sign are perceived to foster spirit at work. A summary of the verbal descriptions of significant correlations between spirit at work and antecedent conditions is detailed in Table 20

Table 19

Summary of significant correlations between spirit at work and antecedent conditions

Spirit at Work	Antecedent conditions
Engaging Work variables	
saw1	none
saw4	acsaw6+
saw7	acsaw4+,acsaw6+
saw9	none
saw11	none
saw14	acsaw6+
saw18	acsaw1+,acsaw6+
Spirit at Work	Antecedent conditions
Mystical Experience variables	
saw2	acsaw6+
saw5	acsaw1+,acsaw2+,acsaw3+,acsaw4+,acsaw5+,acsaw6+,acsaw7+
saw8	none
saw12	none
saw16	acsaw6+,acsaw7+
Spirit at Work	Antecedent conditions
Spiritual Connection variables	
saw6	acsaw3+,acsaw4+,acsaw6+
saw10	none
saw15	acsaw6+,acsaw7+
Spirit at Work	Antecedent conditions

Sense of Community variables	
saw3	none
saw13	acsaw6+
saw17	acsaw6+

Table 20

A summary of the verbal descriptions of significant correlations between spirit at work and antecedent conditions

Spirit at Work	Statement
Engaging Work variables	
1	Match between work requirements and values
4	Find meaning and purpose at work
acsaw6+	Sense of community
7	Passionate about work
acsaw4+	Organizational integrity
acsaw6+	Sense of community
9	Work fulfils calling
11	Work fulfils sense of personal mission
14	Grateful to be involved in work
acsaw6+	Sense of community
18	Right where I want to be
acsaw1+	Inspiring leadership
acsaw6+	Sense of community
Spirit at Work	Statement
Mystical Experience variables	
2	Experience "high" at work
acsaw6+	Sense of community
5	I experience complete joy at work
acsaw1+	Inspiring leadership
acsaw2+	Appreciation and regard
acsaw3+	Strong organizational foundation
acsaw4+	Organizational integrity
acsaw5+	Positive workplace culture
	Sense of community

acsaw6+	
acsaw7+	Personal fulfilment by learning and development
8	Experience energy at work
12	Sometimes no sense of time/space at work
16	Experience blissful moments at work
acsaw6+	Sense of community
acsaw7+	Personal fulfilment by learning and development
Spirit at Work	Statement
Spiritual Connection variables	
6	Experience connection with greater source
acsaw3+	Strong organizational foundation
acsaw4+	Organizational integrity
acsaw6+	Sense of community
10	Spiritual beliefs important in decisions
15	Inspiration/guidance from higher power
acsaw6+	Sense of community
acsaw7+	Personal fulfilment by learning and development
Spirit at Work	Statement
Sense of Community variables	
3	Trust and personal connection with co-workers
13	Sharing sense of purpose with co-workers
acsaw6+	Sense of community
17	Feel part of community at work
acsaw6+	Sense of community

CHAPTER 6

6.1 DISCUSSION OF RESULTS

This chapter will discuss the results with reference to the research questions and literature. An important consideration in the interpretation of the results is that the factor analysis of the factors obtained from the data in this study did not support the findings of Kinjerski and Skrypnek (2006) and Stevison *et al* (2009) for the SAW scale. It was therefore decided to describe the relationships between the original variables in the questionnaire. The variables were analysed individually, such that instead of looking at the overall SAW variable, the 18 SAW variables were analysed individually. The same approach was adopted for analysing the Affective, Normative and Continuance variables. This poses challenges in the comparison of findings with studies that have used the SAW scale and drawing conclusions about the grouped variables. It is also important to read this discussion of the results against the backdrop of limitations highlighted previously.

6.2 THE FIRST RESEARCH QUESTION

The first research question enquired about the relationship between spirit at work (SAW) construct and biographic and demographic variables.

The relationships of the following biographic and demographic variables with spirit at work were investigated: age, gender, marital status, occupation, work experience and qualifications.

With regard to age, three of the 18 SAW variables showed statistically significant relationships. The variables are saw10 (Spiritual beliefs important in decisions), saw16 (Experience blissful moments at work) and saw18 (Right where I want to be). For each of these variables there is evidence that the mean truth rating for people 41-50 is greater than that for those in the other age categories. The item within the spiritual connection dimension of SAW had the highest mean ratings for all the age categories. The moderate rating remained the same through the ages

20-40 (mean 3.71) and increased to become strong thereafter (mean 4.29) only to reduce in ages greater than 51 years (mean 3.88) however to levels that are higher than the base age. This finding is in contrast with that of Kinjerski and Skrypnek (2006) who found that although age did not relate to the total SAWS score, there was a statistically significant correlation between age and the engaging work subscale, the scores increasing with age. Rego and eCunha (2008) found that age did not relate with perceptions of spirituality at work. The dimensions of spirituality at work they had selected in their analysis were meaningful work, sense of community, alignment between organizational and individual values, and inner life. In the population under study the suggestion is that spiritual beliefs become more important in decision making with increasing age. Of the four paths to spirit at work (Kinjerski and Skrypnek (2006), this finding suggests the 'always there path', where the experience is constant with the intensity deepening over time.

In terms of gender, two of the 18 SAW variables showed statistical significance at the level of 5%. The variables are saw3 (trust and personal connection with co-workers), saw9 (work fulfils calling). For each of these variables there is evidence that the mean truth rating for female is greater than the male mean truth rating. The female agree the most with these variables. Further, the 'work fulfils calling' variable has the highest mean truth ratings of the variables showing statistical significance. Both females and males agree the most with this variable. This finding is incongruent with the findings of Kinjerski and Skrypnek (2006) who found no gender differences on the total SAWS scores or their subscales. Stevison *et al* (2009) on analyzing the demographic variable of gender with SAW found that it demonstrated small but significant correlations.

The study found no significant relationship between spirit at work and marital status. This is in contrast to the finding of Kinjerski and Skrypnek (2006) who found that individuals who were separated, widowed or divorced showed higher spirit at work than those that were single. They postulated that this was due to the event being life transforming leading to increased spirit at work. The finding in this study

suggests that in the population under study, spiritual transformation through the 'transformative event path' leading to SAW (Kinjerski and Skrypnek, 2006) is unlikely to occur as a result of a change in marital status. It is worth noting that in the present study there were too few cases of divorced, separated and widowed for testing. As a result, the difference between married and not married was tested.

On analyzing the significance of the spirit at work relationship with qualifications, eight of the 18 SAW variables showed statistical significance. For each of these variables there was evidence that the mean truth rating for people with a diploma or less qualification is greater than that for people with a bachelor degree or more. Respondents who achieved qualifications at a university did not agree as much with the particular variables as compared to the less qualified people. Furthermore, the respondents with a diploma or less as a qualification agreed the most with the variable 'Work fulfils calling' (mean 4.49), while those with a Bachelor degree or more agreed the most with the variable 'Find meaning and purpose at work' (mean 3.80). Both these variables are in the engaging work dimension of the SAW construct. This suggests that the level of qualification influences SAW through the engaging work dimension of the construct. Kinjerski and Skrypnek (2006) in their study found that spirit at work transcended education.

For more understanding it is worth elaborating briefly on the levels of education in South Africa. A Grade 12 is a school grade that is equivalent to what is termed NQF Level 4. Nurses undergo training at nursing colleges. The highest qualification that can be obtained at a nursing college is a National Diploma which is NQF Level 5. Doctors, pharmacists, social workers undergo training at universities. The lowest qualification at a university is a Bachelor's Degree which is NQF Level 6. Nurses may also obtain qualifications at university.

On analyzing the significance of the spirit at work relationship with work experience, only one of the 18 SAW variables showed statistical significance. The

variable was saw11 (work fulfils sense of personal mission). Work experience is negatively correlated with saw11, that is the truth rating for this variable decreases with an increase in work experience. This may be as a result of the 'contextually sensitive path' (Kinjerski and Skrypnek, 2006) where the experience of work fulfilling a personal mission decreases due to the environmental context within the organization. Rego and eCunha (2008) found that tenure did not relate with perceptions of spirituality at work. The high frequency of missing responses on the measure of work experience (N=33) and the result may thus not be applicable to the rest of the population under study.

On analyzing the significance of the spirit at work relationship with occupation, eight of the 18 SAW variables showed statistical significance. The variables are saw2 (experience "high" at work), saw3 (trust and personal connection with co-workers), saw4 (find meaning and purpose at work), saw7 (Passionate about work), saw9 (work fulfils calling), saw13 (sharing sense of purpose with co-workers), saw17 (feel part of community at work), saw18 (right where I want to be). For each of these variables there is evidence that the mean truth rating for nurses is greater than for the other two occupation categories.

There is also evidence that the all the occupational categories agree the most with the variable 'Passionate about work' which is found in the engaging work dimension of SAW. The doctor mean truth rating is 3.86; the nurse mean truth rating is 4.46; and the social worker/pharmacist/physiotherapist mean truth rating is 3.75. Interestingly, the eight spirit at work variables showing statistical significance with occupation are similar to those that showed statistical significance with qualification. In addition, mean truth rating for the diploma or less is greater than for the two occupation categories that qualify at universities who hold a Bachelor degree or more.

This might suggest a different orientation of the nurse group to the other

occupations under study. Perhaps the training of the nurse group and the interaction and experiences in the workplace result in this occupational category being in more agreement with these variables. Kinjerski and Skrypnek (2006) found that engaging work and spiritual connection were related to occupation. Management and professional employees experienced their work as more engaging than the administrative, sales, trades and technical groups; administrative positions were stated to experience more of a spiritual connection at work than those in sales, trades and technical groups.

As far as could be established, Kinjerski and Skrypnek (2006) and Stevison *et al* (2009) are the only researchers that have investigated the relationship between the SAW construct and biographic demographic variables and found significant relationships. Stevison *et al* (2009) found gender and ethnicity to have small but significant correlations with SAW. Their analyses were at a grouped SAW variable level, whereas the current study was at an individual SAW variable level of analysis.

The enquiry about the relationship between spirit at work (SAW) construct and biographic and demographic variables appears to have led to a better understanding of the intangible (Kinjerski & Skrypnek, 2006), illusive and idiosyncratic (Duchon & Plowman, 2005) force that results in good attitudinal outcomes in workplaces (Milliman *et al*, 2003; Stevison *et al*, 2009). The findings in showed that with the exception of marital status, biographical/demographic variables show statistically significant relationships with individual variables of the SAW construct. Occupation and qualification had the highest number of significant relationships with the individual SAW variables. The results appear to suggest a different SAW orientation of the nurse group to the other occupations under study, where the nurse group is in more agreement with spirit at work variables. This finding is similar to that of Duchon and Plowman (2005) that among medical units, work unit spirituality is greater in some than in others.

6.3 THE SECOND RESEARCH QUESTION

The second research question enquires into the relationship between SAW and organizational commitment as measured through the Affective (ACS), Continuance (CCS) and Normative Scales (NCS) (Allen & Meyer 1990).

On analyzing correlations of the spirit at work with affective organizational commitment, continuance organizational commitment and normative organizational commitment, it was found that there were no strong linear relationships between the spirit at work and organizational commitment variables. There appears to be a moderate relationship. Spirit at work seems to have a positive correlation mostly with the affective commitment scale items and to a lesser extent on the normative commitment scale items. It is mainly the engaging work and sense of community categories that have the greatest influence for affective and normative commitment. A single item in the mystical experience variables appears to have particular influence on affective commitment but no influence on continuance and normative commitment. There was no relationship between spirit at work and the continuance scale items.

These findings appear to be in agreement with those for Stevison *et al* (2009), Rego and e Cunha (2008) and Milliman *et al* (2003). Stevison *et al* (2009) provided empirical support for an antecedent relationship of SAW to beneficial workplace outcomes through the affective component of organisational commitment. Rego and e Cunha (2008) found that when people experience workplace spirituality, they feel more affectively attached to their organizations and less instrumentally (continuance) committed. He found that workplace spirituality predicts organizational commitment. The dimensions of workplace spirituality he investigated were sense of community, sense of alignment of values with those of the organization, meaningful work, sense of enjoyment at work, opportunities for inner life. In the present study SAW had no relationship with continuance

organizational commitment. Milliman *et al* (2003) found that the three dimensions of spirituality: meaningful work, sense of community and alignment of values were all significantly related to affective organizational commitment.

This implies that in the context of a resource constrained environment individuals can while having lower order concerns, still develop and grow the higher order need of spirit at work. This is mainly through engaging work and sense of community that intrinsically motivates them and results in a similar expression of the different facets of organisational commitment as in non constrained western environments. Allen and Meyers (1990) emphasised that not all forms of organizational commitment are necessarily useful. They stated that what matters is what employees do in the job rather than the fact that they remain with the organisation. This study confirmed that employees that have engaging work, sense of community, spiritual connection and mystical experience are intrinsically motivated to remain mostly because they want to, and to a lesser degree because they feel they ought to. They do not remain because they need to. In addition to the altruistic orientation of the healthcare environment may influence the expression of the normative component of organisational commitment. It dispelled the assumption that in such a context, the continuance facet of organizational commitment would have greater expression than the affective commitment facet. It also dispelled the view that the social orientation of a public health facility where the leaders are perceived to lack leadership qualities engenders the expression of normative commitment more so than affective commitment.

6.4 THE THIRD RESEARCH QUESTION

The third research question enquired which organizational factors foster spirit at work. The organizational factors identified by Kinjerski & Skrkypnek (2006c) were used as a base for the exploration.

There are no strong linear relationships between the spirit at work and antecedent conditions. Sense of community was identified as the antecedent condition that has the biggest influence on the spirit at work construct.

Milliman *et al* (2003) found that as the sense of community increased, so did the employee's organizational commitment. As far as could be established, Kinjerski and Skrypnek (2006c) and Tevichapong (2009) are the only researchers that have investigated the seven identified organizational conditions in the context of them being antecedent of the SAW construct. Kinjerski and Skrypnek (2006c) found that inspired leadership was the most important organizational facet that fostered the development of spirit at work. Tevichapong (2009, p. 21) in their study in Thai organisations found 'a strong organizational foundation that includes an intention to contribute to the overall good of the society' and 'a positive work culture' to be the most necessary conditions that foster spirit at work.

The authors of the Human Ecological Model of Spirit at Work (Kinjerski and Skrypnek, 2006) assert that the primary value of the organizational conditions is to facilitate personal actions and personality characteristics that foster SAW. In the context of the recent unprecedented behaviour of health professionals where the basic survival needs of many healthcare workers in South Africa have possibility not been met, fostering this sense of community may be the key intervention that organisational leaders could utilise to refocus the attention of the healthcare workers to the Hippocratic Oath. This covenant reminds healthcare workers that they remain members of society, with special obligations to all fellow human beings. The pursuit for higher order needs such as meaningful and purposeful work, where work is viewed as a vocation and a calling (Moore, 1992 in Milliman, Czaplewski and Ferguson, 2003) is perhaps the unique solution that is required in a workplace more primed for spirituality than workplaces referred to by Gotsis and Kortezi (2008) as encouraging economic egoism.

Duchon and Plowman (2005) highlight that work unit leaders likely have an impact on the degree to which work units express spirituality in the workplace. Their study did not examine this assertion empirically. It however found that the high performing work units scored higher on spirituality at work than those that had poorer performance scores. The present study did not evaluate the effect of spirit at work on performance. It rather explored the relationship of the SAW constructs to biographical and demographic variables, and the relationship of this construct to organizational commitment. It then examined the antecedent organizational factors of spirit at work. It suggests that the management practice of fostering a sense of community may foster the expression of spirit at work and lead to intrinsically motivated employees that transcend their self interests for the sake of the mission (Dehler & Welsh, 1994). This strategy may be the unique solution that will result in a fit between the organization's and health workers' needs, and a mutual responding of each to meet the requirements of the other (Dawis & Lofquist, 1984).

CHAPTER 7

Milliman *et al* (2003) draw attention to the fact that much of the research on workplace spirituality has focused on personal experience rather than testing the impact of this phenomenon in the workplace. The present study has addressed this concern. Spirit at work has an important role in work life. It has heeded the call of Kinjerski and Skrypnek (2006) to use the SAW scale to further understand the SAW construct and to explore personal and organizational outcomes related to SAW. It furthermore provided empirical support for a positive relationship between SAW and organisational commitment in a non western setting resource constrained health setting. This finding has value for organisational leaders since commitment has been consistently presented as an antecedent of organization and team performance (Rego and e Cunha, 2008). The understanding gained through investigating the antecedent organisational conditions of SAW provides a tool that has practical application in work settings.

The study suggests that nurses have a different SAW orientation when compared with their colleagues from other medical fields. The expression of the SAW variables was more pronounced in nurses. There was a statistically significant correlation between age and the engaging work subscale, the scores increasing with age. The findings also suggested that spiritual beliefs become more important in decision making with increasing age.

This study confirmed that employees that have engaging work, sense of community, spiritual connection and mystical experience are intrinsically motivated to remain mostly because they want to, and to a lesser degree because they feel they ought to. They do not remain because they need to. This expression of organisational commitment occurs mainly through engaging work and sense of community dimensions of SAW.

The primary value of the organizational conditions detailed in Human Ecological Model of Spirit at Work (Kinjerski and Skrypnek, 2006) is in facilitating personal actions and personality characteristics that foster SAW. To this end, the current study provides a tool that has practical application in work settings. The tool is the 'How' of fostering SAW. The tool is detailed in Table 20. When applying the tool it is important to remember that SAW is about the interaction of all the dimensions of the construct. The focus therefore should not be on growing the expression of a single dimension. The present research therefore does not suggest that the tool provided is exhaustive of interventions that can be applied by organisational leaders in the healthcare setting. It does however provide an empirically substantiated approach that can be applied.

Dean et al (2003) on writing about research in the field of spirituality in the workplace asked if scholarship can be intellectually rigorous without being statistically significant. This question draws attention to the complexity of the phenomenon of spirit at work and the challenges that such complexity poses in researching the construct in a scientific paradigm.

Future research should confirm relationships found in the current study. In building on theories and models, more hybridized research methods that include participative inquiry methods should be adopted (Dean et al 2003; Milliman et al 2003) in order to capture more dimensions of this construct. The comparisons should be made across many different types of organizations, with more diverse groups and with larger sample sizes. Ideally, the studies should be longitudinal, and also probe the negative impact that spirit at work may have in organisations.

In exploratory approaches to the research, linking the spirit at work discourse and research efforts to the theory of work adjustment, although adding to the complexity, might also provide useful insights. The theory acknowledges that different types of individuals are attracted to different types of organizations and shifts the focus from knowledge, skills and abilities to that of compatibility (Morley,

2007). Consequential approaches the research should focus on linking SAW to organisational and individual performance.

Table 20

Fostering Spirit at Work amongst medical practitioners: A Tool for practical application.

Spirit at Work	Statement
Engaging Work variables	
1	Match between work requirements and values
4	Find meaning and purpose at work
acsaw6+	Sense of community
7	Passionate about work
acsaw4+	Organizational integrity
acsaw6+	Sense of community
9	Work fulfils calling
11	Work fulfils sense of personal mission
14	Grateful to be involved in work
acsaw6+	Sense of community
18	Right where I want to be
acsaw1+	Inspiring leadership
acsaw6+	Sense of community
Spirit at Work	Statement
Mystical Experience variables	
2	Experience "high" at work
acsaw6+	Sense of community
5	I experience complete joy at work
acsaw1+	Inspiring leadership
acsaw2+	Appreciation and regard
acsaw3+	Strong organizational foundation
acsaw4+	Organizational integrity
acsaw5+	Positive workplace culture
acsaw6+	Sense of community
acsaw7+	Personal fulfilment by learning and development
8	Experience energy at work

12	Sometimes no sense of time/space at work
16	Experience blissful moments at work
acsaw6+	Sense of community
acsaw7+	Personal fulfilment by learning and development
Spirit at Work	Statement
Spiritual Connection variables	
6	Experience connection with greater source
acsaw3+	Strong organizational foundation
acsaw4+	Organizational integrity
acsaw6+	Sense of community
10	Spiritual beliefs important in decisions
15	Inspiration/guidance from higher power
acsaw6+	Sense of community
acsaw7+	Personal fulfilment by learning and development
Spirit at Work	Statement
Sense of Community variables	
3	Trust and personal connection with co-workers
13	Sharing sense of purpose with co-workers
acsaw6+	Sense of community
17	Feel part of community at work
acsaw6+	Sense of community

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Appendix A

There are no wrong or right answers in any of the questions posed. Provide your opinion.

Section I

The Affective, Continuance and Normative Scales (Allen & Meyer 1990)

The following statements are about attitudes at work. There are three parts to this section, each with 8 questions. Please read each statement carefully and decide if you ever feel this way about your organisation.

Part I

Affective Commitment Scale items

1=strongly disagree					
2=disagree					
3=neutral					
4=agree					
5=strongly agree					
1. I would be very happy to spend the rest of my career with this organization	1	2	3	4	5
2. I enjoy discussing my organization with people outside it	1	2	3	4	5
3. I really feel as if this organization's problems are my own	1	2	3	4	5
4. I think that I could easily become as attached to another organization as I am to this one (R)	1	2	3	4	5
5. I do not feel like 'part of the family' at my organization (R)	1	2	3	4	5
6. I do not feel 'emotionally attached' to this organization (R)	1	2	3	4	5
7. This organization has a great deal of personal meaning for me	1	2	3	4	5
8. I do not feel a <i>strong</i> sense of belonging to <i>my</i> organization (R)	1	2	3	4	5

Part II

Continuance Commitment Scale items

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree					
1. I am not afraid of what might happen if I quit my job without having another one lined up (R)	1	2	3	4	5
2. It would be very hard for me to leave my organization right now, even if I wanted to	1	2	3	4	5
3. Too much in my life would be disrupted if I decided I wanted to leave my organization now	1	2	3	4	5
4. It wouldn't be too costly for me to leave my organization now (R)	1	2	3	4	5
5. Right now, staying with my organization is a matter of necessity as much as desire	1	2	3	4	5
6. I feel that I have too few options to consider leaving this organization	1	2	3	4	5
7. One of the few serious consequences of leaving this organization would be the scarcity of available alternatives	1	2	3	4	5
8. One of the major reasons I continue to work for this organization is that leaving would require considerable personal sacrifice — another organization may not match the overall benefits I have here	1	2	3	4	5

Part III

Normative Commitment Scale items

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree					
1. I think that people these days move from company to company too often.	1	2	3	4	5
2. I do not believe that a person must always be loyal to his or her organization (R)	1	2	3	4	5
3. Jumping from organization to organization does not seem at all unethical to me (R)	1	2	3	4	5
4. One of the major reasons I continue to work for this organization is that I believe that loyalty is important and therefore feel a sense of moral obligation to remain	1	2	3	4	5
5. If I got another offer for a better job elsewhere I would not feel it was right to leave my organization	1	2	3	4	5
6. I was taught to believe in the value of remaining loyal to one organization	1	2	3	4	5
7. Things were better in the days when people stayed with one organization for most of their careers	1	2	3	4	5
8. I do not think that wanting to be a 'company man' or 'company woman' is sensible anymore (R)	1	2	3	4	5

(R)= reverse keyed items

Section II

Spirit at Work Scale (SAWS) Kinjerski & Skrypnik (2006)

The following statements are a bit more personal. They look into meaning and purpose through work. Please read each statement carefully and decide if you ever feel this way about your work.

Note: This section will utilise the following response scale 1=completely untrue 2=mostly untrue 3=neutral 4=mostly true 5=completely true					
1. I experience a match between the requirements of my work and my values, beliefs and behaviours.	1	2	3	4	5
2. At times, I experience a “high” at my work	1	2	3	4	5
3. I experience a real sense of trust and personal connection with my co-workers	1	2	3	4	5
4. I am able to find meaning or purpose at work	1	2	3	4	5
5. At moments, I experience complete joy and ecstasy at work	1	2	3	4	5
6. I experience a connection with a greater source that has a positive effect on my work.	1	2	3	4	5
7. I am passionate about my work	1	2	3	4	5
8. At times, I experience an energy or vitality at work that is difficult to describe.	1	2	3	4	5
9. I am fulfilling my calling through my work	1	2	3	4	5
10.10. My spiritual beliefs play an important role in everyday decisions that I make at work.	1	2	3	4	5
11.I have a sense of personal mission in life, which my work helps me to fulfil	1	2	3	4	5
12.I have moments at work in which I have no sense of time or space	1	2	3	4	5
13.I share a strong sense of purpose and meaning with my co-workers about our	1	2	3	4	5
14.I feel grateful to be involved in work like mine.	1	2	3	4	5
15.I receive inspiration or guidance from a Higher Power about my work	1	2	3	4	5
16.I experience moments at work where everything is blissful	1	2	3	4	5
17.I feel like I am part of “a community” at work	1	2	3	4	5
18.At the moment, I am right where I want to be at work	1	2	3	4	5

Appendix C

Section III

Antecedent Conditions for Spirit at Work

The following 7 statements are about how much these factors contribute to finding meaning and fulfilment you through work. Please read each statement carefully.

Note: This section will utilise the following response scale 1=completely untrue 2=mostly untrue 3=neutral 4=mostly true 5=completely true					
1. Inspiring leadership.	1	2	3	4	5
2. Appreciation and regard.	1	2	3	4	5
3. Strong organizational foundation.	1	2	3	4	5
4. Organizational integrity.	1	2	3	4	5
5. Positive workplace culture.	1	2	3	4	5
6. Sense of community.	1	2	3	4	5
7. Personal fulfilment through continuous learning and development.	1	2	3	4	5
8. Other (please state)					

Appendix D

Section IV

Biographical Information

The following questions request biographical and lifestyle questions. They will be used purely for purposes of this research.

Please circle the relevant answer.

1. Age
 - a. 20-30
 - b. 31-40
 - c. 41-50
 - d. 51-60
 - e. other

2. Gender:
 - a. Male
 - b. Female

3. Marital status
 - a. Single
 - b. Married
 - c. Divorced
 - d. Widowed

4. Highest qualification obtained
 - a. Standard 10/ Grade 12
 - b. Certificate/Diploma
 - c. National Diploma
 - d. Bachelor's Degree
 - e. Honours Degree
 - f. Masters Degree
 - g. PhD

5. Work Experience (Number of years or months)
 - a. Years
 - b. Months

6. Please state your occupation as registered with a legally recognised registration body. (For example the HPCSA or SANC)

Appendix E

COVER SHEET

I am conducting research on meaning at work and its impact on commitment to organizations. The nature of the research requires that some of the questions be about your belief system. This is a scientific study and your responses will be treated in the strictest confidence, and I request that you remain anonymous when responding. Your name should not appear on the questionnaire.

Completing the questionnaire will take you an estimated 20 minutes. Once completed, please seal your questionnaire in the envelope provided and drop it off in a box in the common room marked 'QUESTIONNAIRES'. Please submit the document by the(date).

Participation in this research is voluntary. By completing the survey, you indicate that you voluntarily participate in the research. Please ensure that you complete the questionnaire yourself, and do not hand it to someone else to complete on your behalf.

Should you have any queries, you are welcome to contact me or my supervisor. Our details are as follows:

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Appendix F

PARTICIPATION IN A RESEARCH STUDY

Dear Respondent.

This letter serves to inform you that in three days time you will receive a questionnaire that investigates the relationship between finding meaning through work and commitment to the organization. Understanding this relationship is important in order to learn what strategies management should institute to improve the workplace in a healthcare setting. The study is scientific in nature and has been approved by the management of your organization. All information will be treated in the strictest confidence.

Kind regards

Dr Mandla Adonisi
Research Supervisor

Nozipho Sangweni
Researcher

REMINDER LETTER

(Date)

Dear Respondent

On the (date) you received a questionnaire that evaluates meaning at work and its impact on commitment to the organisation. The letter informed you of the voluntary nature of the survey, and advised that you had been selected as part of a group of medical practitioners in your health care centre.

The response rate is currently too low for statistical analysis. I request that you complete the questionnaire at your earliest convenience and submit it sealed in the envelope provided. Should you have already submitted, please ignore this reminder. Additional envelopes and questionnaires are available in the common room should you have misplaced yours.

Your response is valuable, and I appreciate your assistance. Should you have any queries please contact me at the following:

email address: noziphosangweni@gmail.com

Telephone: 083 556 7513

Kind regards

Dr Mandla Adonisi
Research Supervisor

Nozipho Sangweni
Researcher